

ARISTOTLE AND WESTERN CIVILISATION

The Western World is proud of its roots in Greek Philosophy, and prides itself with persons of the calibre of 'Aristotle' and 'Plato.' Today, in the western world [and also in the minds of some Muslims] it has become a common belief that the writings of "Aristotle" ought to be quoted, as if one could derive from it some useful information. Yet, if "Aristotle" really existed, then he could not have been such a knowledgeable scholar / philosopher; as will be observed from the following statement made by a great scholar, an embryologist, by the name of Professor Keith Moore, who states the following:

"As far as we know, Aristotle wrote the first embryology book in the 4th century BC. In it he recorded some observations on comparative embryology, especially on the general progress of the developing chick. **He promoted, however, the incorrect idea that the human embryo developed from a formless mass that resulted from the union of semen with menstrual blood. Scientific knowledge of embryology did not progress significantly for nearly 2000 years.**" [Africa Events, May 1985, p. 16.][Our emphases]

"I have to deplore the systematic manner in which the literature of Europe has contrived to put out of sight our scientific obligations to the Mohammedans. Surely they can not be much longer hidden. Injustice founded on religious rancour and national conceit can not be perpetuated forever. [J. W. Draper: The History of the Intellectual Development of Europe, page 356, 2nd Edition, 1864]

This statement is a clear indictment of Aristotle's ignorance of Divine Guidance, if he really existed. In other words, if he existed, then he was either a pagan or an atheist, and also an unknowledgeable person.

However, it appears as if the writer of '*The Classical Heritage in Islam*' became too busy promoting Greek philosophy and dreams. Therefore, to understand their reasoning, let us look at the condition of the people in one of the most advanced Christian countries today, where Christianity at that time may have been

established for about one thousand two hundred and seventy-five years. In the book 'Religion and the Decline of Magic' we find a well-documented account of their religious activities. We refer to the historical comment made in it, which highlights the important mental condition of the English people during the 'sixteenth- and seventeenth-century.' On the very first page of the book, it states:

“Witchcraft, astrology and every kind of popular magic flourished in sixteenth- and seventeenth-century England. At the same time men began to reach for a scientific explanation of the universe¹, and the Protestant Reformation attempted to take the magic out of religion.”² [Our emphases]

These opening remarks made in support of the author, a great historian, proving the weakness of Christianity and the effect it had on the minds of the Christians after about sixteen hundred years, could be the reason for attacking the Muslims. We must, therefore, be aware of the mind-set of these people who concocted the history books. It could be argued that these conditions were applicable only to the poor and uneducated. **Keith Thomas, however, gives an example of some the traditions of the élite:**

“The one kind of magical healing to which official indulgence was liberally extended was the cure by the royal touch. At a special religious service conducted by leading Anglican clergy the monarch laid his hands upon each member of the long queue of sufferers. **The patients approached one by one and knelt before the monarch, who lightly touched them on the face, while a chaplain read aloud the verse from St Mark: ‘They shall lay hands on the sick and they recover’.** They then retired and came forward again so that the King might hang round their necks a gold coin strung from a white silk ribbon. This was the healing ritual for the King’s Evil, the name given to scrofula or struma, the tubercular inflammation of the lymph glands of the neck. In practice the term was employed more loosely to comprehend a wide variety of complaints affecting the head, neck, and eyes, particularly

1: It could best be termed: <the period of plagiarizing the Muslim works>.

2: Religion and the Decline of Magic, By Keith Thomas 1984.

swollen lips, tumours, sores and blisters. Scrofula itself was probably caused by infected milk, and a steady stream of deaths from the evil was recorded in the seventeenth-century London Bills Mortality.”³ [Our emphases]

With this background knowledge of Christian history of the 1700’s, it is clear why the Muslim discoveries and their progress had to endure the onslaught of the Christians. In other words, knowing their own ignorance, they believed that the best defence was to attack and kill the Muslims. What we Muslims cannot understand today is why they continue with their attacks against Muslims, after knowing the truth. Their utterances are mind boggling, for example the following comment made by Martin Plessner:

“Islamic science was of course not the only factor that led to the **revival** of Western science...” [Our emphasis]⁴

This statement is an attempt to make it appear as if the ‘Western science’ was in place at the time when the Muslims began their analysis and developments. What they refuse to admit is the fact that the pre-Muslim Arabs [who were pagans] were arguably the most primitive and barbaric people of the world at that time. And it was their acceptance of Islâm, [accepting the Arabic Glorious Qur’ân as the revealed word of Allâh, and implementing the orders therein] which led directly to their amazing transformation into the world’s leaders in every facet of human progress. Paul Johnson chastises the modern Western historians:

“Unfortunately, historians are rarely as objective as they wish to appear. Biblical history, which for **Christians, Jews and atheists alike involves beliefs or prejudices which go to the very root of our being, is an area where objectivity is peculiarly difficult, if not impossible, to achieve.**”⁵
[Our emphasis]

And so does John William Draper in his momentous work, “The History of the Intellectual Development of Europe” :

3 : Religion and the Decline of Magic, op. cit., and p. 227.

4 : The Legacy of Islam Second Edition 1974 Edited by Joseph Schacht and C. E. Bosworth, p. 426.

5: A History of the Jews, 1987, p. 6.

“I have to deplore the systematic manner in which the literature of Europe has contrived to put out of sight our scientific obligations to the Mohammedans. Surely they can not be much longer hidden. Injustice founded on religious rancour and national conceit can not be perpetuated forever. What should the modern astronomer say when, remembering the contemporary barbarism of Europe, he finds the Arab Abdul Hassan speaking of tubes, to the extremities which ocular and objective dioptries, perhaps sights, were attached, as used at Meragha?The Arab has left his intellectual impress on Europe, as, before long, Christendom will have to confess; he has indelibly written it on the heavens, as any one may see who reads the names of the stars on a common celestial globe.”⁶

He goes on to say that: The Arabs have given the world advanced knowledge in every field, be it in Botany; irrigation; textile fabrics; iron; steel; rice; sugar; breeding of sheep, cattle and horses; flood gates; wheels; pumps; the compass; time keeping pieces and the list goes on and on.

Both submissions are truthful! It is for this reason that we ought to verify the claims made by most of the old and modern non-Muslim Western writers. One would like to believe that the pagan Greeks, whom the Western world claims inspired intellectual and scientific developments in Europe, could not have been in the same state (after becoming Christians), as that of the English in the 1700's. However, the following was documented:

“The revenue from the property of the Greek Church in 1877 was £10,571. The prelates receive a salary from the state, - the bishops £145, and the archbishops £180. The inferior clergy receive none, but are entirely dependent on the fees they earn for various spiritual services and superstitious observances, - praying for the sick, exorcising the evil eye, consecrating a new house or fishing boat, or purifying one bought from a Turk.”⁷ [our emphases]

⁷ : The History of the Intellectual Development of Europe, page 356, 2nd Edition, 1864.

⁷ : The Encyclopædia Britannica, Ninth Edition, 1875, Vol. xi, p. 86.

Clearly they are not regarding the aforementioned facts as a history of their own ignorance and superstitious beliefs .

About superstition, it is said that the pre-Muslim Arabs were not inclined to it. Our opinion however, is that this is true of the early Muslim Arabs:

“Nor are Arabs, generally speaking, superstitious in other respects: of dreams and omens they make little account; nor does the apprehension of ghosts, spectres, apparitions, demons, and the like often disquiet their hours of loneliness or darkness; stories of such a character, though embodied here and there in Arab literature, in the Thousand and one Nights for example, are less frequently of Arab than of foreign origin, generally Persian.”⁸

This fact reveals an important trait of the Arabs. It uncovers a part of the reason for their amazingly rapid progress. Muslims are not shy to reveal that they were ignorant before they became Muslims, which is opposite to the pagan European nations. This is made clear from what follows:

The Contrast

Muslims are commanded in the Arabic Glorious Qur’ân to be just, even if it is against them. The guidance of the Divine Book states:

“O you who believe! Stand out firmly for Allâh, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just; that is next to Piety; and fear Allâh, for Allâh is well acquainted with all that ye do.” [Al-Qur’ân 5:8]

The non-Muslims [especially Christians] never mention this command, especially when they write about the Muslims. It is clear that the non-Muslim Europeans suppressed the achievements of the early Muslims. [Refer to Draper above]. The original documents of the Europeans, which chronicled their earlier achievements, were not preserved. In fact they are untraceable. Is it not convenient to quote from

⁸ : Ibid, Vol. ii, p. 250.

lost books? To be blunt the non-Muslim European claims cannot be substantiated by the production of original works. It is claimed that the Muslim Arabs were awakened by the works of the “great” men of Greece, namely Plato and Aristotle. Today, Plato (427-347 BC?) - Aristotle (384-322 BC?) are quoted freely and yet there are no original works of them in existence. They were only acclaimed to have been great Greek “philosophers” from the 12th century CE. Their “works” seem not to have been preserved in its original form but some claim that part of it was preserved in the language of the Muslim Arabs, who made these translations from some lost originals and preserved only the translations.⁹ What is of importance to know is the following, - although it causes great problems:

“Honesty and accuracy, as we understand them, did not exist in those days. For three hundred years prior to Nicæa no historical records existed, so there was no great difficulty in deluding the people as to the past story of the cult. Anything could be added to or subtracted from its past beliefs without undue comment.”¹⁰

They have many problems, which seem difficult to overcome. Let us ponder over the following:

(1) It is claimed that the Jews were one of the oldest offspring of the monotheistic tribes in the world with a developed culture and could have been considered civilised. If they were compared with the Greeks before the Children of Isrâ’îl were raped by them and thereafter by the Romans, which made them either Greek or Roman subjects, but not a nation or a tribe. (Today, the “Jews” actually should be called Greek-Roman subjects or ‘The Sons of Darkness’ - this conclusion is as a result of the secret history of the Dead Sea Scrolls). Therefore, when people wonder who were the Essenes - the fact is that the Essenes were the last of the children of Isrâ’îl and the followers of the Prophets [Allâh is pleased with them].) They (the Jews) have forged the practice of circumcision and the washing of their bodies. They only introduced vowels into their language from

9 : See The Legacy of Islam, Edited by T. Arnold and A. Guillaume, 1949, pp. 245-7.

10 : The Unfolding Universe or The Evolution of Man’s Conception of his Place in Nature, 1935, p. 144.

the fifth (?) century CE to the tenth century CE. What then was the condition of the pagan Greeks when the Bible had no vowels? Was the Greek language ever compatible with monotheism? The cultured Allâh-fearing Muslims crossed into Spain from North Africa in the eighth century (711 CE) and met up with a barbaric race who knew, inter alia *nothing about personal hygiene*. ***The Muslims taught the Europeans how to wash and bathe.*** We substantiate this statement to allay all suspicion of bias, by referring to one of the most learned Professors of the West viz. the renowned author, John William Draper. He describes the conditions of the Europeans (when the Muslims crossed the Mediterranean, entered Spain and transformed them) as follows:

“From the barbarism of the native people of Europe, who could scarcely be said to have emerged from the savage state, unclean in person, benighted in mind, inhabiting huts in which it was a mark of wealth if there were bulrushes on the floor and straw mats against the wall; miserably fed on beans, vetches, roots, and even the bark of trees; clad in garments of untanned skin, or at the best of leather - perennial in durability, but not conducive to personal purity - a state in which the pomp of royalty was sufficiently and satisfactorily manifested in the equipage of the sovereign, an ox-cart, drawn by not less than two yokes of cattle, quickened in their movements by the goads of pedestrian serfs, whose legs were wrapped in wisps of straw ; from a people, devout believers in all the wild fictions of shrine-miracles and preposterous relics ; from the degradation of a base theology, and from the disputes of ambitious ecclesiastics for power, it is pleasant to turn to the southwest corner of the continent, where, under auspices of a very different kind, the irradiations of light were to break forth. The crescent in the West was soon to pass eastward to its full.”¹¹ [our emphases]

¹¹ : History of The Intellectual Development of Europe, 1863, p. 345. [DOWNLOAD FREE ON GOOGLE]

(2) It is claimed that the Greeks had one common language since the days when their habitat was known as Hellas. Then surely, this language (which was their primary means of communication), would have developed to a level where the Hellenic people themselves could easily have comprehended the “teachings” of their “great Philosophers.” Why, then, was it not possible for them to have used the works of “Plato” and “Aristotle” in the same manner as it were used by the Muslim Arabs as claimed?

(3) The existence of “Plato” and “Aristotle”, is sometimes said to have been derived from ‘legends’, therefore, we must ask, “Was there really a “Plato” and an “Aristotle”?” And if they existed, were their theories based on man-made ideas without the guidance of the Almighty Creator?

(4) There are many reasons for questioning the authenticity of their works. Here we will only deal with one part of the question viz. why would Muslims make translations but not keep the Greek originals or why was it not found amongst the Arabic versions? It is a known fact that the Muslims, as it is claimed, have no Greek original works in their possession. From where and from whom did the Muslims derive their philosophy? Muslims would violate Qur’ânic injunction if they were to make claims without substantiation. Muslims are commanded in 2:111: “Bring your proof if you are truthful”. The “missing original works” remain a problem. The reader is reminded here that much of the literature of the early Muslims was obliterated: [Refer to J. W. Draper’s Book]

“As an architect may judge of the skill of the ancient Egyptians in his art from a study of the Pyramids, so from these relics of Saracenic learning we may demonstrate the intellectual state of the Mohammedan people, though **much of their work has been lost and more has been purposely destroyed.**”¹²

[Our emphases]

There are many other reasons for not believing their stories. We, however, will have to analyse some of the reasons, which caused the early Muslims to reject

12 : Ibid., p. 358.

their theories. It is also necessary to examine the possibility of the Muslims using and following the pagan “philosophy.” The reason for doing so is to find out if their theories were compatible with that of the Arabic Glorious Qur’ân. Could it have been possible for the Muslims to agree with the pagan beliefs and the belief in worshipping idols, a ghost, and a man-god? None of the rational Muslim thinkers could have accepted those pagan ideas. It would not have benefited them in any way. This is strongly supported in the Arabic Glorious Qur’ân:

“...Say: Are those who know, and those who know not’ alike? ...”

[Al-Qur’ân 39:9]

The Pagans were oblivious of the Qur’ânic guidance revealed by Allâh, in contrast to the Arabs who, according to Draper, were guided by revelation in pursuit of their achievements:

“With a pride perhaps not altogether inexcusable, **the Arabians boasted of their language as being the most perfect spoken by man. Mohammed himself, when challenged to produce a miracle in proof of the authenticity of his mission, uniformly pointed to the composition of the Koran, its unapproachable excellence vindicating its inspiration.** The orthodox Moslems - the Moslems are those who are submissively resigned to the Divine will - are wont to assert that every page of that book is indeed a conspicuous miracle. It is not then surprising that, in the Arabian schools, **great attention was paid to the study of language, and that so many celebrated grammarians were produced. By these scholars, dictionaries, similar to those now in use, were composed; their copiousness is indicated by the circumstance that one of them consisted of sixty volumes,** the definition of each word being illustrated or sustained by quotations from Arab authors of acknowledged repute. They had also ... cyclopedias such as the Historical Dictionary of Sciences of Mohammed Ibn Abdallah, of Granada.” [History of The Intellectual Development of Europe, 1863, p. 352] [Our emphases]

It is clear from history that the West could not have been the source from which the Muslims developed their achievements. It is for this reason that we shall show how and what caused their development, under the following heading:

THE REASON FOR THE BIRTH OF THE MUSLIM PURE-THINKERS

“Say! If the sea were ink for the words of my Rabb,¹³ the sea would surely be exhausted before the words of my Rabb were exhausted, though We brought the like of it to add (thereto).” [Al-Qur’ân 18:109]

It is necessary to examine a few of the arguments, to understand the birth of the Muslim pure-thinkers.¹⁴ It is, however, important today that we remind one another that the main purpose for using the term *pure-thinking* is to restore the original unity of Muslims, as taught in the Arabic Glorious Qur’ân. It should be borne in mind that Islâm transformed everyone who accepted Islâm, whether a person was a pagan, atheist, sun-worshipper, Hindu, Buddhist, Christian or a Jew, after they became Muslims. They then understood how to be able to use the created things, and realised as it ought to be used. One may argue: but why is the Western Nations using the laws of nature so wonderfully? The answer to this question is very simple. ***After Islâm had opened the doors of scientific inquires and established the method of how to uncover knowledge, [all] people can now advance with that which the Muslims have taught the world by laying the foundation of every branch of knowledge.*** In fact Islâm taught people how to control and use things, which non Muslim people are wont to worship. Everyone who uses the Muslim principles can advance though they do not obey all the Muslim laws. Let us give the background of how it took place.

Firstly, the nature of humankind is such that they learn from what they observe and study. From this method humankind becomes aware that what they have perceived could be understood as true, though they may not know everything about the nature of it. This realisation makes humankind become aware that there are more

¹³ : According to ar-Râghib al-Isfahânî who reveals the following in his Mufradât alfâz al-Qur’ân: That ‘the word *Rabb* originally means, to nurture a thing in such a manner as to make it attain one condition after another until its goal of completion. Please note that the word has different meanings when it does not refer to the Creator.

¹⁴ : Commonly known as “philosophers”.

things to uncover. Once this becomes known, then, they ought to be aware that their nature is such that they can attain little by themselves. Nay, they realise that they could succeed in understanding the order of most physical things but have miserably failed in understanding all the laws that govern themselves. Therefore, the search for more guidance continues. This was the kind of experience which the Arabs had encountered before they became Muslims.

When they were exposed to the first few verses of the Arabic Glorious Qur'ân, they realised that this was the path forward, as *humankind learns from the known to uncover the unknown*. The difference between the Muslim pure-thinkers and the pagan “philosophers” is that, the Muslim pure-thinkers use Divine revelation and reason, whereas the pagan “philosophers” depend only on reason which is not free from irrational ideas. For the Muslims, Divine revelation is like a microscope that sharpens their reasoning and is the cause of the uncovering of the secrets of nature and rational thinking. **The Arabic language is the unique instrument that makes it easier to understand the Divine revelation - as the Arabic words have vast meanings and the Arabic language has a unique root system.** One has to admit that Divine Revelation is something that is unique only to Islâm. It was in fact the first few lines of Divine Revelation that made them start the process of analysing the order of the created things, as it made them aware that nothing was created in vain. One of the major factors that a researcher ought to understand about the early Muslims is the fact that the Muslim teachings led them to put logic first. This simple but unique fact is supported as follows:

“They (the early Muslim) put logic first” [Our emphasis].¹⁵

It was with the use of logic that early Muslims discovered the tool which is called pure-thinking. They used and examined the following verses to the best of their ability. The literal translation of the few Divine verses is:

“Read in the name of thy Rabb (The One who fosters a thing in such a manner as to make it attain one condition after another until it reaches

¹⁵ : Al-Farabi's Commentary and Short Treatise on Aristotle's De Interpretatione, by F. W. Zimmermann 1991, p. xxii.

its goal of completion) - Who creates - Creates man from an 'alaq (clot or leech-like clot or hanging object) - Read and thy Rabb is most Generous - Who taught by the pen, Taught man what he knew not."

[Al-Qur'ân 96:1-5]

[Please note that we reiterate that we are using the attribute **Rabb** and have not translated it as Lord throughout this discourse, as Lord does not convey its true meaning].

Let us analyse what effect the words of the Arabic verses may convey, if examined and interpreted from within the Divine microscopic point of view. This is important, so that we may understand what the guidance could convey. It is the following verses that we need to translate, so that its inner meanings may become clear. It states:

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۚ وَقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ ۗ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

“ 'Iqra' bismi Rabbikal-ladhee khhalaq, khhalaqal-insâna min 'alaq 'Iqra' wa Rabbukal-Akram 'Alladhee 'allama bil-Qalam 'Allamal-insâna mâ lam ya'-lam”

What is important to understand is the fact that these few words contain the purpose of creation and what is beneficial for humankind in a nutshell. Many have written vast commentaries on this subject. Each phrase requires a thorough examination to understand why the pagan Arabs submitted to Islâm. This would reveal the reasons for their great achievements in such a short time after having received the Divine guidance and becoming Muslims. We shall have to expound on the method of how we derived a deeper understanding of the first verse, so that our method may become clear. Analysing the first commanding word- '**Iqra'**,- which literally means to 'read', 'recite' or 'proclaim,' but in the light of its context, there is room for a more enriched meaning. The reason for wanting to uncover its meaning is to be able to understand why the very people who became Muslims were greatly moved by these verses and became very successful by using its guidance. Their success brings home the fact that they better understood the

words, as they must have known the vast meanings of the words. This is clear from history as to how steadfast they were and of their many amazing discoveries they made. Their achievements bear witness that they had a deeper understanding of the meanings of the Arabic Glorious Qur'ân than Muslims of today. Hence, this is the cause of their great success in various fields of study. Therefore, it is important that we take a closer look at the root of the word '*iqra*' in the light of its context.

The word '*iqra*' is followed by the words '*bismi*' of which the preposition '*bi*', in this case, denotes "**Seeking the assistance of the One who causes any form of creation.**" And, '*ism*' here signifies the highest source of intelligence of the One, who caused everything and gave it a set order - so that humankind may understand. In other words, '*bismi*' cannot be accepted in this case only as meaning 'in the name of' or as 'with the assistance of.'¹⁶ Furthermore, the word is connected with one of the most important attributes of Allâh, which is the cause that some of the words lose its common literal meaning. Yet, the meaning developed is still within its linguistic confines. In this sense the meaning develops to one of the most important directions, which we ought to understand in the Qur'ânîc context with the use of the attribute of Allâh, namely: '*Rabb*.' The word '*Rabb*' should not be seen in the light of the ordinary linguistic meaning, when it is used for The Almighty Allâh. Hence, the important point to understand is the application of the attribute '*Rabb*,' as Allâh has made everything subject to a specific order and purpose. Therefore, everything must go through a process of development. This constitutes the fundamental aspect of the attribute '*Rabb*.' This means that the order or the nature of created things will only become known if a study of what is known is made. Let us give an example in order to understand what the attribute of Allâh, namely '*Rabb*' caused to be uncovered. If it is applied rationally: 'Our own needs must be fulfilled with what is required and not by simply saying that it is there but it remains out of reach or hidden - likewise, we cannot just say that Allâh exists but cannot prove it - each one of us must seek Him.

¹⁶ : See Al-Qur'ân Translation of Maulana Muhammad Ali, p. 3.

This is why the early Muslims discovered that revelation is the phenomenon with which the Creator becomes known. The combination of the words '**Iqra**', '**bismi**' and '**Rabb**' - also contain in its meaning the element: To uncover; explore; comprehend; significance; evolution and the use of interpretation to the '**bismi**' i.e. highest level of Divine guidance. The root word '**qara'a**' by itself contains very important elements for rational development. That is, to read: proclaim; recite; study; comprehend; construe = i.e. to interpret the meaning of (something): you can construe that in different ways; analyse; and explain. In other words, that which is the cause to uncover or causes one to be informed or to be the cause that intelligent information is uncovered. The word Khalaqa also plays a very important role, as the word not only means to create but also to shape; form; mould; formulate; generate and combining - but more important: from nothing. The first phrase that needs to be unlocked, states: "Iqra' bismi Rabbikal-ladhee khalaq", as its deeper meanings needs to be understood. Let us attempt to unlock the guidance of the Arabic phrases into a non-monotheist language, in order to try and understand what it could have meant to the early thinking Arab mind. For them, the inner meaning of verses 1-5, by interlocking¹⁷ the verses, could have meant the following:

- (1). 'Study to uncover the order of the creation, of the One who fosters a thing in such a manner, as to make it attain one condition after another until it reaches its goal of completion, in order to understand His creation.'

This must have made them realise that their idols have never revealed anything to them. They themselves were the creators or the Rabb of the idols. Therefore, it must have made sense to them. The next phrase reveals "**khalaqal insâna min 'alaq**". The early-Muslim Arabs understood this verse at that time as:

- (2). 'He created - humankind from an '**alaq**' (a clot which caused the human being to come into existence with love).'

¹⁷ : Meaning that the hold Sûrah (namely the five verses) is kept in mind to uncover its true meaning.

They became aware of the fact that their idols were incapable, lifeless, and useless and therefore it was not possible to have shown such compassion and love. Nor could it have been possible for the idols to create the same. The Arabs themselves had made these lifeless idols with their own hands and worshipped created things. The inspiring words continue: **“‘Iqra’ wa Rabbukal-Akram”**, these words must have caused them to become zealously interested to know more about their Rabb. Let us try to unlock the inner meanings of it, in the light of how the early Arab mind could have understood it:

(3). ‘Study to uncover the order of creation, of the One who fosters a thing in such a manner, as to make it attain one condition after another until it reaches its goal of completion, in order to understand His Honourable excellence.’

The awakening of their intelligence by these revelations, made them analyse the created things systematically. No pagan could or have ever revealed such inspiring information to anyone. The Arabs listened with great care to the Holy Prophet Muḥammad Muṣṭafâ (Allâh is pleased with him) who proclaimed this inspiring guidance. The second last phrase of the Divine message says, **“‘Alladhee ‘allama bil Qalam”**. These words informed them how their findings could benefit them and others. Let us elucidate this, so that the non-monotheist mind may understand:

(4). ‘The Generous Creator reveals the excellent use of the pen for the benefit of humankind.’

The Honourable Creator has revealed that the essence of humankind’s development will depend upon the use of the pen. Every scientist needs to record his or her findings. People’s knowledge seems not to have included the use of the pen until Allâh informed everyone. Before this, the pagan Arabs believed in lifeless things and, never kept records of their findings. Our Rabb revealed the most important law of how to uncover what is unknown to us. He says, **“‘Allamal-insâna mâ lam ya-‘lam”**. The deeper-inner meaning of it, according to the early Arab mind, could have been as follows:

(5). 'He taught humankind the science of unlocking the unknown, which they knew not.'

The Divine guidance was the cause that after they accepted Islâm and became believers that they began the science of pure-thinking - but what is implied by the term pure-thinking? To understand this, one must first develop the understanding why the Arabs, after believing in idols for centuries, could simply give them up and submit to One Unseen Creator. In other words, the law of unlocking the unknown is that, one must first study the known. If this is not sufficient evidence that the above five verses contain the necessary guidance to make such radical changes, then, we might as well not pay any attention to pure-thinking. Therefore, we agree with those Muslims who claimed that the Muslim manner of pure-thinking (and not the pagan "philosophy") was purely a Muslim development. These verses were the first reasons that the early Muslims examined the created things and unlocked the natural laws that governed the created things. Nature is a set of rules of His creation, a collection of His laws, and the way in which He demonstrates His power. This widened their understanding and thereby strengthened their belief. Their discoveries made them aware and they became more steadfast because they realised that they were on the right path. The exchange of dead idols for the Unseen Almighty Allâh ought to prove this point.¹⁸ We cannot agree with those who claim that it was the "Greek philosophy" made the Muslims to develop all their achievements because of the afore-going reasons. If any person objects to this, then we pose a few very simple questions:

(I) Why did those who used "philosophy" not accept Islâm?

(ii) Could those who knew the truth, by using the instruments of "philosophy" not have been capable to inform their fellow beings that Christianity does not comply with the truth, which ought to emerge through the use of "philosophy"?

(iii) Those who used the "Greek sciences" and became aware that, 'Platonism enjoyed the advantage of being firmly embedded in Christian thought,' and

18 : See 'The Legacy of Islam,' edited by T. Arnold & A. Guillaume, 1949, p. 239. And also The Legacy of Islam, Second Edition, edited by Joseph Schacht with C. E. Bosworth 1979, pp. 18-19.

remained silent about the wrong understanding which emerged from their teachings - are they to be followed?

(iv). Is it not true that the components, which constitute “Philosophy”, as used by the Muslims do not follow the same sequence as that which was used by the “Greeks” and the West yesterday and today?

(v) Are the answers to these questions not the reason the early Muslims could not have followed the pagan Greeks and Romans? Is it not true that the Muslims would only have accepted those things which were provable and the truth?

These questions lead us to the second point:

Secondly, once humankind becomes aware that there are things which are not tangible and cannot be perceived with their innate knowledge or by the use of their senses, for example, the life within themselves, then, they start seeking for guidance. Once this happens, humankind searches for the answer - and our ‘**Rabb**’ gives the answer. The subject can be analysed from chapter 15, verse 29:

“So when I have (justly) adapted (the component parts of the mortal) and expanded it by My Divine inspiration, grow submissively (according to Allâh’s Divine Scheme)”

This in fact proves that the human being is structured and developed in accordance with the Divine Scheme. The component parts of a mortal are so planned in order for it to become complete. If one wants to disagree with the above Qur’ânic statement as translated, then one must inform us if human beings are only a **physicochemical** combination of some of the elements of chemistry which developed without a Planner? Or what is it that makes us alive and then die? For Muslims, our creation and resurrection is but like a single function for the Creator. This means that it must be treated as a single entity. The Divine Book states:

“Your creation or your raising is only **like a single nafs** (life essence).”¹⁹

[Al-Qur’ân 31:28]

¹⁹: Please note that the word nafs in the above verse means from its root word: - nafusa “soul; spirit; vital principle; life essence.

In other words, the function of creating the human beings and their resurrection is simple for Allâh. Knowing that guidance is needed to uncover the knowledge about those things which are not perceivable with our senses, the Muslims believe that they ought to turn towards their '**Rabb**', as the Holy Prophet Muḥammad Mustafâ (Allâh is pleased with him) informed them about things, which they did not know before. It is for this reason that chapter 1 of the Arabic Glorious Qur'ân was revealed, in order for humankind to know how to ask for further guidance. Our '**Rabb**' reveals the following words are the best to implore Him:

“You do we serve and You do we beseech for help. Guide us on the right path, - the path of those upon whom You have bestowed favours.”

[Al-Qur'ân 1, 1-4]

Some of the 'favours' are nothing else but guidance directly from Allâh to us; this is the best of knowledge. Therefore, the early Muslims discovered through the guidance from Allâh that it was His Prophets (Allâh is pleased with them) whom He had sent, that showed the path of opening the door of knowledge. This brings us to the third point.

Thirdly, what was the reason that humankind had to receive guidance through the Prophets (Allâh is pleased with them), one may ask? The answer [is simple] - the Creator knew that the nature in which He has created humankind is such that after they use their innate inquisitive mind, they will seek to find Him, though some may deny it. Therefore, the kind of knowledge the intelligent person expects to find from those whom are called Prophets (Allâh is pleased with them) must be such, that it should not be the same as that which humankind themselves could produce. We have not overlooked the question about the Creator; which brings us to the fourth point.

Fourthly, we have said that what we can observe and touch are things, which we ought to be able or become able to understand to be true, or that it exists. This knowledge informs us that everything which is tangible, or what we could perceive

through our senses, is subjected to an order. We cannot accept the theory of "Plato" which deals with 'Forms' or 'Idealism', as it denigrates the Creator. By simply looking at the known things, makes it impossible to comprehend the Creator in a tangible way. The Arabic Glorious Qur'ân reveals:

"Wonderful Originator of the samâwât (the entire universe excluding the earth)²⁰ and the earth! How could He have a son when He has no consort? And He created everything, and He is the Knower of all things. That is Allâh, your Rabb. There is no god but He; the Creator of all things; therefore serve Him, and He has charge of all things. Vision comprehends Him not, and He comprehends [all] vision; and He is the Subtile, the Aware. Clear proofs have indeed come to you from your Rabb; so whoever sees, it is for his own good; and whoever is blind, it is to his own harm. And I am not a keeper over you." [Al-Qur'ân 6: 102-105]

The '1926' Heisenberg's (1901-76, German physicist) discovery reveals a wonderful fact (for the time being), for example that, 'no physical measurements can tell you that there is an electron on this table and that it is also lying still' (Al-Tawhid Vol. IV, No. 4, July-September 1987, p. 66). What does it mean? It means that things that we cannot see are not necessarily non-existent. The research, however, will continue to uncover it, then, something else will come to the fore, which we may not see until it is uncovered - then, again the research will continue. It is for this reason that the Arabic Glorious Qur'ân has made humankind aware that they must examine the order of the created things, so that humankind may

²⁰ : The word Samâ means according to the Arabic-English Lexicon by E. W. Lane: "The higher, or highest, or uppermost, part of anything....Er-Râghib says that the Samâ' as oppose to the arđ is feminine and sometimes masculine..." According to the Tâj al-'Arūs it is also the: "Canopy of the earth." Hence, As-samâwât ought to include the known and unknown parts which comprise the English word universe. It means more than just the heavens. The word 'heaven' is also regarded as a place where God and the angels live. This is rejected in Islam, as Allâh does not occupy a place. The English word 'universe' which means the entire universe including the Earth, cannot be applicable in this instance. The reason for this is that the words wal'arđ (and the Earth) (in most cases) indicates that the Earth is excluded from the word As-samâwât. It could be that the Arabic word may have some other meanings. The words wal'arđ may have been used as one can examine or understand some of the secrets or rather the order of some of the Earth's components. Most of the universe excluding the Earth cannot be examined right now or from the time the verse was revealed. As-samâwât could also refer to the many solar systems. [Please note that the English word 'heavens' is not the equivalent of samâwât - according to the English dictionary one ought to understand the word 'heavens' to mean the abodes of God and the angels, although it also means: "the firmament surrounding the Earth"].

become conscious of the fact that a Greater Mind is at work. It is important to understand that we ought to realise Allâh, just as we find goodness in things that we cannot see. The Arabic Glorious Qur'ân is replete with various kinds of guidance for humankind, in order to know their Creator. For example, the Arabic Glorious Qur'ân reveals in clear terms that Allâh is not like His creation. This is made very clear in the following (chapter) of the Divine Book:

“Say: He, Allâh, is One. Allâh is He on Whom all depend. He begets not, nor is He begotten; and none is like Him.” [Al-Qur'ân 112:1-4]

Once humankind study the guidance of the Arabic Glorious Qur'ân, they will become aware that Allâh has not burdened them with information beyond the ability of human intelligence. Allâh reveals:

“Allâh imposes not on any nafs a duty beyond its scope.” [Al-Qur'ân 2:286]

How is it possible that all the non-Muslim-Europeans who were and are exposed to “philosophy” (meaning those who became able to understand how to uncover the truth about a subject which one is analysing) and acquired “knowledge” and “wisdom” by being exposed to the works of Aristotle have not accepted Islâm? Why could they not have understood the truth of the Qur'ânic revelations? Did they not translate the Arabic Glorious Qur'ân as early as 1143 CE into Latin with the help of the Muslim dictionaries? Is it not claimed that “Aristotle’s works” became known first through the Arabic works and thereafter in other European languages? For example, the works which were claimed to have been translated into Latin? We can understand that “Plato’s” works are in direct conflict with Islâm and rational thinking as will become clear later - *that is if we can find the proof that his works really existed.*

This brings us to the story of how “Aristotle’s works” is supposed to have reached us:

“After his [Aristotle’s] death his works had a strange and remarkable history. His library, containing all his own autographs, many of them being MSS. [MSS = manuscripts] of unpublished and unfinished treatises, was bequeathed to Theophrastus, his chief disciple, who, dying thirty-five years later, bequeathed them in turn, together with his own books and writings, to Neleus, a Peripatetic scholar. Neleus took the whole precious collection with him to his home at Scepsis, in Asia Minor, and his heirs ***concealed it in a vault*** to prevent its being seized by the king of Pergamus, who was then levying contributions for his royal library. The Aristotelian MSS. were thus lost to the world for **187 years**. About the year **100 B.C.** they were brought out of their hiding-place and sold to a wealthy book-collector, named Apellicon, who carried them back to Athens. In the year 86 B.C., on the taking of Athens by Sulla, the library of Apellicon was seized and brought to Rome. **There some learned Greeks obtained access to it; Tyrannion, the friend of Cicero, arranged the MSS.; and Andronicus of Rhodes undertook the task of furnishing a correct text, and a complete edition of the philosophical works of Aristotle, out of the materials at his disposal. He arranged the different treatises and scattered fragments under their proper heads, and published what was henceforth received as the authorised edition of the works of Aristotle. It seems reasonable to believe with Grote that “our Aristotle,” that is, the collection of writings which under this name has come down to modern times, is none other than the edition of Andronicus, and thus dates from about the year 50 B.C.,** [Our emphases]. [The Encyclopædia Britannica, Ninth Edition 1875 p. 512.]

After analysing the above anecdote very meticulously, and bearing in mind the consequences of what was said, we would like to know who of the truthful Muslims would believe this amusing story. Let us rather analyse the reported statement as follows:

It appears as if we have an irrevocable problem, as the books and writings of Theophrastus, appears to have been mixed with that of Aristotle's library, which contained all Aristotle's autographs and manuscripts of which some were unpublished and unfinished treatises. *What this means is that, at the time when Andronicus arranged it, he could not have known which of the material belonged to Aristotle or to Theophrastus, as no mention was made of how one would be able to identify it. We do not know if Theophrastus could have been the scribe of Aristotle. When the precious collection was seized and taken to Rome, what guarantee is there that it was not mixed or to say that nothing got lost or mixed?* There is another problem, that is, when Neleus gave it to some unknown heirs of him, they, it is claimed, put it into a vault. This causes us to question if the vault was an arched structure, which was a room in a house or if it was a cellar having an arched roof down to floor level or was it a burial chamber underground? Whatever one wants to answer, the fact remains that some damage must have occurred. Irrespective of what the vault was made of or where it was situated, *the documents must have been damaged after such a long period. Even the ink could not have been so good that it never faded. Nor could the material have been so good that no part of it could have become rotten or affected by bacterial or fungal action.* Ponder over the following old non-Muslim-European custom as it may uncover some of the reasons, which may have contributed to the fungal action:

“To these Saracens (Muslims) we (Christian-Europeans and today we must include the agnostics and atheists of European descent) are indebted for many of our personal comforts. Religiously cleanly, it was not possible for them (Muslims) to cloth themselves according to the fashion of the natives of Europe, in a garment unchanged till it dropped to pieces of itself, a loathsome mass of vermin, stench, and rags” [Our emphases].²¹

21 : History of the Intellectual Development of Europe by John William Draper Revised Edition, in two volumes. Vol. II., 1901, p. 33.

Therefore, we believe that there must have been some damage caused by their clothing, hence, the need for Textual Critics to rectify and reconstruct the damaged and the missing parts, that is, if it really existed. There is a further problem, that is, in 86 BC was it not part of the *Roman custom not to preserve literature* which they could not read? If the answer is no, why then in 48 BC did they burn the great Ptolemaic Library and again in 389 CE they did the same with the ‘Daughter Library?’ Does it not appear as if the Roman custom was such, that they did not like the literature of other people? In Bosnia (1995) we were shown on SATV what the Christian-European-Serbs have done to the Libraries belonging to the Muslim Bosnians. Be that as it may, we cannot believe that the Romans would have allowed it to be preserved. *Furthermore, it is stated that Andronicus ‘undertook the task of furnishing a correct text, and a complete edition of the philosophical works of Aristotle, out of the materials at his disposal. He arranged the different treatises and scattered fragments under their proper heads, and published what was henceforth received as the authorised edition of the works of Aristotle’.* Yet, no mention was made that he separated the works of Theophrastus and undertook only to furnish a correct version of Aristotle’s works. Therefore, we cannot agree that one may say that it was the works of “Aristotle” alone, after Andronicus reconstructed it. Could it be that it does not include any parts of the works of Theophrastus? Would anyone be able to say truthfully, that the autographs and manuscripts only belonged to Aristotle after they had analysed the above quotation? The important fact is that no one could have been able to develop Aristotle’s works until 50 BC. If, however, it is argued that they used it thereafter, why then did the Greeks and the Romans accept Christianity? Nevertheless, let us ponder over the submission of Alfred Guillaume:

“The West really knew no more of Plato than they knew of Aristotle by direct contact; **but Platonism enjoyed the advantage of being firmly embedded in Christian thought.** The earliest (but incomplete) version of the *Metaphysics* to reach Paris came in c.1200 from Byzantium; a few

years later another incomplete version translated from the Arabic arrived. **The complete work was not in the hands of scholars till after 1260. The Nicomachean Ethics arrived first from Greek sources, then from Arabic, and lastly in its entirety, translated direct from the Greek, about 1250. The Physics and De Anima were received first from Greek**” [Our emphases].²²

The last part of the above quotation is a fable: “The complete work was not in the hands of scholars till after 1260. The Nicomachean Ethics arrived first from Greek sources, then from Arabic, and lastly in its entirety, translated direct from the Greek, about 1250. The Physics and De Anima were received first from Greek.” Compare it with the following words:

“It seems reasonable to believe with Grote that “our Aristotle,” that is, the collection of writings which under this name has come down to modern times, is none other than the edition of Andronicus, and thus dates from about the year 50 BC”²³

After one has given this thought, one must go back to the first line of the above quotation, “The West really knew no more of Plato than they knew of Aristotle by direct contact...” It ought to be made clear that the whole fable of Aristotle must be rejected. To understand the argument in greater detail, one ought to examine the following argument to understand the non-Muslim-European style of creating evidence for something which they have:

“...Bedouin shepherds came across in a cave in Wadi Qumran...a 23-foot leather scroll containing **the complete text of the book Isaiah in Hebrew**. Expert examination of the document revealed beyond doubt that the Isaiah text dated from 100 B.C. ...This copy of Isaiah, over 2,000 years old, is a unique proof of the reliability of the holy Scriptures that have been handed down to us, for **the text agrees exactly with what we have in our present day**

Bible... The oldest and fullest MS. in Hebrew was the Codex Petropolitanus,
22 : The Legacy of Islam, Edited by T. Arnold and A. Guillaume 1949, p. 246.
23 : The Encyclopædia Britannica, Ninth Edition 1875 p. 512.

dating from A.D. 916. By the discovery of the leather scroll of Isaiah at the Dead Sea the Hebrew text has been carried back to almost exactly 1,000 years before... **These old MSS. are the most convincing answer to all doubts as to the genuineness and reliability of the text that we have in our Bibles today** [Our emphases] [The Bible as History 1974, p. 413].

Unfortunately, the book of Esther which is one of the Old Testament's books was not found amongst The Dead Sea Scrolls to support the authenticity of the Bible or Keller's view.

Nevertheless, when one considers the definition of Metaphysics, it ought to become clear that if it was claimed that the Greeks knew the purpose of Metaphysics. (Here, we are not referring to the meaning of 'meta' meaning 'after' and what physics mean but the important meaning of the complete word which means: 'the branch of philosophy that deals with first principles, especially of being and knowing'), then we have a major problem. That is, if the definition is correct. Before we analyse the problem, let us first make it clear, that, if Aristotle improved Plato's works, then it could mean that a very large portion of the early "Greek élite" ought to have known of their theories. The reasons being, once a person was exposed to Metaphysics then the process of thinking ought to begin.

The claim which should be remembered is that Plato's works were used in the Christian Bible. Therefore, it had to be well known for this reason, hence, if they improved it by using Aristotle's works, then why was Aristotle's works not well known in the same way as that of Plato? This would have attracted the thinking mind. Let us analyse the statement, which says: **"...Platonism enjoyed the advantage of being firmly embedded in Christian thought."** This statement is problematic. The reason is, if it means that there were followers of Plato's theory who saw to it that their theory be incorporated into the 'Christian thought', then it means that **'Christian thought' could not have been Divinely inspired.** On the other hand, if it means that the divinely inspired Biblical message was conformable with that of Plato's theory - then the problem still remains. The

reason is obvious, because of the following: The theory of materialism claimed that nothing but space-filling physical objects are ultimately real. Therefore, if it is claimed that Plato's belief was based on the idea that something real must have 'Forms', then, this could have led to the formation of the Biblical 'Christian thought.' What does it mean? It means that the theory of Jesus of the Bible, which says that Jesus, is man and god at the same time, or that: 'When God created man, he made him in the likeness of God', in order to comply with Plato's theory. It could well be true, therefore, this could be the reason we could only trace the New Testament manuscripts to the 13th century, for during that time the works of Plato and Aristotle became well known, as claimed. With these arguments, it ought to be clear why the Muslims could not have copied or used Plato's works as a guide for them, if it [ever] existed before Islâm. If any Muslim may have used such theories on the basis that it is correct, then they have erred seriously. The following argument was created to support the idea that the Greek works were in use at the beginning of Islâm or during the early period of Islâm. Let us refer to the statement of M. Montgomery Watt, who made the following claims:

“When the Muslims conquered Iraq, they found themselves in contact with a living tradition of Hellenistic learning. Several colleges had been established, mostly by Christians, the most prominent being one at Gondeshapur near the head of the Persian Gulf. This latter was run by **Nestorian Christians**, and was famous for both **medical** and religious studies” [The Majesty That Was Islam, 1976, p. 134. [Our emphasis].

Let us pause for a moment and ponder over the above claim. Could the term medical have meant something to the Christians? To answer the question truthfully, we ask pardon for our frankness. Anyone who is engaged in **medical science** ought to know the importance of being **clean**, as it is one of the most important practices in **medical science**. To explain the importance of this, it would be appropriate to use the words of a great savant of South Africa, Ahmed Deedat. He says:

“Let us say that where you have an “*input*”, you must allow for an “*output*.”

The one who eats, must have the call of nature - the toilet or the bush.”²⁴

Therefore, to be healthy, one ought to wash after he or she had answered ‘the call of nature’. If this were instituted, only then we would have believed that they knew the science of it. One may argue that today, they still do not wash after ‘the call of nature.’ The answer to this is, it was and still could be, regarded as a Muslim ritual, and therefore Christians could abhor it.²⁵ This fact proves that they were not as knowledgeable as the early Muslims. Nay, the difference between man and animal is a factor that needs to be considered. Animals do not wash when they use the bush or do they have some other means? Humankind ought to wash, as they are able to distinguish between what is good or bad for health. Today, the Muslims are unique in the world as far as this subject is concerned. Even if the works of Plato or Aristotle were a ‘living tradition’, then, it contributed nothing as far as a clean body is concerned. Even in the 21st century the washing of the private parts after visiting the toilet is a Muslim ‘thing’, as the non Muslims still do not wash their private parts after the ‘output’.

A SHORT STORY OF THE IMPORTANT THEORY OF PLATO

It is claimed: “*The West really knew no more of Plato than they knew of Aristotle by direct contact.*” This is the view of Alfred Guillaume, who wrote approximately at the same period when the 14th edition of The Encyclopædia Britannica 1929 was produced. This view seems to be problematic, the reason is that, it is claimed by the West that ‘*Platonism enjoyed the advantage of being firmly embedded in Christian thought*’. For example, the statement made in the Encyclopædia Britannica:

“John 1:18 if the true text is “the only begotten God...which is in the bosom of the Father.”²⁶

24 : “What is His Name?” 1986 p. 12 by Ahmed Deedat

25 : See SATV documentary about the Muslims of Spain (Afrikaans) during the nineteen eighties.

26 : The Encyclopædia Britannica, Fourteenth Edition 1929, Vol. 18 p. 63.

It appears as the authors of this edition translated the words as 'begotten God' and not as the translators of the King James Version who translated it as 'begotten Son'. It seems that the reason for this was that, the New Testament also claims:

"No man hath seen God at any time." [John 1:18 King James Version]

This is in conflict with what Plato taught. Nevertheless, they found a way to link it with the "philosophy of Plato". This was done by the following words: "the only begotten Son, which is in the bosom of the Father, he hath declared him". The following evidence widens the problem:

"The Church could not, in the end, conciliate Platonist eschatology with the dogmas of the resurrection of the flesh and the final judgment..."²⁷

It appears from the following statement that the Christians have interfered with the works of Plato. There however, is a further important factor, which we should take into consideration, that is, the date of some of the parts of Plato's works and that: *'they enjoyed an immense authority based on their attribution to an immediate convert of St. Paul'*. It states:

"A further powerful influence was exerted by the writings of the so-called Dionysius the Areopagite, which laid down the main lines of mediaeval mystical theology and angelology. These works are, in fact, an imperfectly Christianized version of the speculations of Proclus, and cannot date before the very end of the fifth century A.D. at the earliest, but they enjoyed an immense authority based on their attribution to an immediate convert of St. Paul."²⁸

It could well be true that the evidence which was revealed about the *'imperfectly Christianized version'* could lead to the uncovering of some of the facts. The story, or rather the legend continues, let's say from the 'Charlemagne' era. (**Please note**

27 : ibid.

28 : ibid.

that the term Charlemagne refers to ‘the close of the 10th century’ AD which belongs to the ‘Innumerable legends’ period.)²⁹ It states:

“After their translation into Latin in the ninth century by Johannes Scotus Erigena, their vogue in the West was as great as in the East. Apart from this theological influence, Plato dominated the thought of the earlier Renaissance which dates from the time of Charlemagne in another way.”³⁰

What this could mean is that the early Renaissance (the early Renaissance we understand to mean the time when the West was still learning from the Muslims) began from the close of the 10th century. It could also be that this was the time when the ‘Christian thought’ was developed in order to conform to that of Plato’s theories or the pagan theories. This could also mean that the reconstruction of the Bible began at the end of the 10th century. Hence, the Massoretic Text of 916 CE (?) came into existence. The appearance of new-information of Aristotle emerged within the following quotation:

“Since the West possessed the philosophical writings of Cicero, with the Neo-Platonic comment of Macrobius on the *Somnium Scipionis*, as well as the Latin translation of the first two-thirds of the *Timaeus* by Chalcidius, with his commentary on the text, and versions, also, at least of the *Phaedo* and *Meno*, whereas nothing was known of the works of Aristotle except Latin versions of some of the logical treatises, the Middle Age, between Charlemagne and the beginning of the 13th century, when the recovery of Aristotle’s physics and metaphysics from Moors, Persians and Jews began, was much better informed about Plato than about Aristotle; in particular in the various “encyclopedias” of this period, it is the *Timaeus* which forms the regular background. The thirteenth century saw a change.”³¹

29 : *ibid.*, Vol. 5, p. 254.

30 : *ibid.*, Vol. 18, p. 63.

31 : *ibid.*

The Encyclopædia Britannica, Fourteenth Edition 1929, has 28 columns on Plato's detailed history, and makes no mention that those who possessed Aristotle's works were Muslim. Ponder over the following legend of Plato:

“His family was, on both sides, one of the most distinguished of Athens. ***Ariston is said to have traced his descent through Codrus to the god Poseidon; on the mother's side***, the family, that was related to Solon, goes back to Dropides, archon of the year 644 BC “ [Our emphasis].³²

If the statement of A. Guillaume and the argument above were compared, then it only makes one to wonder! What a pity that we could not say the same, only, of some of the parts of the history of the Bible. *What was easier to preserve?* : The works of one or two persons whom few follow or the Bible, which is claimed to be the words of God? Nevertheless, when a comparison is made between the stories as given in the 1929 edition and compared with the 1875 edition, then one could appreciate the art of novel writing. Of course, we are not saying that the many editions of the Encyclopædia Britannica are novels. What we mean is that the two stories are definitely different and ill behoves an important world renowned publication to have two different versions of the same story. Be that as it may, what is of more importance is the fact that if the story emanated from the original manuscripts of Plato, then, there would not have been two stories about the same subject but only one.

The following statement reveals the important contributions of the early Muslim Arabs:

“Thus it may be said that the West owed *the recovery of Aristotelian philosophy* to the Arabs inasmuch as the interest of European scholars in the works of Aristotle was first kindled by acquaintance with Arabian thought. It can hardly be doubted that Europeans took up the study of Aristotle because their zeal for philosophy had been *quickenened by contact with Arabian thought*” [Our emphases].³³

32 : *ibid*, Vol. 18, p. 48.

33 : *The Legacy of Islam*, Edited by T. Arnold and A. Guillaume 1949 p. 247.

What does the above statement mean? The reason for asking this question is because it was already said that: “The Physics and De Anima were received first from Greek.” What is the meaning of this? Does it mean that the Greek version was first received from the Muslims? If the answer is yes, then we would like to know why it was not mentioned that the Muslims did not translate it? Or if the answer is no, then both of the sources are wrong. Yet, they claim that the West had knowledge about Aristotle. This is made clear from their own words: ‘*The West owed the **recovery** of Aristotelian philosophy to the Arabs*’. What we would like to know is: How was it possible that the West ‘*embedded in Christian thought*’ and the Platonic ideas but had at the same time no knowledge of the arguments of Aristotle? The reason for this question ought to be obvious - was it not said that Aristotle attended the Academy of Plato? Therefore, they should have known that Plato and Aristotle’s theories were compatible with that of the pagan sun-worshippers, and therefore, also had to be compatible with that of Christianity. Now, ponder over the fact that they claimed that the Arabs engendered the ‘recovery’ of Aristotle’s works. Should one not question their claim? We think one should. The reason is once a person analyses the early documented claims, supposedly made by Aristotle, then there should be no difficulty in understanding what we say. We shall now address this problem as follows:

(1). “But yet in the system of Aristotle there was **a God who was not part of nature**” [Our emphasis].³⁴

If this was truly Aristotle’s view, then we ask, is he still the great “philosopher” of the West? If the answer is yes, then, why have they not followed him? The West has answered this question in this way:

(2). “Aristotle’s utterances on this subject are obscure.”³⁵

Again, ponder over the words: ‘**a God who was not part of nature.**’ What is the rational meaning of it? Firstly, the reason they could not have followed him on this point was as a result of their belief in the theory of Trinity, which is like

34 : The Encyclopædia Britannica, Ninth Edition 1875 Vol. ii p. 522.

35 : *ibid.*

that of pantheism. If, Aristotle's claim was that *nature is 'pervaded by reason'* and therefore, it means that he has thought that reason ought not to be found in nature, as it would be like pantheism, then he has not understood nature. On the other hand, he has said that *'there was a God who was not part of nature'* therefore, a contradiction emerges. The following statement causes the problem:

(3). "Nature, however, is impersonal, and to speak of it as pervaded by reason, has all the appearance of pantheism."³⁶

If all this were true, could Aristotle have been a great philosopher? We leave that answer to the West. Nevertheless, what we ought to clarify is that the Greeks, especially during the fourth and third centuries before Christ, were pagans. For this reason they believed that their gods formed part of the material and natural entities of the universe. Hence, if Aristotle's works really existed during that time and had made the above claim (i.e. that 'there was a God who was not part of nature'), then it would have caused one of the biggest uproars! In other words, Aristotle's claim that nature and person are inseparable and distinct phenomena does not allow space for a belief in gods, which were impersonated through naturalism. The Greeks were sun worshippers i.e. they did not separate gods and nature. *For Aristotle, God "was not part of nature"*. Such an outcry was not recorded anywhere in the history of the Greeks! Their silence is not in compliance with the nature of the Europeans. For example, the known historical facts concerning the protests that brought into existence the council of Nicæa in 325 CE. This was followed by the protest against the Pope, which led to the formation of the Protestant Church. *Also the protesting against bathing that was regarded as a Muslim ritual and led to the killing of those who took a bath. The reason was that the Christians believed those bathing were following the Muslims.* We shall not bother to mention the problems of men like Copêrn'icus and others who had encountered many problems. Therefore, we hold that the history and the works of Aristotle are causing doubts - it could well be that it was not the work of a philosopher. Let us analyse the argument from another viewpoint:

³⁶ : *ibid.*

If the Muslims had used “Aristotle’s” works, then why have they not mentioned these contradictory problems? The Muslims must have been able to understand the works of Aristotle, that is, if it ever existed. Therefore, we must quote a more detailed part of what is claimed to have been Aristotle’s work, in order that one may understand what is meant. The statement is as follows:

“Nature, or the system prevailing from the earth upwards through the planetary sphere, **is full of reason**; it does nothing in vain. [Please note that this is said to have been drawn from: ‘the whole of book ii. of the Physical Discourse’]. The formal cause, the form, or perfection, of each thing, is generally to be identified with the final cause, or end, at which nature aims. Matter, rising from the merely potential, through the four elements into various substances, is the material cause; and the efficient, or motive cause is supplied by the active powers of heat and cold. **Nature, however, is impersonal, and to speak of it as pervaded by reason has all the appearance of pantheism. But yet in the system of Aristotle there was a God who was not part of nature. Aristotle’s utterances on this subject are obscure**; he speaks of the unmoved. Mover of all things at one time as if He supplied motion to the periphery of heaven, at another as if He moved things by desire, under the form of the Good. But, at all events, He is personal: He enjoys for ever that bliss which we can only at brief moments attain to; His life is the thinking upon thought. In all this there is something incomplete, and the different points of view are not reconciled. Aristotle argues that God could not, as thought, have any object of thought inferior to himself, else the divine thought, by thinking upon an inferior object, would suffer change and degradation. God, therefore, can only think upon himself. This argument would seem to foreclose the possibility of either Providence or prayer. There is something Eastern in this idea of a God absorbed in self-meditation; and, on the other hand, we observe that Aristotle, while considering no trouble too great to obtain excellence in any little point of art, or science, or morals, or

politics, - still, in comparison with the great universe, makes human affairs of relatively little importance” [Our emphases].³⁷

No Muslim could have believed that it was possible for the Christians to have agreed with Aristotle’s viewpoint that ‘there was a God who was not part of nature’, as this would have been in direct conflict with their belief.

There are many secrets which ought to be exposed. One of them is the changing of the original names of the real “philosophers” or rather pure-thinkers to: *Avicenna* (who was in fact **Abu ‘Ali al-Ḥusayn ibn ‘Abdullah ibn Sîna** (980-1037 CE). *Algazel* (his real name was **Abu Ḥâmid ibn Muḥammad al-Ghazali** (1088-1111 CE) and *Averroes* (whose name was **Abu al-Walîd Muḥammad ibn Aḥmad ibn Muḥammad ibn Rushd** (1126-98 CE) and so on, this tells us a lot - but we would not argue that the Muslim great scholars could not have erred. Furthermore, they were also not the only pure-thinkers of Islâm. The following statement of Seyyed Hossein Nasr supports this:

“...And many other figures about whom very little is known in the Western world.” [The Principles of Epistemology in Islamic Philosophy Knowledge by Presence, 1992, p. viii.]

Could it not be true that the changing of the names reveals some of their secrets? Did they only change their names and not the contents, which the original authors wrote? Ponder over the creation of the Protestant Church, which was caused by changing the doctrines of the first Church of Christianity, namely, the Catholic Church. Nay, the Bible of the two Churches has no more the same number of books as it was during the time when there was only one Church. The important fact remains, that is, Plato and Aristotle were both not believers but could have been pagans - *and there is no such a thing as a rational pagan, agnostic or an atheist according to Islâm!*

The period, which is important to remember, is recorded in the following quotation. It tells us that the Europeans who had the power changed the contents of every

37 : ibid.

book as they wished, except the Arabic Glorious Qur'ân as it is the only Book which humankind can memorise in its entirety, but most of all Allâh is its Guardian. Marshall G. S. Hodgson reveals the dark secret of the west as follows:

“The generation of 1789 had seen Europe come to exercise an ultimate hegemony over the Islamic peoples. Whether a European power ruled directly or whether there was merely a generalized dependent relation to the European social order as a whole, *it was in the power of the Europeans, if they were agreed on a policy, to enforce their will in most Muslim lands. In any case, no independent general Islamic leadership was to be tolerated.*”[The Venture of Islam, Vol. 3, 1974, p. 223.] [Our emphases]

This is very important to understand as they have changed the Bible into many versions. To interfere with some of the literature of the Muslims was not a problem for them, as deplored by Draper as mentioned above. The reason can be attributed to the fact that the non- Muslim Europeans are not truthful people and also not truth seekers.

The terms ‘Astronomy’ and ‘Astronomer’ are referred to in the Encyclopaedias as if it were very old terms. They also claimed that the science of astronomy was developed very early in the history of Europe. Yet, men like Copêrn’icus who only appeared from ‘(1473-1543)’ is said to have made new findings, which ought to have been known if astronomy was an old science. This statement could be misconstrued, therefore, we shall quote from The Reader’s Digest Encyclopaedic Dictionary 1964, pp. 201-202, which states the following:

“Copêrn’icus, Nicolaus. Latinized name of Milkoai Kopernik (1473-1543), Polish astronomer, who demonstrated that the planets, including the earth, revolve on their own axes and move in orbits round the sun.”

Was this new for the West? If it was not new, then, why bother about Copêrn’icus ? **In fact, this information is given in the Arabic Glorious Qur’ân some 840 years before the birth of Copêrn’icus .** What about those non-

Muslims whom many claimed were Astronomers long before Copêrn'icus and before the Arabic Glorious Qur'ân's information became known: were they also in possession of the same information? The answer must be no! Be that as it may: Today we know according to a documentary on BBC Knowledge during December 2009, they admirably boldly revealed the truth that Copêrn'icus actually copied from Muslim Astronomers! They showed the Muslim drawings and with some Arabic information which Copêrn'icus used. There seems to be no alternative but for them to bow their heads in an intelligent manner:

“The origin of intellectual movements in the eleventh century is extremely obscure, and in the present state of our knowledge it would be safer to point to the vast importance of the role of Muslim savants in Spain in educating individuals rather than to the direct influence of their system of education on the Christian universities of Europe.”³⁸

Philip K. Hitti, the “historian” who supports such ideas that the Muslims made such translations - although dramatising history and misconstruing facts contained in the Arabic Glorious Qur'ân, he had to kneel in submission, in the following manner:

“We are beginning to know more, comparatively speaking, about the Arctic and Antarctic regions than we do about most of Arabia.”³⁹

The analysis of the Arabic Glorious Qur'ân, which was made by these Western writers, proves even more their inability of understanding the early Muslim Arabs, let alone the reasons for their achievements, which was caused due to the Qur'ânic information. The early Muslim Arabs opened the doors of knowledge to the world. Yet, their contribution of advanced knowledge was suppressed in order to make it appear as if the Europeans were the first with the introduction of advanced knowledge. Referring to the reason the Muslim Arabs were advanced in knowledge, we reiterate the reason as given by Hitti:

“Though [education was] mainly a private concern, **education was**

38 : The Legacy of Islam, Edited by T. Arnold and A. Guillaume 1949 p. 243.

39 : History of the Arabs, Ninth Edition 1967 p. 3.

nevertheless so widely spread that a high percentage of Spanish Moslems could read and write - a situation unknown in Europe of that age” [Our emphasis].⁴⁰

This statement of Hitti forms part of the answer to the question as to why Europe has accepted Christianity. The Muslim scholars of today wonder what it was that made the Europeans accept Christianity. Today, most of them are progressive people in science, and are using the created things, in a manner, which makes it impossible to understand as to why they have accepted Christianity. However, Hitti has thrown some light on the subject about the past, as can be seen from the above statement. His revealing words form part of the reason the Muslims could not succeed in explaining Islâm to the majority of the Europeans. Nevertheless, it appears that the main reason was their old ‘sun-worship’ beliefs, which stood in the way. When one studies the New Testament, then the following verse of the Bible supports our view, if it is true that Jesus said the following:

“You have let go of the commands of God and are holding on to the traditions of men.” [Mark 7:8 N.I.V]

It appears that Jesus was confronted with great problems. We can understand what it could have meant to him, because, even *after more than a thousand and five hundred years, the Western nations still indulge in the pagan ideology and incorporated it into the theory, which Constantine promulgated when he formulated Christianity.* The proof is recorded as follows:

“Surely, if a man will but take a view of all *Popery*, he shall easily see that a *great part of it is mere magic.* William Perkins, *A Golden Chaine* (1591) (in *Workes* [Cambridge, 1616-18], i, p. 40).⁴¹ [Our emphases]

A thought-provoking statement, which Hitti had made, supports the Biblical view:

40 : *ibid.*, p. 562.

41 : *Religion and the Decline of Magic*, By Keith Thomas 1984, p. 27.

“But ideas are hard to kill, and no one person’s veto is strong enough to cancel the past.”⁴²

Reflecting on Hitti’s view, it is necessary that we take note of what Constantine had done, when he brought Christianity into existence. *Constantine copied from the various pagan religions in order to formulate what is known today as Christianity.*⁴³ This very tradition of the early Europeans is used in order to discredit the achievements of the early Muslims.⁴⁴ The above claim is mildly supported by the following statement:

“Constantine, for ever receiving appeals to settle these differences between the Christians in his empire, called together various Councils, and an agreement was ultimately reached at Nicœa, after **a vote was taken as to whether Jesus was human or whether he was a God. By a narrow majority the voting went in favour of his being a God and to stop the quarrels and dissensions which had become so common, Constantine there and then drew up a creed, decreed that everyone had to accept it, and that all who did not do so would be turned out of the Church and considered heretics.** Consequently Arius, the leader of the non-divine party, and many others, lost their positions in the Church” [Our emphasis]⁴⁵

The Change

One of the major factors that any researcher ought to discover, is the fact that the early European nations were very irrational as they were pagans and sun-worshippers - their mental state of irrationality continued after the creation of Christianity by Constantine the Great in 325 CE, as Constantine was also a pagan. The many gods they worshipped - the fact that they paid no regard to the order of created things and so worshipped them - the acceptance of irrational theories, which made them very superstitious, proves the extreme rejection of the truth. This state of affairs continued till long after the Dark Age of Europe. A large

42 : History of the Arabs, op. cit. p. 87.

43 : See BBC documentary: Jesus the Evidence.

44 : The Legacy of Islam, Second Edition, 1979, Edited by Joseph Schacht and C. E. Bosworth, pp. 462-463.

45 : The Unfolding Universe or The Evolution of Man’s Conception of his Place in Nature, op. cit. p. 141.

majority of them have still not changed even today in the 21st century.

Is it not strange that the European world or the white non-Muslim world want to inform Muslims that Islâm and its Divine Book Al-Qur'ân is devoid of higher civilization based on Scientific guidance - and yet they do not practise basic cleanliness like to wash their private parts nor their hands when they use the privy, and are drunk most of the time; but want to give Muslims guidance! One has to keep in mind that Franz Rosenthal lived in Germany. This means that he had to engage in the German life style, even if he was not a German. As we can see today the Jews who left Europe and made illegally their home in the stolen land of the Palestinians, are eating second hand shit in the form of pigs, so are the people of Germany today, and in the time of Franz Rosenthal! The main life-style of German life was and still is, drinking them-selves drunk!!! [Each year they have the October Fest, which is celebrated with beer drinking in the streets of Germany]. Another factor of the German life-style is that they indulged in murder and stealing other people's lands and properties, hence, their education is part of stolen property just like most of the European invaders in the rest of the world!!! How is it possible to receive from such people the truth when they make even more ludicrous statements? Consider the following:

“The very limited impact of contemporary higher civilization upon Central Arabia shows itself in the absence from the Qur'ân of references to medicine or physicians, which in view of the religious tradition behind it would have almost been mandatory.”⁴⁶

Please forgive us to use the term fool. This foolish man had never read the Qur'ân, because if he had then he would have seen the dozens of verses referring to all the sciences, and the knowledge in them is so advanced that only in the 20th and 21st century are some of them being understood to the extent of the knowledge available presently. Yet, the fool want to tell Muslims how the so-called works of a naked pagan “philosopher’s” name become known to the Muslim world!

46 : The Classical Heritage in Islam Franz Rosenthal Translated from the German by Emile and Jenny Marmorstein 1992 Introduction page 1.

Rosenthal poses the question: "Why there are so many books to be found in these parts on philosophy and the other ancient sciences." Then he to answer his own question he says:

"One reason for this is **al-Ma'mûn's dream**. He **dreamed** that he saw a man of reddish-white complexion with a high forehead, bushy eyebrows, bald head, dark blue eyes and handsome features sitting on his chair. Al-Ma'mûn gave the following account of his dream: I had the impression that I was standing respectfully in front of him. I asked him who he was. He replied: **'I am Aristotle.'** I was happy to be with him and asked if I might address a question to him. He granted me permission, and I said: 'What is good?' He replied: 'Whatever is good according to reason.' I asked: 'What else?' He replied: 'Whatever is good according to religious law.' I asked: 'And what else?' He replied: 'Whatever society considers good.' I asked: 'What else?' And he replied: 'Nothing further instructions.' And Aristotle replied: 'He who is loyal to you for gold, consider him to be like gold. It is your duty to believe in the oneness of God.'⁴⁷ [our emphases]

Only if one emerges from a pagan background would one write about dreams and believe it! Since when can one dream of something and make it as if it is reality?

To conclude, it is important to state that the above account of the truth concerning Aristotle's so-called history reveal that the non-Muslim world cannot hide the truth any more, as they themselves reveal the truth without them realising it! Fortunately, truth is not something that can remain hidden forever even if one tries one's best to hide it as J. W. Draper states:

"I have to deplore the systematic manner in which the literature of Europe has contrived to put out of sight our scientific obligations to the Mohammedans. Surely they can not be much longer hidden.

47 : Ibid. Pp. 48-49. Please note the book has a footnote: '44', which states: 'Note that Aristotle invites al-Ma'mûn in this way to accept the teaching of the Mu'tazilites regarding the oneness of God and, consequently, the divine attributes, including the createdness of the Qur'ân.'

Injustice founded on religious rancour and national conceit can not be perpetuated forever. [J. W. Draper: The History of the Intellectual Development of Europe, page 356, 2nd Edition, 1864]

A FEW DISCOVERIES BY MUSLIMS OVER THE PAST 1,000 YEARS.

What is Taught: The first mention of man in flight was by Roger Bacon, who drew a flying apparatus. Leonardo da Vinci also conceived of airborne transport and drew several prototypes.

What Should be Taught: Ibn Firnas of Islamic Spain invented, constructed and tested a flying machine in the 800's A.D. Roger Bacon learned of flying machines from Arabic references to Ibn Firnas' machine. The latter's invention antedates Bacon by 500 years and Da Vinci by some 700 years.

What is Taught: Glass mirrors were first produced in 1291 in Venice.

What Should be Taught: Glass mirrors were in use in Islamic Spain as early as the 11th century. The Venetians learned of the art of fine glass production from Syrian artisans during the 9th and 10th centuries.

What is Taught: Until the 14th century, the only type of clock available was the water clock. In 1335, a large mechanical clock was erected in Milan, Italy. This was possibly the first weight-driven clock.

What Should be Taught: A variety of mechanical clocks were produced by Spanish Muslim engineers, both large and small, and this knowledge was transmitted to Europe through Latin translations of Islamic books on mechanics. These clocks were weight-driven. Designs and illustrations of epi-cyclic and segmental gears were provided. One such clock included a mercury escapement. The latter type was directly copied by Europeans during the 15th century. In addition, during the 9th century, Ibn Firnas of Islamic Spain, according to Will Durant, invented a watch-like device which kept accurate time. The Muslims also constructed a variety of highly accurate astronomical clocks for use in their observatories.

What is Taught: In the 17th century, the pendulum was developed by Galileo during his teenage years. He noticed a chandelier swaying as it was being blown by the wind. As a result, he went home and invented the pendulum.

What Should be Taught: The pendulum was discovered by Ibn Yunus al-Masrid during the 10th century, who was the first to study and document its oscillatory motion. Its value for use in clocks was introduced by Muslim physicists during the 15th century.

What is Taught: Movable type and the printing press was invented in the West by Johannes Gutenberg of Germany during the 15th century.

What Should be Taught: In 1454, Gutenberg developed the most sophisticated printing press of the Middle Ages. However, movable brass type was in use in Islamic Spain 100 years prior, and that is where the West's first printing devices were made.

What is Taught: Isaac Newton's 17th century study of lenses, light and prisms forms the foundation of the modern science of optics .

What Should be Taught: In the 11th century al-Haytham determined virtually everything that Newton advanced regarding optics centuries prior and is regarded by numerous authorities as the founder of optics. There is little doubt that Newton was influenced by him. Al-Haytham was the most quoted physicist of the Middle Ages. His works were utilized and quoted by a greater number of European scholars during the 16th and 17th centuries than those of Newton and Galileo combined.

What is Taught: Isaac Newton, during the 17th century, discovered that white light consists of various rays of colored light.

What Should be Taught: This discovery was made in its entirety by al-Haytham (11th century) and Kamal ad-Din (14th century). Newton did make original discoveries, but this was not one of them.

What is Taught: The concept of the finite nature of matter was first introduced by Antoine Lavoisier during the 18th century. He discovered that, although matter may change its form or shape, its mass always remains the same. Thus, for instance, if water is heated to steam, if salt is dissolved in water or if a piece of wood is burned to ashes, the total mass remains unchanged.

What Should be Taught: The principles of this discovery were elaborated centuries before by Islamic Persia's great scholar, al-Biruni (d. 1050). Lavoisier was a disciple of the Muslim chemists and physicists and referred to their books frequently.

What is Taught: The Greeks were the developers of trigonometry .

What Should be Taught: Trigonometry remained largely a theoretical science among the Greeks. It was developed to a level of modern perfection by Muslim scholars, although the weight of the credit must be given to al-Battani. The words describing the basic functions of this science, sine, cosine and tangent, are all derived from Arabic terms. Thus, original contributions by the Greeks in trigonometry were minimal.

What is Taught: The use of decimal fractions in mathematics was first developed by a Dutchman, Simon Stevin, in 1589. He helped advance the mathematical sciences by replacing the cumbersome fractions, for instance, $1/2$, with decimal fractions, for example, 0.5.

What Should be Taught: Muslim mathematicians were the first to utilize decimals instead of fractions on a large scale. Al-Kashi's book, Key to Arithmetic, was written at the beginning of the 15th century and was the stimulus for the systematic application of decimals to whole numbers and fractions thereof. It is highly probable that Stevin imported the idea to Europe from al-Kashi's work.

What is Taught: The first man to utilize algebraic symbols was the French mathematician, Francois Vieta. In 1591, he wrote an algebra book describing equations with letters such as the now familiar x and y 's. Asimov says that this discovery had an impact similar to the progression from Roman numerals to Arabic numbers.

What Should be Taught: Muslim mathematicians, the inventors of algebra, introduced the concept of using letters for unknown variables in equations as early as the 9th century A.D. Through this system, they solved a variety of complex equations, including quadratic and cubic equations. They used symbols to develop and perfect the binomial theorem.

What is Taught: The difficult cubic equations (x to the third power) remained unsolved until the 16th century when Niccolo Tartaglia, an Italian mathematician, solved them.

What Should be Taught: Cubic equations as well as numerous equations of even higher degrees were solved with ease by Muslim mathematicians as early as the 10th century.

What is Taught: The concept that numbers could be less than zero, that is negative numbers, was unknown until 1545 when Geronimo Cardano introduced the idea.

What Should he Taught: Muslim mathematicians introduced negative numbers for use in a variety of arithmetic functions at least 400 years prior to Cardano.

What is Taught: In 1614, John Napier invented logarithms and logarithmic tables

What Should be Taught: Muslim mathematicians invented logarithms and produced logarithmic tables several centuries prior. Such tables were common in the Islamic world as early as the 13th century.

What is Taught: During the 17th century Rene Descartes made the discovery that algebra could be used to solve geometrical problems. By this, he greatly advanced the science of geometry.

What Should be Taught: Mathematicians of the Islamic Empire accomplished precisely this as early as the 9th century A.D. Thabit bin Qurrah was the first to do so, and he was followed by Abu'l Wafa, whose 10th century book utilized algebra to advance geometry into an exact and simplified science.

What is Taught: Isaac Newton, during the 17th century, developed the binomial theorem, which is a crucial component for the study of algebra.

What Should be Taught: Hundreds of Muslim mathematicians utilized and perfected the binomial theorem. They initiated its use for the systematic solution of algebraic problems during the 10th century (or prior).

What is Taught: No improvement had been made in the astronomy of the ancients during the Middle Ages regarding the motion of planets until the 13th century. Then Alphonso the Wise of Castile (Middle Spain) invented the Aphonsine Tables, which were more accurate than Ptolemy's.

What Should be Taught: Muslim astronomers made numerous improvements upon Ptolemy's findings as early as the 9th century. They were the first astronomers

to dispute his archaic ideas. In their critic of the Greeks, they synthesized proof that the sun is the center of the solar system and that the orbits of the earth and other planets might be elliptical. They produced hundreds of highly accurate astronomical tables and star charts. Many of their calculations are so precise that they are regarded as contemporary. The Alphonsine Tables are little more than copies of works on astronomy transmitted to Europe via Islamic Spain, i.e. the Toledo Tables.

What is Taught: The English scholar Roger Bacon (d. 1292) first mentioned glass lenses for improving vision. At nearly the same time, eyeglasses could be found in use both in China and Europe.

What Should be Taught: Ibn Firnas of Islamic Spain invented eyeglasses during the 9th century, and they were manufactured and sold throughout Spain for over two centuries. Any mention of eyeglasses by Roger Bacon was simply a regurgitation of the work of al-Haytham (d.1039), whose research Bacon frequently referred to.

What is Taught: Gunpowder was developed in the Western world as a result of Roger Bacon's work in 1242. The first usage of gunpowder in weapons was when the Chinese fired it from bamboo shoots in attempt to frighten Mongol conquerors. They produced it by adding sulfur and charcoal to saltpeter.

What Should be Taught: The Chinese developed saltpeter for use in fireworks and knew of no tactical military use for gunpowder, nor did they invent its formula. Research by Reinuad and Fave have clearly shown that gunpowder was formulated initially by Muslim chemists. Further, these historians claim that the Muslims developed the first fire-arms. Notably, Muslim armies used grenades and other weapons in their defence of Algericus against the Franks during the 14th century. Jean Mathes indicates that the Muslim rulers had stock-piles of grenades, rifles, crude cannons, incendiary devices, sulfur bombs and pistols decades before such devices were used in Europe. The first mention of a cannon was in an Arabic text around 1300 A.D. Roger Bacon learned of the formula for gunpowder from Latin translations of Arabic books. He brought forth nothing original in this regard.

What is Taught: The compass was invented by the Chinese who may have been the first to use it for navigational purposes sometime between 1000 and 1100 A.D. The earliest reference to its use in navigation was by the Englishman, Alexander Neckam (1157-1217).

What Should be Taught: Muslim geographers and navigators learned of the magnetic needle, possibly from the Chinese, and were the first to use magnetic needles in navigation. They invented the compass and passed the knowledge of its use in navigation to the West. European navigators relied on Muslim pilots and their instruments when exploring unknown territories. Gustav Le Bon claims that the magnetic needle and compass were entirely invented by the Muslims and that the Chinese had little to do with it. Neckam, as well as the Chinese, probably learned of it from Muslim traders. It is noteworthy that the Chinese improved their navigational expertise after they began interacting with the Muslims during the 8th century.

What is Taught: The first man to classify the races was the German Johann F. Blumenbach, who divided mankind into white, yellow, brown, black and red peoples.

What Should be Taught: Muslim scholars of the 9th through 14th centuries invented the science of ethnography. A number of Muslim geographers classified the races, writing detailed explanations of their unique cultural habits and physical appearances. They wrote thousands of pages on this subject. Blumenbach's works were insignificant in comparison.

What is Taught: The science of geography was revived during the 15th, 16th and 17th centuries when the ancient works of Ptolemy were discovered. The Crusades and the Portuguese/Spanish expeditions also contributed to this reawakening. The first scientifically-based treatise on geography were produced during this period by Europe's scholars.

What Should be Taught: Muslim geographers produced untold volumes of books on the geography of Africa, Asia, India, China and the Indies during the 8th through 15th centuries. These writings included the world's first geographical encyclopedias, almanacs and road maps. Ibn Battutah's 14th century

masterpieces provide a detailed view of the geography of the ancient world. The Muslim geographers of the 10th through 15th centuries far exceeded the output by Europeans regarding the geography of these regions well into the 18th century. The Crusades led to the destruction of educational institutions, their scholars and books. They brought nothing substantive regarding geography to the Western world.

What is Taught: Robert Boyle, in the 17th century, originated the science of chemistry.

What Should be Taught: A variety of Muslim chemists, including ar-Razi, al-Jabr, al-Biruni and al-Kindi, performed scientific experiments in chemistry some 700 years prior to Boyle. Durant writes that the Muslims introduced the experimental method to this science. Humboldt regards the Muslims as the founders of chemistry.

What is Taught: Leonardo da Vinci (16th century) fathered the science of geology when he noted that fossils found on mountains indicated a watery origin of the earth.

What Should be Taught: Al-Biruni (11th century) made precisely this observation and added much to it, including a huge book on geology, hundreds of years before Da Vinci was born. Ibn Sina noted this as well. It is probable that Da Vinci first learned of this concept from Latin translations of Islamic books. He added nothing original to their findings.

What is Taught: The first mention of the geological formation of valleys was in 1756, when Nicolas Desmarest proposed that they were formed over a long periods of time by streams.

What Should be Taught: Ibn Sina and al-Biruni made precisely this discovery during the 11th century, fully 700 years prior to Desmarest.

What is Taught: Galileo (17th century) was the world's first great experimenter.

What Should be Taught: Al-Biruni (d. 1050) was the world's first great experimenter. He wrote over 200 books, many of which discuss his precise experiments. His literary output in the sciences amounts to some 13,000 pages, far exceeding that written by Galileo or, for that matter, Galileo and Newton combined.

What is Taught: The Italian Giovanni Morgagni is regarded as the father of pathology because he was the first to correctly describe the nature of disease.

What Should be Taught: Islam's surgeons were the first pathologists. They fully realized the nature of disease and described a variety of diseases to modern detail. Ibn Zuhr correctly described the nature of pleurisy, tuberculosis and pericarditis. Az-Zahrawi accurately documented the pathology of hydrocephalus (water on the brain) and other congenital diseases. Ibn al-Quff and Ibn an-Nafs gave perfect descriptions of the diseases of circulation. Other Muslim surgeons gave the first accurate descriptions of certain malignancies, including cancer of the stomach, bowel and esophagus. These surgeons were the originators of pathology, not Giovanni Morgagni.

What is Taught: Paul Ehrlich (19th century), is the originator of drug chemotherapy, that is the use of specific drugs to kill microbes.

What Should be Taught: Muslim physicians used a variety of specific substances to destroy microbes. They applied sulfur topically specifically to kill the scabies mite. Ar-Razi (10th century) used mercurial compounds as topical antiseptics.

What is Taught: Purified alcohol, made through distillation, was first produced by Arnau de Villanova, a Spanish alchemist, in 1300 A.D.

What Should be Taught: Numerous Muslim chemists produced medicinal-grade alcohol through distillation as early as the 10th century and manufactured on a large scale the first distillation devices for use in chemistry. They used alcohol as a solvent and antiseptic.

What is Taught: The first surgery performed under inhalation anesthesia was conducted by C.W. Long, an American, in 1845.

What Should be Taught: Six hundred years prior to Long, Islamic Spain's Az-Zahrawi and Ibn Zuhr, among other Muslim surgeons, performed hundreds of surgeries under inhalation anesthesia with the use of narcotic-soaked sponges which were placed over the face.

What is Taught: During the 16th century Paracelsus invented the use of opium extracts for anesthesia.

What Should be Taught: Muslim physicians introduced the anesthetic value of opium derivatives during the Middle Ages. Opium was originally used as an anesthetic agent by the Greeks. Paracelus was a student of Ibn Sina's works from which it is almost assured that he derived this idea.

What is Taught: Modern anesthesia was invented in the 19th century by Humphrey Davy and Horace Wells.

What Should be Taught: Modern anesthesia was discovered, mastered and perfected by Muslim anesthetists 900 years before the advent of Davy and Wells. They utilized oral as well as inhalant anesthetics.

What is Taught: The concept of quarantine was first developed in 1403. In Venice, a law was passed preventing strangers from entering the city until a certain waiting period had passed. If, by then, no sign of illness could be found, they were allowed in.

What Should be Taught: The concept of quarantine was first introduced in the 7th century A.D. by the prophet Muhammad, who wisely warned against entering or leaving a region suffering from plague. As early as the 10th century, Muslim physicians innovated the use of isolation wards for individuals suffering with communicable diseases.

What is Taught: The scientific use of antiseptics in surgery was discovered by the British surgeon Joseph Lister in 1865.

What Should be Taught: As early as the 10th century, Muslim physicians and surgeons were applying purified alcohol to wounds as an antiseptic agent. Surgeons in Islamic Spain utilized special methods for maintaining antisepsis prior to and during surgery. They also originated specific protocols for maintaining hygiene during the post-operative period. Their success rate was so high that dignitaries throughout Europe came to Cordova, Spain, to be treated at what was comparably the Mayo Clinic of the Middle Ages.

What is Taught: In 1545, the scientific use of surgery was advanced by the French surgeon Ambroise Pare. Prior to him, surgeons attempted to

stop bleeding through the gruesome procedure of searing the wound with boiling oil. Pare stopped the use of boiling oils and began ligating arteries. He is considered the father of rational surgery. Pare was also one of the first Europeans to condemn such grotesque surgical procedures as trepanning.

What Should be Taught: Islamic Spain's illustrious surgeon, az-Zahrawi (d. 1013), began ligating arteries with fine sutures over 500 years prior to Pare. He perfected the use of Catgut, that is suture made from animal intestines. Additionally, he instituted the use of cotton plus wax to plug bleeding wounds. The full details of his works were made available to Europeans through Latin translations. Despite this, barbers and herdsman continued to be the primary individuals practicing the art of surgery for nearly six centuries after az-Zahrawi's death. Pare himself was a barber, albeit more skilled and conscientious than the average ones. Included in az-Zahrawi's legacy are dozens of books. His most famous work is a 30 volume treatise on medicine and surgery. His books contain sections on preventive medicine, nutrition, cosmetics, drug therapy, surgical technique, anesthesia, pre and post-operative care as well as drawings of some 200 surgical devices, many of which he invented. The refined and scholarly az-Zahrawi must be regarded as the father and founder of rational surgery, not the uneducated Pare.

What is Taught: William Harvey, during the early 17th century, discovered that blood circulates. He was the first to correctly describe the function of the heart, arteries and veins. Rome's Galen had presented erroneous ideas regarding the circulatory system, and Harvey was the first to determine that blood is pumped throughout the body via the action of the heart and the venous valves. Therefore, he is regarded as the founder of human physiology.

What Should be Taught: In the 10th century, Islam's ar-Razi wrote an in-depth treatise on the venous system, accurately describing the function of the veins and their valves. Ibn an-Nafs and Ibn al-Quff (13th century) provided full documentation that the blood circulates and correctly described the physiology of the heart and the function of its valves 300 years before Harvey. William Harvey was a graduate of Italy's famous Padua University at a time when the

majority of its curriculum was based upon Ibn Sina's and ar-Razi's textbooks.

What is Taught: The first pharmacopeia (book of medicines) was published by a German scholar in 1542. According to World Book Encyclopedia, the science of pharmacology was begun in the 1900s as an off-shoot of chemistry due to the analysis of crude plant materials. Chemists, after isolating the active ingredients from plants, realized their medicinal value.

What Should be Taught: According to the eminent scholar of Arab history, Phillip Hitti, the Muslims, not the Greeks or Europeans, wrote the first «modern» pharmacopeia. The science of pharmacology was originated by Muslim physicians during the 9th century. They developed it into a highly refined and exact science. Muslim chemists, pharmacists and physicians produced thousands of drugs and/or crude herbal extracts one thousand years prior to the supposed birth of pharmacology. During the 14th century Ibn Baytar, wrote a monumental pharmacopeia listing some 1400 different drugs. Hundreds of other pharmacopeias were published during the Islamic Era. It is likely that the German work is an offshoot of that by Ibn Baytar, which was widely circulated in Europe.

What is Taught: The discovery of the scientific use of drugs in the treatment of specific diseases was made by Paracelsus, the Swiss-born physician, during the 16th century. He is also credited with being the first to use practical experience as a determining factor in the treatment of patients rather than relying exclusively on the works of the ancients.

What Should be Taught: Ar-Razi, Ibn Sina, al-Kindi, Ibn Rushd, az -Zahrawi, Ibn Zuhr, Ibn Baytar, Ibn al-Jazzar, Ibn Juljul, Ibn al-Quff, Ibn an-Nafs, al-Biruni, Ibn Sahl and hundreds of other Muslim physicians mastered the science of drug therapy for the treatment of specific symptoms and diseases. In fact, this concept was entirely their invention. The word «drug» is derived from Arabic. Their use of practical experience and careful observation was extensive. Muslim physicians were the first to criticize ancient medical theories and practices. Ar-Razi devoted an entire book as a critique of Galen's anatomy. The

works of Paracelsus are insignificant compared to the vast volumes of medical writings and original findings accomplished by the medical giants of Islam.

What is Taught: The first sound approach to the treatment of disease was made by a German, Johann Weger, in the 1500's.

What Should be Taught: Harvard's George Sarton says that modern medicine is entirely an Islamic development and that Setting the Record Straight the Muslim physicians of the 9th through 12th centuries were precise, scientific, rational and sound in their approach. Johann Weger was among thousands of Europeans physicians during the 15th through 17th centuries who were taught the medicine of ar-Razi and Ibn Sina. He contributed nothing original.

What is Taught: Medical treatment for the insane was modernized by Philippe Pinel when in 1793 he operated France's first insane asylum.

What Should be Taught: As early as the 11th century, Islamic hospitals maintained special wards for the insane. They treated them kindly and presumed their disease was real at a time when the insane were routinely burned alive in Europe as witches and sorcerers. A curative approach was taken for mental illness and, for the first time in history, the mentally ill were treated with supportive care, drugs and psychotherapy. Every major Islamic city maintained an insane asylum where patients were treated at no charge. In fact, the Islamic system for the treatment of the insane excels in comparison to the current model, as it was more humane and was highly effective as well.

What is Taught: Kerosine was first produced by the an Englishman, Abraham Gesner, in 1853. He distilled it from asphalt.

What Should be Taught: Muslim chemists produced kerosine as a distillate from petroleum products over 1,000 years prior to Gesner (see Encyclopaedia Britannica under the heading, Petroleum).

What Muslims today must learn about the Arabic Glorious Qur'ân is that it always guides in a decisive manner. No verse of the Arabic Glorious Qur'ân is allowed to be interpreted in contradiction to the decisive facts. As a result of this fact it always

brings out the truth of the nature of the created things, which is the cause that human beings can enable themselves to use and manipulate it for the advancement and benefit of human beings, as was done by the Muslims of past centuries.

The Arabic Glorious Qur'ân is full of new information which human beings have never uncovered yet! What the world considers to be the most powerful and advanced developments can be undone with new and more powerful developments the world has never seen before: Only if the followers of Al-Qur'ân wants to exert themselves to uncover what is already been revealed in the only Divine Book in the world!!!

For further information on the discoveries and immense contribution Muslims made to the advancement of modern civilisation, kindly contact:

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“And say: The Truth has come and falsehood vanished. Surely falsehood is ever bound to vanish.” [Al-Qur'ân 17:81]

“Say: The Truth has come, and falsehood neither originates, nor reproduces.” [Al-Qur'ân 34:49]

“Nay, We hurl the Truth against falsehood, so it knocks out its brains, and lo! it vanishes. And woe to you for what you describe!” [Al-Qur'ân 21:18]

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“With a pride perhaps not altogether inexcusable, the Arabians boasted of their language as being the most perfect spoken by man. Mohammed himself, when challenged to produce a miracle in proof of the authenticity of his mission, uniformly pointed to the composition of the Koran, its unapproachable excellence vindicating its inspiration. The orthodox Moslems - the Moslems are those who are submissively resigned to the Divine will - are wont to assert that every page of that book is indeed a conspicuous miracle. It is not then surprising that, in the Arabian schools, great attention was paid to the study of language, and that so many celebrated grammarians were produced. By these scholars, dictionaries, similar to those now in use, were composed; their copiousness is indicated by the circumstance that one of them consisted of sixty volumes, the definition of each word being illustrated or sustained by quotations from Arab authors of acknowledged repute. They had also ... cyclopedias such as the Historical Dictionary of Sciences of Mohammed Ibn Abdallah, of Granada.” [History of The Intellectual Development of Europe, 1863, p. 352.]

“I have to deplore the systematic manner in which the literature of Europe has contrived to put out of sight our scientific obligations to the Mohammedans. Surely they can not be much longer hidden. Injustice founded on religious rancour and national conceit can not be perpetuated forever. What should the modern astronomer say when, remembering the contemporary barbarism of Europe, he finds the Arab Abdul Hassan speaking of tubes, to the extremities which ocular and objective dioptries, perhaps sights, were attached, as used at Meragha?The Arab has left his intellectual impress on Europe, as, before long, Christendom will have to confess; he has indelibly written it on the heavens, as any one may see who reads the names of the stars on a common celestial globe.” [The History of the Intellectual Development of Europe, page 356, 2nd Edition, 1864]

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