



**Legacy of Ibn-i-Sina (980 - 1037)
followed by Indian scholars – An analysis**



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The role of Islam in the field of knowledge is of considerable significance and its emphasis on acquisition of knowledge (science) cannot be over-emphasised. The establishment of a society based on social and ethical values of Islam in the 7th century AD, and its expansion beyond frontiers of Middle East, marked a new era in human struggle for the establishment of a just and equitable society. Islamic civilization laid the foundation of a new value system, provided considerable impetus to the development of science, the acquisition of knowledge, use of reason and promotion of learning. The impetus was provided both directly by the importance given to the learning in Quran and the teachings of Prophet Muhammed.

Emphasising the importance of reason, God says in Quran: “And they shall say, had we listened or used reason, we would not be among the inmates of burning fire”. (67:10) Quran mentions the importance of knowledge: “Are those who have knowledge and those who have no knowledge alike? Only the men of understanding are mindful.” (39:9) Prophet says: “The ink of the scholar is more sacred than the blood of a martyr”. And “Seek science (knowledge) from cradle to grave”. This spirit of Islam produced a great many scholars, philosophers and scientists. The notable among them are Jabir Iabn-i-Haiyan (d.815) introduced scientific methods in Chemistry; Al-Khwarizmi (d.850) laid the foundation of algebra; Al-Kindi (d. 873)

introduced Greek philosophy in Islamic learning; Al-Battani (d.928) measured the solar year; Al-Farabi (d.950) critically interoperated metaphysics and Greek philosophy; Al-Khazini (d.971) introduced the concept of gravity; Ibn-i-Sina (1037) classified and organized sciences and verified theories, laws and facts on the basis of logic and experiments. The trend of science and other learnings led to the establishment of institutions such as *Al-Azhar* (c.800); *Baitul Hikmah* and *Shamsiyah Observatory* (c.828). All these indicate the establishment of scientific and rational traditions which enjoyed full freedom during this period.

The growth of rational approach of science and technology, however, posed a number of social, political and intellectual problems and created the conflict between those who wish to confine knowledge to a narrow and limited interpretation of Quran and others who had wider horizons. Scientific movements, asserted against ignorance, superstition and against the control and exploitation of man by man. But appreciation of the contribution to science and technology of Asian countries has suffered considerably. Many European scholars minimized this contribution in order to project the view that science and technology are essentially Western phenomena. They linked their own development with the Greece. Europeans also sought to inculcate the belief amongst Asian scholars that their civilizations were exclusively religious, spiritual and mystical.

Let us look at the great heritage of the Muslim world. We should try to understand the forces in different periods which interacted with one another so that we may understand the ethos of those by gone days. In this context, Ibn-i-Sina represents an important and interesting landmark and requires to be studied in some depth. He successfully influenced the scholars of world.

With the foundation of Turkish Sultanat in India, *ulema* also came and settled down in different towns of India. They also introduced new subjects in India. But from the foundation of Delhi Sultanat down to its fall, it remained under the influence of those *ulema* and *mashaikh* who were averse to *falsifa* (Philosophy) and *falasifa* (Philosophers). Five schools of *fiqh* emerged during the early centuries of Islam. The Jafari(702-65), the Hanafi(699-766), the Maliki(715-95), the Shafai(767-820) and the Hanbali(780-855). After the formation of these schools, the later scholars confined themselves to the method of interpretation and application laid down by the founders of these schools. After the death of Imam Hanbal, gate of *ijtihad* was closed and the emphasis was laid on *taqlid* (faithful following). This was contrary even to the attitude of the founders of the schools. None of them ever claimed the finality which the later generations assigned to them. Concept of *taqlid* played a damaging role in the path of the development of scientific mind. The emphasis on *taqlid* created an extremely conservative atmosphere which not only led to discarding of reason and innovation but anything new and, in fact, any change. They relegated the Quranic emphasis on reason as secondary. The impact of *taqlid* narrowed down the area of research and confined the dynamism of Islam. They adopted the attitude of intolerance and compulsion and isolated learning from social problems.

Ghazali (1058-1111) in his work *Tuhfatul Falasifa* condemned *falsifa* and Fakhruddin Razi (1149-1209) who had compiled a commentary on *Isharat* and *Uyunul Akhbar* was ardently hostile to *Ibn-i-Sina*. The orthodox followers of Ghazali and Razi in subsequent centuries condemned *falasifa* in general and *Ibn-i-Sina* in particular slavishly. The main attack on *Ibn-i-Sina* came from Ghazali, for his extensive use of reason in religious matters. It is, however, interesting to note that Ghazali and his followers constantly refer to him and follow his methodology, logic

and psychology. Sufis also attacked Ibn-i-Sina's rationalistic approach, particularly in regard to religion. Jami rejects all his works including *Al-Qanoon*. One notices here also, that even though Sufis criticize Ibn-i-Sina, they cannot help using his method, philosophy and metaphysics. Despite of all the opposition, Ibn-i-Sina's influence continued to spread.

Falasifa were mercilessly condemned by majority of *ulema* during Sultanat and Mughal period in India. For example Saiyid Mubarak Ghaznavi urged Iltutmish, the Sultan of Delhi (1210-36) to banish philosophers and boycott their works. Maulana Ziauddin Barani (b. 1285) a historian and a political thinker, of 14th century is deadly against *uloom-i-falasifa* and *maqulat-i-falasifa*. He advises rulers that they should not encourage *falasifa*, and should also check that nobody was able to teach *uloom-i-falasifa* in the Sultanat. But surprisingly Barani's criticism of the philosophers, in the first version of *Tarikh-i-Firoz Shahi* compared to their condemnation in the second version is quite mild.² And in this Barani is not alone but most of the bigoted sunni *ulema* and *mashaikh* hold the same anti *maqulat* attitude in India as well as in other parts of the Muslim world during medieval period. Shaikh Hamiduddin Nagori once said, "Maulana Shamsuddin Halwai did not permit people to read the works of Imam Fakhruddin Razi"³ Now we can imagine that a scholar who critically reviewed Ibn-i-Sina's works, was not allowed to be read by the *ulema* and *mashaikh*.

It was during the period of political instability, social and economic insecurity and conflict between Muslim conservatives and rational thinkers that Ibn-i-Sina was born and grew up. Ibn-i-Sina represents a tradition in which search and zeal for acquiring knowledge is unparalleled. Despite adversities of circumstances, he faced life with courage and determination. He developed a broader perspective and devoted

his life to the advancement of philosophy and sciences. He sought to discover the uses of various socio-economic problems and solution of religious controversies, through reason, observation and experiments. His contribution to the science of medicine is most comprehensive. His emphasis on experiment and testing and his own diagnosis and comments opened up new avenues of further promotion and development of science of medicine. Ibn-i-Sina's discussion of the problems connected with revelation and reason had no parallel in Islamic philosophy. As a result he was also declared as heretic by the dogmatists. Ibn-i-Sina considered music as a mathematical science. He recognized therapeutic value of music. Ibn-i-Sina considered ethics and called it as the science of management of man. Society according to him, ran on two factors: one is monetary and other is intellectual. They were inter-dependent and cannot function independently. That is why, we see that *Ibn-i-Sina* could get no respite from the onslaught of his Muslim enemies. Luckily *Ibn-i-Sina* did not fall into the hands of Sultan Mehmud Ghaznavi (998-1030 AD). Barani writes, "By God who had saved Mehmud from all sorts of adversities; had the son of Sina, who was the founder of the *falasifa* in the Islamic countries, fallen into his (Mehmud's) hands, he would have ordered that he (*Ibn-i-Sina*) be torn to pieces and his flesh thrown to the vultures."³ There is no doubt that from 1002 AD, until his death, *Ibn-i-Sina* could get no respite from the onslaughts of his enemies. He was forced to move from court to court to save his life. Barani's statement shows that the way *Ibn-i-Sina* was ridiculed by Muslim scholars like Ghazali and Razi had its effect on most of Indian Sunni *ulema* both during Sultanat and Mughal period. Abdul Qadir Badauni, a historian of Akbar's reign, quoted the verses of Shaikh Shahabuddin Suhrawardi (d. 1234) to censure *Ibn-i-Sina*:

How long did I say to these people, 'you are superfluous

One cure, the grave, is to be found in the books of medicine'.⁴

Such an unscientific attitude *ulema* and *mashaikh* were having towards medicine during medieval period. Early twentieth century Persian and Urdu poet Muhammed Iqbal praises such a tyrant Muslim Sultan like Mehmud Ghaznavi in his verses.⁵ The socio – cultural environment of Delhi Sultanat and Mughal empire was averse to rational sciences.

In 1246 AD, Shaikh Nasiruddin Tusi (1201-74)⁶ wrote a commentary on the *Kitabul Isharat wat Tanbihat* by Ibn-i-Sina entitled *Hall-i-Mushkilat Al – Isharat*. In it Tusi successfully defended Ibn-i-Sina against attacks made by Ghazali and Razi in his book *Sharh Al – Isharat*. Razi also wrote the book – *Lubab Al – Isharat* criticizing Ibn-i-Sina's physics and metaphysics. Hilli's (b.1250) work *Kashf Al-Khifa Min Kitabush Shifa* elaborates upon the spiritual elements in Ibn-i-Sina's *Kitabush Shifa*. The *Kashf Al-Maknoon Min Kitab Al-Qanoon* concentrates on the spiritual elements in Ibn-i-Sina's *Qanoon*. Tusi's defence of Ibn-i-Sina relegated Razi's works to the back ground. It is quite surprising that all this work was done by Tusi under the patronage of Mongol ruler while Ibn-i-Sina faced lot of opposition from Muslim rulers and scholars.

After the sack of Baghdad in 1258, large number of scholars turned to India as a heaven of refuge. They established the tradition of Muslim scholarship in this country and raised Delhi to the status of Baghdad. But the books which were taught in the *Madrassa-i-Moizi* and *Nasiriya* were on *Tafseer*, *Hadis*, *Fiqh*, *Tasawwuf* and *Kalam* but works of Ibn-i-Sina were not included in the list of books provided by the contemporary historians. That shows that upto the last decade of the thirteenth

century *maqalat* did not get proper place in the curriculum of the *madrasa* education established by *ulema* and *sufia* in India. It has been suggested that with the rise of the Khaljis to power, (1290), an “integrated Indo-Muslim state” emerged in India. Alauddin Khalji (1296-1316 AD) was a farsighted Sultan of Delhi. He created the condition for the development of socio-cultural environment of Delhi Sultanat. He gave full patronage to *ulema* and built *madrasa-I-Alai* ⁷ where all type of support was provided to scholars teaching and doing research. He also delinked *ulema* from court politics. During Alauddin Khalji’s reign, we get the first reference that Hakim Badruddin Damishqi used to deliver authoritative lectures on Ibn-i-Sina’s *Qanoon* ⁸ and other works. It would seem that expert Hindu physicians were in close touch with their Muslim contemporaries and this allowed an exchange of views and techniques which stimulated a new interest in the *Qanoon*. Ziya Nakhshabi ⁹ was one of the most outstanding intellectual figure of his times. He occupies a prominent place in Unani system of medicine, literature and Sufism. He is the author of two books on medicine, literature and Sufism. He is the author of two books on medicine (a) *Juzviyat-o-Kulliyat* and (b) *Lazzatun Nisa*. In *Juzviyat-o-Kulliyat*, Nakhshabi discussed the functioning of different organs of the body. He had also used the Indian names of herbs, like Tirphala, Dhatura, Bhat etc. According to M.Z.Siddiqi and other scholars who worked on history of Unani medicine in India, hold opinion that the earliest book on Unani medicine in India, was written on medicine was ‘*Maadan-i-Shifa-i-Sikander Shahi* in 1512. But this point cannot be accepted because *Juzviyat-o-Kulliat* was written in 730/1330 AD. ¹⁰ Now this shows the influence of the writings of Ibn-i-Sina and Nasiruddin Tusi on Indian scholars.

With the accession of Muhammed bin Tughluq (1325-51 AD) to the throne of Delhi Sultanat things were changed. Muhammed bin Tughluq was a learned scholar

and had a deep understanding of many branches of knowledge such as philosophy, mathematics, medicine, religion etc. Barani's criticism of Muhammed bin Tughluq, which we may treat as compliment, was that he was a "rationalist", that is, he would not accept anything except by logical proof. ¹¹ He spent large sums of money in order to acquire Ibn-i-Sina's works. Probably by this time Nasiruddin Tusi's commentaries on Ibn-i-Sina's works on philosophical and astronomical works were available to the philosophers and scientists of Muhammed bin Tughluq's court. Muhammed bin Tughluq was a man of open mind, and not a blind dogmatist. ¹² As a result of the unscientific attitude of *ulema* of medieval period relating to geography was very vague, and these historians thought that khitai or old China was just across the Himalayas? As it was, the Qarachil expedition (1333) of Muhammed bin Tughluq proved a failure. Barani quite wrongly links it to the Khurasan expedition and says that its conquest would have enabled him to capture horses from Turkistan and provide an easier road to Transoxiana. ¹³ This expedition was apparently aimed at Kulu – kangra region of Himachal. This was the result of their dislike and hate of *maqulat*. They want to live on old ideas and were not ready to accept new ideas based on recent researches. It seems that Firoz Shah Tughluq (1351-88 AD) also took keen interest in the *maqulat*. He built two *madrasas*, one at *Hauz-i-Khas* and the other at Firozabad. In the syllabi of these *madrasas uloom-i-maqulat* were introduced. In his work *Sirat-i-Firoz Shahi*, we also get a chapter on medicine. Sultan Sikander Lodi's (1489-1517 AD) devotion to *maqulat* added a new dimension to the study of *maqulat*. In Sultan's world view the study of *maqulat* did not undermine the importance of *manqulat*. His *wazir*, Mian Buhwa was also a patron of philosophers and scientists. He himself wrote a book – *Maadan-i-Tib-i-Sikander Shahi*. ¹⁴ Then under the leadership of Sheikh Azizullah and Shaikh Abdullah, Delhi and Sambhal also

emerged as a centre of *maqulat*. During the early part of 16th century Sindh and Gujarat also emerged as a centre of *maqulat*. Shaikh Mubarak Nagauri (1505-93 AD) studied Ibn-i-Sina's *Kitabush Shifa* and *Al-Isharat wat Tanbih* under Khatib Abul Fazl Gaziruni in Gujarat. Then Shaikh Mubarak moved from Gujarat to Agra and established a new centre of *maqulat* in Agra. ¹⁵ In the same way Deccan also attracted *ulema-i-maqulin*. Fazlullah Inju was a disciple of Saduddin Taftazani (d. 1389) who migrated from Shiraz to Deccan during the reign of Sultan Muhammed II (1378-97 AD) and he joined his court. ¹⁶ This also shows that how the writings of *ulema-i-maqulin* with special reference to Ibn-i-Sina attracted the attention of Indian *ulema* working in different parts of India. This process paved the way for the development of *uloom-i-maqulat* in India.

In 1555 the gates of India were opened for Iranian *umara* and the *ulema*, a significant development in the history of India. But in the beginning of Akbar's reign (1556-1605) bigoted Sunni *ulema* like Makhdumul Mulk Abdullah Sultanpuri and Shaikh Abdun Nabi dominated the court politics. Their atrocities did not spare any *alim* of *maqulat*. They could go even to the extent of killing those *ulema* and burning their books. We are having several such cases of their atrocities on *ulema-i-maqulin*. In one case, Makhdumul Mulk Abdullah Sultanpuri consulted Jamaluddin Husaini's book-*Rauzatul Ahab Fi Siyarun Nabi Wal Ashab* and after having read it said, "I am firmly resolved to burn this book." ¹⁷ In another case an *alim*, Mir Murtaza Shirazi a descendent of Saiyid Sharif Juzjani (d. 1413) who was an expert both in rational and traditional sciences and used to lecture on mathematics and *hikma*. ¹⁸ In 1566, Shirazi died at Delhi and was buried near the grave of Amir Khusrau (d. 1325). Glowing tributes to the memory of the Shirazi were paid by poets. One poet said, "Knowledge deserted the *ulema*." And "*Allama* has left the world." Makhdumul

Mulk represented to Akbar that Amir Khusrau was a native of India and a sunni, while Mir Murtaza was a native of Ajam (Iran) and a *Rafzi*. Consequently Shirazi's company would upset Khusrau. The emperor (Akbar) ordered that Mir Murtaza Shirazi's dead body should be taken out from his grave and should be buried some where else. Around 1570, Mir Habash a jurist was executed. By these acts these bigoted *ulema* wanted to harras these scholars and to give a message that *ulema-i-maqulin* has no place in India. But things started changing for better and the era of the decline of bigoted *ulema* and the rise of *ulema-i-maqulin* began at Akbar's court. Akbar laid emphasis on *uloom-i-maqulat* and worked hard for the promotion and development of rational sciences. Akbar knew that rationalist approach could fight against sectarian and communal biases in the society. Around 1572, Shaikh Mubarak, Faizi and Abul Fazl started gaining upper hand at the Mughal court. Shaikh Mubarak drafted the document of *Mahzar* in 1579, in which Akbar was declared as *Sultan-i-Adil*.²⁰ In the same year both Shaikh Abdun Nabi and Makhdumul Mulk were appointed leader of the *Hajjaj* (pilgrims) to Mecca and were forbidden to return. In 1580, Akbar declared the policy of *Sulh-i-kul* (Peace with all). The disgruntled *ulema* also played an important role in arousing the Islamic fanaticism against Akbar. They issued a *fatwa* in which Akbar was declared as *kafir* (pagan). When Qazi Saiyid Nurullah Shushtari had arrived at the Mughal Court in 1584, so on the basis of his observations, he wrote to one of his Iranian friend, Bahauddin Amili, "After traversing long distances and undergoing considerable pains and agony, I reached the Indian capital. There luck favoured me and I obtained an opportunity to benefit from the luminous sun (Akbar) and found repose under the shadow of the great Sultan, Akbar. I composed the following verses:

*Allah is great ! In the dawn of farewell,
 What lightning has flashed through the mountain valley,
 Whose light has enveloped me. I now realize that the darkness of the night has
 not extended its arms, sun is shining and it is daylight.* ²¹

The other scholar of this period Shaikh Ahmed Sirhindi (b. 1564), called as *Mujadid Alf Sani*, a sufi of Naqshbandi order vehemently opposed both *uloom-i-maqulat* as well as *ulema-i-maqulin*. He was of the opinion that by studying mathematics and other rational sciences one can't achieve knosis to God. He wrote letters to *umara* and the *ulema* to build up opinion against *uloom-i-maqulat*. Shaikh Ahmed Sirhindi did not even hesitate to apply Quranic verses on infidels to the *ulema-i-maqulin*, to to make them unpopular among Muslim masses. ²² Once *ulema-i-maqulin* will be declared as 'kafir' then no body will read their works. The other thing which they did and in that to some extent they became successful by moulding the attention of scholars towards polemical debates. Ibn Taimiya's – *Minhaj al Sunnat al – Nabawiya Fi Naqd Kalam al – Shia al – Qadriya* (1320); Fazullah bin Ruzbihan's (b.1456) *Ibtal Nahj al – Batil wa Ihmal al – atil; Ibn Hajar al – Husaini's – Sawaiq al – Muhriqa Fi Radd al – akil Rafz wal Zandaqa* (1544); Makhdumul Mulk Abdullah Sultanpuri's – *Minhajud Din wa Mairajul Musliminin* (1548). Mirza Makhdum Sharifi's – *Nawaqiz Fil Radd ala al – Rawafiz* (1579-80); Ashraf Moinuddin's (d. 1580) *Kitab Nawaqiz Fi Zamm-ala al – Rawafiz and Shaikh Ahmed Sirhindi's* (1587) *Radd-i-Rawafiz*. Ibn Taimiya was the first to open the polemical debate and played an important role in moulding the attention of Muslim world from the works of *ulema-i-maqulin* like Ibn-i-Sina and Nasiruddin Tusi. In India, Makhdumul Mulk Abdullah Sultanpuri was the first scholar to write a book on

polemics. Then Qazi Saiyid Nurullah Shushtari also joined this debate in the last decade of 16th century. But his works were defensive in nature and character like *Masaibun Nawasib* and *Ihqaqul Haq*.

But *ulema* like Shah Fathullah Shirazi (d. 1589) and some others did not join this polemical debate. Ibn-i-Sina's contributions for the development of science and technology and its interaction with society, influenced the life and thought of thinkers and scientists of all ages and Shah Fathullah Shiraz was one of those prominent scholars. Shah Fathullah Shirazi combined the tradition of *manqul* with *maqul* in India, which was earlier perfected by Ibn-i-Sina. Shirazi became the leader of the intellectuals at Akbar's Court. He was unrivalled in all branches of philosophy and sciences, he was an eminent authority on Ibn-i-Sina's works and on Ishraqi's theosophy. In mathematics, astronomy and engineering he was unique in his age. The *Tarjama-i-Qanun* of Ibn-i-Sina is also ascribed to him. Ibn-i-Sina's legacy was transmitted by Shah Fathullah Shirazi and his disciples to the posterity. That is why the chronogram of Shirazi's arrival at the Mughal Court in 1583 is taken out from the following: ²³

Shah Fathullah, *Imam-i-Auliya*

(Shah Fathullah the leader of the eminent saints. Basically these *ulema-i-maqulin* like Ibn-i-Sina, Nasiruddin Tusi, Shah Fathullah Shirazi were the founders of Biotechnology. The essence of their remarkable contribution in the field of biology and technology. They worked hard to solve the problems faced by people. Their creative experimental work forms the core reason for the rapid and indeed explosive

growth of this field. But bigoted *ulema* did not allow them and their successors to work so we find that whole contribution stopped at a point of stand still.

From the first decade of 17th century things started changing and the type of polemical literature came into being had its impact on the mind of *ulema*. Works of intellectuals like Shaikh Nsiruddin Tusi were not acceptable. Nurullah Shushtari writes to Mir Yusuf criticizing his contention that all books should be acceptable to all, Nurullah wrote that “this view did not make sense for most Shii works were unacceptable to the Sunnis and vice versa. Books on the *Imama* were particularly controversial. Of all, *Tajrid* by Nasiruddin Tusi was most hated and was called as “Shum” (inauspicious) and neither being taught or discussed. Did this mean, Nurullah asks, that Nasiruddin Tusi did not know the rules for writing books ? Perhaps Tusi was in need of his (Yusuf’s) advice on the correct line of action ?”²⁴ But we see that most of the *ulema* of 17th to 19th century worked on *manqulat* and wrote books on polemical debate going on in India and out side. During the last decade of 18th century, following the tradition of *Ibn-i-Taimiya*, Ibn Hajar, Makhdumul Mulk Abdullah Sultanpuri, Shah Abdul Aziz wrote a book dealing with polemical debate entitled – *Tuhfa-i-Isna Asharia* in 1789-90. Syed Rahim Ali and Hakim Sharif Khan’s most prominent disciple, Hakim Mirza Muhammed Kamil, a well known Hakim of Delhi, instead of working on *maqulat*, joined the polemical debate and wrote a rejoinder of *Tuhfa-i-Isna Asharia*, which is based on twelve chapters, in the form of *Nuzha-i-Isna Asharia*, in twelve volumes. So due to these polemical debates, the development of *uloom-i-maqulat* suffered a great set back. And that was the political game of bigoted *ulema*.

Then a series of Indian scholars worked on *Qanun* and *Shifa* of Ibn-i-Sina. *Fazl-i-Imam* wrote a summary of *Shifa*. Tafazzul Husain (b. 1727) independently

studied works on *Hikma* and philosophy. Among the works mastered by him was Ibn-i-Sina's *Shifa*. Following the true spirit and the tradition of those *hukama* who translated works on *maqulat* from Greek into Arabic, Tafazzul Husain translated Newton's *Philosophiae naturalis principia* into Persian and wrote a commentary on *Isharat* by Ibn-i-Sina. Again orthodox *ulema* and *mashaikh* did not like these translations and with the result Shah Abdul Aziz declared Tafazzul Husain as *mulhid-i-Kamil* (Perfect Heretic.)²⁵ Sir Saiyid Ahmed Khan was the product of *Madrasa-i-Rahimiya* and in his early days Sir Saiyid was involved with Shah Abdul Aziz and Saiyid Ahmed Shaheed's sunni revivalism, but Mirza Ghalib, the Persian and Urdu poet, to the Sir Saiyid's utter disappointment pointed out the path of progress. As a result of this change, Sir Saiyid translated Ibn-i-Sina's work *Jarr-i-Saqil* into Urdu in 1843. As a result of it, a product of *Madrasa-i-Rahimiya* was also declared as 'Kafir'. (pagan) by a section of *ulema*. The Sunni *ulema* vehemently opposed Sir Saiyid's reform but the greatest threat to his movement came from his sunni friends. Sir Saiyid also disagreed with Ibn-i-Sina, who holds opinion in *kitabul Isharat*, that miracles were tangible proof of the Prophetic mission so long as they belonged to the perfect and determined order that governed the universe they were not against reason. In the 19th century, these *ulema-i-maqulin* acted as a counter weight to ignorance and backwardness. Scholars like Karamat Husain, Amir Ali and others urged Muslims to acquire western scientific knowledge and re-examine that and also preached sectarian and communal harmony. Karamat Husain, nephew of a *Mujtahid*, Maulana Saiyid Hamid Husain, the author of *Abaqat al-Anwar* studied at Middle Temple in England. It shows that the threat of modern science, which had scared large number of Indian *ulema*, did not upset *ulema-i-maqulin* because in true spirit they were following the legacy of Ibn-i-Sina.

The *ulema* and *sufi* indictments of *falasifa* and *hukama*, did not, however, annihilate philosophy and sciences. There are some scholars in India also those who read and teach Ibn-i-Sina in different Tibbiya colleges of India but ideologically they are very far from the scientific approach and understanding of Ibn-i-Sina because scholastic theology of Al-Ashari (b.930 AD) prevailed and all other schools of thought were suppressed. Among other things it killed science, which had reached a fairly advanced stage with Ibn-i-Sina. From East his influence crossed the language and religious barriers and reached Europe. The intellectual life and scholarly contribution revolve round Ibn-i-Sina, either criticizing him or accepting and propagating his ideas. In either case, they use his ideas, terms, definitions etc. The new knowledge enlightened European thought and activated their centers of learning. Thus the academics of Spain, Sicily, France and Antioch played a vital role in propagating Arabic language to Europe. Ibn-i-Sina's works were rendered from Arabic to Latin and other European languages. The arrival of knowledge motivated the thinking of European scholars and excited the stagnant academic atmosphere of Europe and created a new consciousness. The trend of Greco-Islamic learning, set in 11th century rejected by Muslim society was welcomed by Europeans. The works of Ibn-i-Sina were enthusiastically received, studied, taught and discussed, and were published in numerous editions, testifying Ibn-i-Sina's immense influence on the West. Then it was left to the European scientists to march from pure science to applied science and lay the foundation of modern industrial system with the immense benefits it has brought to the European communities and the great future it holds out to all mankind.

References

1. Ziauddin Barani - *Tarikh-i-Firoz Shahi* P.9
2. ibid. For details consult both the versions of Barani's *Tarikh*.
3. Suroorus Sudur – P. 109.
4. Ziauddin Barani - *Sahifa-i-Naat-i-Muhammadi*. F. 16 b.
5. Abdul Qadir Badauni: *Muntakhabut Tawarikh*. Vol. II. PO. 213.
6. Diwan-i-Iqbal (Urdu).
7. Shaikh Nasiruddin Tusi:

Tusi had inherited the perspicacity of Ibn-i-Sina (980-1037) through his ancestors. The Khwaja's works on mathematics and astronomy comprise both translations of Greek works into Arabic and original contributions.
8. The *Madrasa-i-Alai* is located in Qutub Complex, Mehrauli, Delhi. Some parts of the building of the *madrasa* are still waiting to collapse because after the partition of India, these monuments were neglected by the Congress government under their long rule. After partition these monuments built by *Sultans* and *Badshahs* of Delhi and Agra were also questioned as to why they also did not opt for Pakistan? Because Pakistan government preserved their monuments better than Indian monuments. We are busy in digging the plinth of these monuments. See the case of Taj corridor. See a high way where heavy vehicles are running is just passing at a distance of 200 meters from Qutub Complex which is very harmful for these monuments like Quwwatul Islam Masjid, Qutub Minar,

Alai Madrasa and Alai Darwaza. These vehicles are a source of pollution and vibrations when both are highly harmful for the monuments of Qutub complex. This is the contribution of the first planners of Delhi, who planned Delhi, just after 15th August, 1947. Monuments of Delhi, Agra, Ahmedabad, Hyderabad, Mysore and thousands of other monuments are telling the story of the treatment which they received from Central and provincial governments and the Communal behaviour with them. In the year 2003-04, Mr. Jagmohan, Minister of Tourism and Culture, took keen interest in the preservation and protection of the monuments of Delhi.

I visit Fathupr Sikri once or twice a year, I see every year one or the other part of a monument of Fathpur is collapsed and levelled to the ground so that it should look nice. In the house of Abul Fazl and Faizi and the *karvan Sarai* people play cricket. In the presence of ASI officers and the UP police.

9. Ziauddin Barani. *Tarikh*. Pp. 525
10. Zia Nakhshabi : was a native of a town of Bukhara, Nakhshab. As a result of Mongol invasion, Zia Nakhshabi was forced to migrate to India. He had a deep knowledge of *Quran*, *Hadis* and medicine, which is reflected from his writings. He compiled several works – *Tuti Nama* (730/1330), *Silkas Suluk*, *Sharh-i-Dua-i-Saryani* and *Gulrez*. He was also a renowned Persian poet. His biographical details are found in *Tazkiratul Wasilin* (P. 75) and *Akhbarul Akhyar* (P.104) Manuscripts of his works are preserved in National Museum, Delhi, Azad Library, AMU, Aligarh, Salar Jang Museum, Hyderabad and Reza Library, Rampur.
- 11.

12. Barani. *Tarikh*. P. 465.
13. *ibid.* pp. 660-62.
14. *ibid.* pp. 677-81.
15. Shaikh Rizqullah Mushtaqi, *Waqiat-i-Mushtaqi*. f.802 b.
16. Badauni Vol. I pp. 323-25.
17. *Gulshan-i-Ibrahimi*. Vol. I. pp. 284-285.
18. Badauni. Op cit. Vol. III. Pp. 70-72.
19. Nizamuddin Ahmed: *Tabaqat-i-Akbari*. Vol. II. P. 357.
20. Badauni op cit. Vol. II. P. 99.
21. *ibid.* Vol. II. P. 124.
22. *Bayaz* – Aligarh, MS. ff. 95a, 96a.
23. Shaikh Ahmed Sirhindi - *Radd-i-Rawafiz & Maktubat-i-Imam-i-Rabbani*.
P.1.
24. Abul Fazl – *Akbar Nama*. Vol.III. Pp. 391-401. Badauni. Op cit. Vol. II.
Pp. 315,316.
25. Introduction to *Sawarim-i-Muhriqa*. Pp. ah,az.
26. *Malfuzat-i- Shah Abdul Aziz*. P. 117.
