

Baghdad Logical Schools

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Abstract

In this research I exposed the Baghdad Logical Schools which play an important role in the history of Philosophy and Logic, this study is an attempt to concentrate on the Reality of Baghdad Logical Schools and its internal activities and what is their Reality Now, Many Philosophical and Logical schools Have been founded in Persia, Syria and Egypt in Abbasids, Seljuk and Ottomans Era, These Schools were an Highest educational centers which submit Scholarships and funded All the students who need to join and learn highest educations, this study shown the important role of Logic Also as Consider the Tool of Sciences and Chef of All Sciences as Ibn Sina said.

Keywords: Isagoge, Syriac, Analytics, madrasa

مدارس بغداد المنطقية

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قسم الفلسفة/كلية الآداب/الجامعة المستنصرية

المستخلص

في هذا البحث عرضت مدارس بغداد المنطقية، تلك المدارس التي كان لها أثر مهم في تاريخ الفلسفة والمنطق، وهذه الدراسة هي محاولة لتسليط الضوء على العلاقة ما بين تلك المدارس والتأثيرات الداخلية التي ساعدت على نموها وتطورها وما آلت إليه اليوم، من مدارس عدة تأسست في العهد السلجوقي في بلاد فارس، الشام، مصر، بلخ، بغداد وكانت تقدم في ذلك الوقت منحة دراسية مدفوعة التكاليف، وتتمتع بنمط عالٍ من التعليم بسبب الدعم المالي غير المحدود، وكان محور الدراسة وأساس كل العلوم في تلك المدارس هو المنطق وشبهه الفيلسوف ابن سينا برئيس العلوم وهو محور بحثي هذا .

الكلمات الدالة: إيساغوجي، سرياني، تحليلات

Logical schools in Abbasids era

The first scientific center has been established by the seventh Abbasids caliphate Al Mamoon (813-833), According to reliable records, the idea of establishing this project has associated with *al-Rashīd's Bayt al-Hikma*, but he died before *al-Ma'mūn's* return to Baghdad. This early *Bayt al-Hikma* would have most likely been situated within *al-Rashīd's* palace, *Qasr al-Khuld*. *Al-Ma'mūn's* palace, *Qasr al-Ja'fariyya*, was on the opposite side of the river to those of his predecessors⁽¹⁾[1:p.96].

caliph *al-Maamun* ordered the translation of Greek treatises on logic, philosophy, medicine, pharmacology and astronomy on a massive scale in the so-called *Bayt al-Hikma*, in which dozens of professional translators strove to translate as much as possible from the Greek heritage, first from Greek into Syriac and then from Syriac into Arabic[2:p.301]; but Al al-Masudi the famous Historian Mentioned in his Book (Mooroj AL Dhahab) (Meadows Of Gold Part (4).

According to Abū al-Ḥasan 'Alī al-Masūdī *Al-Mansūr was the first caliph who brought astrologers closer to him and acted by the provisions of the stars. The Zoroastrian Nowbakht the astrologer was with him, then he accepted Islam in the present of al-Mansūr*” [3:p.241–242].

Also the Greek Logical Books Have been Translated from Greek to Arabic Language during the time of the Caliph Al- Mansur, al-Masudi said “*al-Mansūr was the first caliph to translate Aristotle's books*”[3:p.241] .

So Bayt Al Hikma or House of Wisdom in the time of Caliph AL Mansur was contained many Scientific References in Sciences and Logic, 'Abdullah Ibn al- Muqaffa' translated the three logical books of Aristotle(Categories, De interpretatione and al Prior Analytics) [4:p.87] also we find the introduction of Logic or “*Isagoge*” by Porphyry translated into Arabic by Ibn al- Muqaffa.[5:p.73].

The time of the Abbasid 'House of Wisdom'(Bayt al-Hikma) was able to be so creative. This era led to a vast step-up in Islamic thought which had an impact on a wide range of scholarly disciplines including philosophy, science, mathematics, art and literature. Above all, one sees the tremendous role that reason played in Muslim thought at that time (and paved the way for influencing European thought [6:p.181].

Logical Schools in Seljuk Era

Bayt Al Hikma paved the way to establish more scientific schools in Baghdad and after around two centuries and half The Seljuk vizier Nizam al-Mulk⁽²⁾ (d.1092) founded theological schools known as *Al -Nizamiyah* in the major cities of the realm. Nizamiyah was one of the first universities and described as the largest university of the medieval world. [7:p.19]

¹⁾ This palace Precisely situated at Al-Resafa near *Al –Medan* place, This place is containing now the University of AL Mustansiriyah and The Abbasids Palace.

²⁾ Nizam AL Mulk opened many Nizamiyah Schools in Big cities like :Baghdad Damscus and nishapur, Isfahan in Iran was the capital of Sljuk Empire

Nizam AL Mulk Provided *Al Nizamiyah* Madrasa⁽³⁾ and The Students with all Kinds of Facilities, Al Nizamiyah contained many scholars like Abul Muzzafar IBN Khujandi, Omar AL-Khayyam and Abu Hamid AL Ghazzali who was the Director and one of the famous of scholar in AL Nizzamiyah Madrasa, Al-Ghazzali wrote many Books in Logic like: *Mi'yar al-'Ilm fi fan al-mantiq*, (Criterion of Knowledge in the Art of Logic), *Mihak al-Nazar fil al-mantiq*, (Touchstone of Reasoning in logic)[8:p.40], beside AL Ghazali there was another famous scholer, He was Baha-ad-Din (better known with us as Bohadin the biographer of the saladin) so another school beside AL Nizamiyah School and close to it called the (Bahaiyah School) near which again stood the hospital called Bimaristan Tutushi, opening on the market called the suk Tutush which went from the Nizamiyah To the Azaj gate which was built by the son of ALP Arslan (Taj Al Dawlah Tutush.[9:p.298].⁽⁴⁾

The age of seljuk sultanate witnessed other schools like :Tajiyah School which was built by Taj AL Mulk Abu l`Ghanaim in the period of the sultan Malik-Shah I the third sultan of the Great Seljuk Empire [10p.:446] also there was al *Mughithiyah* school which was built by Ghiyath ad-Din Masud was the son of sultan Muhammad I Tapar and he was the last Seljuk sultan in Baghdad [11:p.227].

The Logical schools in the late Abbasside caliphate

One of most important school in Baghdad was Al Mustansiriyah School (*Mustansiriya Madrasah*) This school was built after the collapse of the Seljuk Empire in 1227, The Caliph in Baghdad send about 80, 000 volumes transferring from caliph`s library to Al Mustansiriyah Madrasa [12:p.115] al-Mustansiriyah, was equipped with a hospital, baths and a kitchen and had a clock tower at its main gate. Ibn Battuta, the great Arab traveller, visited Baghdad in 1327 and found that the merged institution had four juridical schools.⁶⁷Eventually there were about thirty of these madrasas in Baghdad [13: p.274], This madrasa survive the Mongol Invasion in 1258 and still till now stand in the center of Baghdad. Beside AL Mustansiriyah School many other school exist around Baghdad like:

1. *Zumurd Khatoon School*.⁽⁵⁾
2. Imam Abu Hanifa School in the North of Baghdad.
3. Al Shaikh Abdulkadir school in the east bank of the Tigris.
4. Imam Musa AL Kadhum School in the north of Baghdad.
5. Imam Abu Yousif School in AL Kadhumiyah close to Imam Musa Alkhadum shrine .
6. AL Muradiyah School (lies in the east of Baghdad Built by Sutan Abdulhamid in 1899[14,p.28].

³In AL Nizamiyah madrasa the teaching was free and this great university containing a lot of books and had about 6000 students, unfortunately today it is hard to find the place of AL Nizamiyah school in Baghdad due to negligence of subsequent governments in Iraq.

⁴ Unfortunately this school had disappear and hard to find any traces

⁵This school still exist in the west of Baghdad and was established by the wife of the Abbasid Caliph almustadi biamr allah (Zumurd Khatoon), This school is close to AL Nidhamiyah school and the Holy Shrine Shaikh Maroof Karkhi .

And more than 61 other school in Baghdad, A few of them still Exist Due to the Bad circumstances which faced Iraq Via History.

Logical schools in the Tenth Century in Baghdad

The Tenth century was the most richest and distinguished age, Ian Richard Netton in his Book (Al Farabi and his School) named this century as the (Age of Farabism).⁽⁶⁾

This age started from 870 Ad (from the Birth of AL Farabi) and end in 1023 Ad (the death of Abu Hayan Al Tawhidi)[15:124], This important school contained five philosophers were:

- 1-The Second master (Al Farabi).
- 2-Yahya Bin Adi (893-974 Ad).
- 3-Abu Sulayman al Sijistani (d .987 Ad).
- 4-Abu l'Hassan al Amiri (d. 992 Ad).
- 5-Abu Hayyan Al Tawhidi (d, 1023 Ad).[16:p.1]

The Real founder of Baghdad logical School in the tenth century was Abū Bishr Mattā bin Yunus⁽⁷⁾ He founded a school of Aristotelian philosophy in Baghdad and defended Aristotelian logic against the attacks of some Arab grammarians.⁽⁸⁾

He made his translation from Syriac (The Aristotelian Analytica Posteriora) with the commentary of Alexander of Aphrodisias and the paraphrase of Themistius also His disciple Yahya bin Adi made a translation of the logical works of Aristotle and also Passages of His Physics and Metaphysics. [17:p.827]

Logic played an important role in Baghdad School therefore we see that Al-Farabi and his contemporaries at the Baghdad school created the conditions of philosophical scholarship. They considered logic first, then studied the books of Aristotle's Organon in the traditional order, which resulted in the revival of a scholarly generation of the Aristotelian commentary.[18:p.5]

Also Alfarabi's Followers like Yahya bin Adi the second character in Baghdad Or Farabian School wrote his Book (Tahdhib al-akhlaq) which consider an important link or relation between Language and Logic so many debates and discussions held in Baghdad about the relation between Language (Nutuk) and Logic in tenth age. Yahya Bin Adi participated in many debates with Theologians .[19:p.257]

It's clear in this age that Logic Achieved a Primacy and Veneration, Logic may Indeed Yield Happiness in this life but False Logic may Yield Eternal Unhappiness in the next .As we see Logic occupied the first priority in this era, and that is why the logical schools in Baghdad have been Flourished, Every Philosophers and Logicians has his own circle also there was a considerable interaction between the general court culture (those who are in the top of the Islamic society lie Caliph, King, Sultan or Prince but also that

6)This term was borrowed from and modeled on the Usage of Ibrahim Madkour in his book (Ibrahim Madkour, La place d` al -Farabi)

7) Abū Bishr Mattā- 870-940 AD, Syro-Arabic Christian he was the Teacher of AL Farabi and Yahya bin Adi

8)Matta made a debate between him and the grammarian al-Sirafi on the merits of logic and grammar in Baghdad in 932;see Dr John W Watt, Dr Josef Lössl, Interpreting the Bible and Aristotle in Late Antiquity: The Alexandrian Commentary Tradition between Rome and Baghdad.

of the slightly lower echelons such as their ministers, certain princes and Wazirz stand out as sublime Patrons of all kinds of sciences and arts. As we see also in the example of Nizam al Mulk .

After the 10th century Iraq Had lost its importance as a source of wealth, science and knowledge after the system of Irrigation had been damaged during Mangol invasion in the thirteen century; and a great part of the country had passed under the control of pastoral tribes and tribal confederations, Baghdad was placed under the direct control of Istanbul when Ottomans entered Baghdad in 1534 [20:p.4].

Ottomans built many madrasahs, Mansions, inns and Bazaars Miad Sharaf AL Din AL Killani said in his Book (Baghdad Ancient Schools) that Ottomans have Built about 59 Madrasahs, These Schools like Universities Today and has man Facilities and periods (started from primary study till the highest), After the World War 1 Ottomans Empire has lost the war and most of these Schools have been closed.

Nowadays in Baghdad and Due to the Bad circumstances that faced Baghdad Some schools Still Working Like Abu Hanifa School or named (Al Imam Al Adham school), Imam Kadhumi School And Sheikh Abdul Kader or al-Kilani School and the others still closed and need to repair and a lot of them have been destroyed, Logic Still Teaching in these Schools which are still survive and the main references that Taught to the Students are: Athir Al-Din Al-Abhari⁽ⁱ⁾Text book and also Isagoge in Logic for Ali Bin Mouhammed AL Jirjani (d.861h.), Some References as the Book of Logic for Sheikh Mouhamed Riza Al Mudhafar is easy to read and explain all the classical elements in Aristotelian and Islamic logic .

As we have seen Previously Baghdad Logical Schools had lost their Patrons and funders and a few of them still survive, the rest need an international assistance to raise again, Some efforts done by UNESCO and other organizations to keep these Schools safe, Unfortunately we don't see any cooperation from the Iraqi Government to take this matter seriously and go forward to reconstruct these Logical Schools again.

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i) Athīr al-Dīn al-Abharī's (d. 663/1265) *Isagoge* is one of the most important logic texts produced in the Islamicate world; this concise summary (matn) outlines the basic elements of logic and includes topics such as the identification of proper definitions, valid syllogisms, and logical fallacies.