The Reasons of the Ayyubids' Resistance against Philosophy and Its Implications on the Culture of the Era (570-648 A.H/1174-1250 A.D)

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Abstract

The research aims to show the resistance of Ayyubids against philosophy through several sections: reasons of resistance by Mulūk Banī Ayyūb against philosophy, attitudes of scholars of the era towards philosophy, means and methods taken by rulers of Banī Ayyūb, their Umarā' and jurists to resist philosophy, results that affected philosophy and those who engaged in it due to the negative and hostile attitude taken by Banī Ayyūb, reasons and outcomes of the emergent recovery of philosophy by the ruler of Al-Karak, Al-Malik Al-Nāṣir Dāwūd and the repercussions of the negative attitude towards philosophy and those who engaged in it on the culture of the era.

The researcher used the historical analytical approach to discuss the opinions and views of Sunnī Arab scholars who defended the attitude of the rulers of Banī Ayyūb towards the philosophers and the Shiite Persian scholars who criticized their negative attitude. The Shiite Persian scholars considered such attitude was against their ideology because most of the philosophers of the era of were Shiites Persians. The researcher showed a number of historical Arabic, Persian and European references that dealt with this topic in order to interpret and approach logical and historical facts.

This study concluded several outcomes that fall under the central result that the ruler of Banī Ayyūb fought the philosophy because it was among the sciences that relied on the ideology of Fatimid Ismā'īlī ancestors and therefore, they feared that it would become as a weapon to revive Fatimid Ismā'īlī thought after they made efforts to eradicate it.

Keywords: Philosophy , Ayyubids , Fatimids, Ismā'īlī ideology , Sunnī ideology.

Introduction:

Most of rulers of Banī Ayyūb led by Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī have shown a clear hostility against the philosophy and those who engage in it. This philosophy is a rational science relate to Fatimid Ismā'īlī Shiite ideology which Ayyubids endeavored to eradicate its sources and to dry its roots by employing a strata of elite scholars and religious Sufis to spread Sunnī

culture against Ismā'īlī Shiite ideology which was strengthened due to the Fatimids' efforts that aimed at spreading its sciences and thoughts in many fields in the society during their regime. The rulers of Banī Ayyūb benefited from Islamic Waqf «Endowments» system to spread schools and scholarly and social centers and endowed them for Sunnī doctrine. To control the data and outcomes of these institutions, they put several documents and conditions for Waqf including doctrinal conditions corresponding to their aims and tendencies produced by the circumstances of the political, sectarian and social era. Those conditions governed the march of the intellectual movement in all components, including scholars, students, works and sciences. There was a great interest in religious sciences and other sciences such as Arabic language sciences. In contrast, other sciences such as philosophy were overthrown because most of Banī Ayyūb, jurist, 'Ulamā' and scholars fought it especially because they considered it as competitor for them in royal councils and its privileges.

The Persian historians and researchers attacked the rulers of Banī Ayyūb and the jurists of the era, especially Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī for his hostile attitudes towards philosophy. Therefore, their hostile attitudes were considered as a fierce war targeted Ismā'īlī Shiite thought, because most of the famous philosophers of the era were Shiites Persians.

The rulers of Banī Ayyūb and the jurists of the era, especially Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī feared that philosophy would become as a weapon to revive Fatimid Ismā'īlī thought after they made efforts to eradicate it, especially at the time of internal political conspiracies that were formulated against their new regime, as well as many dangers against their Kingdoms due to rising wave of crusades against Al-Mashriq Al-Islāmī. As for the attitudes of the scholars of the era, they started their support of ruling authority to maintain their financial, social and official privileges. They also hated philosophers because they excelled them in scholarly councils and they fear of dispelling them from royal councils and this will results in depriving them of its privileges especially majority of Mulūk Banī Ayyūb admired largely for thoughts of philosophers although they hated them. They also tried to attract them to their own councils and exaggerated in their honor and appreciation..

Despite revival of philosophy during the ruler of Al-Karak, Al-Malik Al-Nāṣir Dāwūd, who tended scientifically towards philosophers and their sciences, the result of this positive transformation, was very limited. The philosophers did not dare to engage in their sciences, fearing of persecution. Also, philosophy didn't go to endowed schools, but engaging and practicing were secretly at philosophers' houses and those who engage in it. This negative attitude of Ayyubids against philosophy and those who engage has produced results that have been fundamentally reflected on the culture of the era. The fame of philosophy began to fade gradually and this deterioration continued in the historical eras followed Ayyubids

due to the continuity of their successors in fighting philosophy and its practitioners as they regarded it as a science which is against Sunnī culture that their regime based on them.

The opinions of Imām Abū Ḥāmid Al-Ghazālī in philosophy and those who engaged in it:

The rulers of Banī Ayyūb were not the first to oppose engaging in rational science, particularly philosophy. There have been many negative attitudes toward philosophy by some rulers and jurists in previous eras. Imām Imām Ḥijjat Al-Islām Abū Ḥāmid Al-Ghazālī, Muḥammad Ibn Muḥammad Al-Ṭūsī Al-Naysābūrī (d.505 A.H/1111 A.D) addressed that issue in his books «Tahāfut Al-Falāsifah» and «Al-Munqidh Min Al-Ḍalāl»⁽¹⁾. When the religious corruption spread in his reign because of interpretations based on conjecture, assumptions, predictions and guesses that had no proof such as the issues related to the theology adopted by Al-Kalāmiyah sect⁽²⁾, Al- Mu'tazilah «Mu'tazilism», Shiite Al-Bāṭiniyah and other Sects, he was afraid that the Islamic Al-'Aqīdah «Doctrine» would be mixed with an intellectual trend which could distort its divine purpose in a time of increased opinions and doctrinal views. His efforts played an important role in this field and had a clear and distinctive impact, to the extent that his views and opinions became an example for those who came after him⁽³⁾. His

⁽¹⁾ Badawī, **The Political and Intellectual History of Sunnī Doctrine**, p.198, Ḥassānīn, **Renewal of Religion**, p.154, Ibrāhīm, **The Position of the Ahl Al-Sunnah wa'l-Jamā'ah towards the Philosophy and Logic of Greece**, Pp.6-7, Al-Kīlānī, **That's how the Generation of Ṣalāḥ Al-Dīn Appeared**, Pp.93,99-100.

⁽²⁾ 'Ilm Al-Kalām: Science of divinity, it is defend the tenets of Islamic faith against doubters and detractors.

⁽³⁾ Mahamid, **Isma'ili Da'wa**, p.13, Al-Kīlānī, **That's how the Generation of Ṣalāḥ Al-Dīn Appeared**, Pp.152-153. In the 5th A.H/11th A.D century, the Islamic world was in urgent need of a character such as Imām, Abū Ḥāmid Muḥammad Al-Ghazālī because he succeeded in establishing a kind of coexistence between Islamic Al-'Aqīdah «Islamic Creed» and rational logic to eradicate intellectual corruption and doctrinal chaos, which was spread in the Levant by some of the perverted Islamic sects that tried to falsify and distort the Islamic texts through its corrupt interpretations. Therefore, Imām Abū Ḥāmid Muḥammad Al-Ghazālī was at the forefront of Muslim thinkers who carried out fierce campaigns against philosophy. He also described those who followed and adopted the philosophy of Greece as infidels, particularly Ibn Sīnā «Avicenna» and Al-Fārābī. Badawī, **The Political and Intellectual History of Sunnī Doctrine**, Pp.51-52, Ḥassānīn, **Renewal of Religion**, p.157, Al-Ṣalābī, **Ṣalāḥ Al-Dīn Al-Ayyūbī**, p.163, Ibrāhīm, **The Attitude of the Sunnis Towards Greek Philosophy**, Pp.6-7, Al-Kīlānī, **That's how the Generation of Ṣalāḥ Al-Dīn Appeared**, Pp.148-149, Khayrī, **The True Attitude of Sunnī Scholars from Philosophy**, Retrieved from: <https://drsabrikkhalil.wordpress.com/>

Some Iranian scholars «Persians» believe that Imām, Abū Ḥāmid Muḥammad Al-Ghazālī justified the war against the opponents of the Sunnīs by his political Fiqh. That issue deepened the gap of hostility between the Sunnīs and Shiites during that period. Ḥassānīn, **Renewal of Religion**, Pp.156-157,

ساسان پور، نگرش صلیبیان به مسلمانان طی جنگ‌های صلیبی،

ideology on the discovery of those matters also spread and prevailed in later eras. The Historian Tāj Al-Dīn Al-Sabkī, 'Abdu'l Wahāb Ibn 'Alī Ibn 'Abdu'l Kāfī Al-Sabkī (d.771 A.H/1370 A.D) said about the important role of Imām Abū Ḥāmid Muḥammad Al-Ghazālī to carry out fierce campaigns against those who engaged in philosophy: *«He came while the people were in the greatest need to face the lies and delusion of the philosophers, just as dark places need lights and the dry land needs water. He defended religion by his thoughts... so the religion was strengthened, enhanced and clarified during his period»*⁽⁴⁾.

Imām Abū Ḥāmid Muḥammad Al-Ghazālī criticized the philosophers in his works but did not call them disbelievers. He also did not oppose the renewal of Islamic ideology on condition that such sciences be consistent with the principles of creed and doctrine before accepting them. Therefore, he criticized those who were engaged in philosophy because of the use of their sciences in theology because such issue was not related to the ideas of the Greek thinkers but the Islamic Creed. It seems that Imām Abū Ḥāmid Muḥammad Al-Ghazālī and other Muslim thinkers were afraid of philosophy in general because most of its thinkers were among Al-Ṣābi'ah Al-Mandā'īyah «Sabians Mandaism»⁽⁵⁾, Al-Zanādiqah «Heretics» and the people of Ahl Al-Dhimma «Dhimmi: non-Muslim citizens of an Islamic state: Jews and Christians» who were the most loyal sects for Greek philosophical ideology. Therefore, Imām Abū Ḥāmid Muḥammad Al-Ghazālī tried to separate the issues related to theology and controversial philosophy from defending of creeds. Therefore, the methodology of the Philosophers and Mutakallimīn «'Ulamā' Al-Kalām: Kalām Theologians», like medicine, benefits only the patient while the texts of the Holy Qurān and Prophetic Sunnah benefit all. Thus, Imām Abū Ḥāmid Muḥammad Al-Ghazālī managed to make such sciences consistent with the principles of creed and doctrine by his opinions and innovative ideas. He also

Retrieved from: <http://farsi.khamenei.ir/others-article?id=10650>

⁽⁴⁾ Ṭabaqāt Al-Shāfi'īyah 6/193.

⁽⁵⁾ **Al-Ṣābi'ah Al-Mandā'īyah «Sabians Mandaism»:** It is the oldest monotheistic religion that humans have known and is the closest religion to Islam. It originated in Palestine and Upper Mesopotamia. Some of the Sabians are still living in southern Iraq and in the Ahwāz «Ahvaz» in the southwest of Iran. They consider Yaḥyā, peace be upon him, as their prophet. Sabians Mandaism calls for faith in God alone and its followers glorify and sanctify the planets and stars as the dwelling of the angels. The most important of their rituals are: the prohibition of marriage to those who do not embrace their religion, taking the North Pole as a direction, baptizing in running water, fasting and praying. The book of «كنز ربنا Ginzā Rabbā», literally «The Great Treasury», is considered their holy scripture. Their white clothes, which they wear while practicing their rituals, express purity and peace, and renounce all forms of violence.

managed to defeat the philosophical trend and turned it into defence case instead of attack⁽⁶⁾.

The negative attitude of the Era's rulers towards philosophy and those who engaged in it:

The difference, a split and dispute between religious science and philosophy occurred before the era of Ayyubids. The rulers of Al-Seljūqī and Al-Nūrī eras opposed the philosophical studies. It was common in their reign that belonging to philosophers meant belonging to those who deny the existence of Allāh and His names. Therefore, everyone who engaged in the philosophical studies and 'Ulūm Al-Awā'il «early ancient rational sciences»⁽⁷⁾ during that era was subjected to harassment and harm. When the Ayyubids came to power, they completed the efforts of their predecessors to eradicate philosophy as an exotic science in Islām⁽⁸⁾. Therefore, they began eradicating the origins, sources and principles of philosophy, fads and heresies to protect the religion and prevent people from deviating.

There are numerous historical signs showing the attention and care of Mulūk Banī Ayyūb towards religious sciences, especially Arabic Language, where most of the scientific activities were held in the educational places of the Ayyubids. The Awqāf «Endowments» of such places played an important and effective role in taking care of religious sciences, encouraging people to engage in it and seeking to strengthen and enhance those places by all ways and means to dominate the culture of the era and to control all aspects of the intellectual activity then. The scholars of the era were concentrating only on the Sunnī religious sciences despite the interest of some scholars in secondary or urgent sciences adopted by the state in a certain period of time. Such sciences were confined to individual cases and narrow personal interests. It seems that the political, religious and military circumstances played an important and effective role in spreading religious culture and adopting a conservative religious education policy aimed at maintaining the principles of Islamic law and adhering to the behavior and moral principles of Al-Salaf Al-Ṣāliḥ «The righteous ancestors or the pious predecessors»⁽⁹⁾ to achieve the trends and goals of the state concerning the resistance against Ismā'īlī Fatimid ideology, eradicating the corrupt

⁽⁶⁾ Ḥassānīn, **Renewal of Religion**, p.156.

⁽⁷⁾ Al-Kīlānī, **That's how the Generation of Ṣalāḥ Al-Dīn Appeared**, p.33, Badawī, **The Political and Intellectual History of Sunnī Doctrine**, p.248. 'Ulūm Al-Awā'il «early ancient rational sciences»: The Greek rational sciences translated by Arabs from the Greek language. Examples of these include: medicine, philosophy, mathematics, astronomy and others. Muslim writers considered philosophy as a set of sciences called 'Ulūm Al-Awā'il or ancient sciences or science of the ancients.. Ḥamzah, **The Intellectual Movement**, p.333.

⁽⁸⁾ Salām, **Literature in the Ayyubid**, p.106.

⁽⁹⁾ Salām, **Literature in the Ayyubid**, p.106.

religious sects and spreading the idea of religious Jihād to mobilize all strata of society to resist the invasion of the Franks and to face its threats.

The resistance of Mulūk Banī Ayyūb was focused only on sciences that were contrary to the Sunnī sciences, particularly rational sciences and philosophy. Mulūk Banī Ayyūb developed a strict policy against those who engaged in philosophy to eradicate its principles and obliterate its features. They followed such policy to eradicate the corrupt Fatimid beliefs from institutions and society⁽¹⁰⁾. Therefore, they worked hard to spread the endowed schools for the Sunnī doctrine and allocated many Awqāf to serve that goal in an effort to revive the Sunnī culture that suits their beliefs and goals and to eliminate the culture that is contrary to those goals. That issue led to the spread of politicized culture and intellectual poverty in intellectual life, where the rational sciences were disappeared and the religious sciences that dominated all aspects of the intellectual life were spread then.

The eminent intellectuals of the era were also engaged to implement the goals, trends and desires of the state. They ignored the requirements of society for their own interests. They also ignored the society's need for rational sciences, including philosophy and logic, which were required by the nature of the intellectual phase to engage in discussions and intellectual debates aimed at defending the Sunnī ideology, clarifying its origins and debating its opponents amidst an environment full of religious sects relying on those sciences to defend their beliefs. Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām Ibn Abū Al-Qāsim Al-Sulamī (d.660 A.H/1261 A.D) said about the Philosopher Al-Sayf Al-Āmidī, Sayf Al-Dīn 'Alī Ibn Abī 'Alī Ibn Muḥammad Al-Taghlabī (d.631 A.H/1233 A.D) who was expelled from teaching by Al-Malik Al-Ashraf Mūsā, the son of Al-Malik Al-'Ādil Sayf Al-Dīn (d.635 A.H/1237 A.D) on the charge of engaging in 'Ulūm Al-Awā'il: *«If a heretic came to doubt Islām, no one would be able to debate him except Sayf Al-Dīn Al-Āmidī because he was qualified and eligible for that»*⁽¹¹⁾.

⁽¹⁰⁾ For more information on the attitude of Mulūk Banī Ayyūb towards philosophy and those who were engaging in it, see: Badawī, **The Political and Intellectual History of Sunnī Doctrine**, Pp.248-251, Khalīfah, **The Levant Council of Scholars and Jurists**, Pp.254-256.

⁽¹¹⁾ Al-Sabkī, **Ṭabaqāt Al-Shāfi'iyah** 8/307, Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/254, Al-Ṣafadī, **Al-Wāfi bil-Wafayāt** 21/228, see also: Al-Ṣalābī, **Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām**, p.13. For more information on the biography of Imām and Philosopher, Sayf Al-Dīn 'Alī Al-Āmidī and his genius in philosophy and rational sciences, see: Ibn Abī Uṣaybi'ah, **'Uyūn Al-Anbā'**, Pp.650-651, Al-Sabkī, **Ṭabaqāt Al-Shāfi'iyah** 8/306-307, Al-Ṣafadī, **Al-Wāfi bil-Wafayāt** 21/225-230, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 22/364-367, Al-Isnawī, **Ṭabaqāt Al-Shāfi'iyah** 1/73-74, Sibṭ Ibn Al-Jawzī, **Mir'āt Al-Zamān** 22/332-333, Al-Qiftī, **Ikhbār Al-'Ulamā'**, Pp.184-185, see also: Al-Maṣrī, **Education in the Levant**, Pp.41-42, Al-Ṣalābī, **Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām**, p.13, Al-Atrūshī, **Intellectual Life**, Pp.100-101.

None was explicitly willing to engage in philosophy during the Ayyubid period because of those hostile conditions to philosophical ideology. They refused to engage in philosophy for fear of being persecuted intellectually and perhaps physically because philosophy was among the sciences that were contrary to the beliefs and objectives of the State, it was part of the Fatimid heritage and it was a science embraced and adopted by Ismā'īlī Shiite Call. Fatimids Ismā'ilism were interested in philosophical studies because they considered philosophy as a powerful and convincing way to spread their call. They realized that every new call must rely on controversy, debate, arguments and proofs to succeed and enable theorists and thinkers to convince people of the credibility of their doctrinal call and encourage them to follow it⁽¹²⁾. The Shiite doctrine is very ambiguous because it relies on reasoning more than the Holy Qurān and the Prophetic Sunnah, unlike the Sunnī doctrine⁽¹³⁾. Therefore, the Fatiimids relied on philosophy to strengthen and validate their beliefs, especially since their faith was addressing complicated rational issues related to Ta'wīl «Esoteric, inner and invisible interpretation of the Holy Qurān», 'Ilm Al-Bāṭin «Divine Secrets», 'Iṣmāt Al-Aimmah «protected from sins or moral infallibility of Imāms in Islamic Monotheism» and other rational philosophical issues⁽¹⁴⁾. They exploited their religious centers to spread their ideology and propaganda. They used Al-Azhar_Mosque and other mosques in Cairo and Dār Al-'Ilm «House of Knowledge», known as Dār Al-Ḥikmah «House of Wisdom» to achieve those goals and objectives⁽¹⁵⁾.

⁽¹²⁾ 'Abdu'l 'Āṭī, **Education in Egypt**, p.40.

⁽¹³⁾ Ḥamzah, **The Intellectual Movement**, Pp.70,333.

⁽¹⁴⁾ Al-Amīn, **Ṣalāḥ Al-Dīn Al-Ayyūbī**, Pp.25-26, Badawī, **The Political and Intellectual History of Sunnī Doctrine**, Pp.48-49,250. For more information on the doctrinal beliefs of the Fatimids and their interpretations, see: Ḥamzah, **The Intellectual Movement**, Pp.70-76,333, Mahamid, **Isma'ili Da'wa**, Pp.3,7, Zayid, **The Crusaders and Ismā'ilism of the Levant**, Pp.81-82.

⁽¹⁵⁾ For more information on the exploitation of the Fatimids of the mosques of Egypt in their Call and theorizing of their doctrine: Al-Azhar, 'Amr Ibn Al-'Āṣ, Ibn Ṭūlūn and Al-Ḥākim bi-Amr'llāh, see: 'Abdu'l 'Āṭī, **Education in Egypt**, Pp.18-25,159 -178, Salām, **Islamic Schools**, P.53, Al-Khaṭīb, **The Role of Education in the Liberation of Jerusalem**, Pp.60,115-116, Badawī, **Mental Llife in Egypt and the Levant**, Pp.11-16.

مفتخري و همكاران: علمای ایرانی و تثبیت تسنن، ص50.

For more information on Dār Al-Ḥikmah which was established by Fatimid Caliph, Al-Ḥākim bi-Amr'llāh (d.412 A.H/1021 A.D) in 395 A.H/1004 A.D to be in the service of the official State doctrine, see: 'Abdu'l 'Āṭī, **Education in Egypt**, Pp.22-25, Bawā'nah, **Scholars' Role**, Pp.46-48, Salām, **Islamic Schools**, P.53. For more information on the Fatimid educational places, including schools, mosques, palaces, libraries and houses, which were fundamental pillars for the religious and spiritual forces of the Shitte State to confront Sunnī opponents, see:

The strict attitude adopted by the ruler of Banī Ayyūb and the jurists who supported them to deal with philosophy and those who engaged in it led to the isolation of philosophers who engaged secretly in their studies⁽¹⁶⁾. Therefore, no one knew that they were engaging in philosophy except the trustworthy people and their partners in that knowledge. Many historical records show the hatred of the ruler of Banī Ayyūb against philosophers because they considered them as religious and political threat. Such philosophers had to be chased, tortured, brutalized and abused. Such an issue deepened the gap and led to a split until the dispute between religious sciences and philosophical sciences emerged despite their close relationship in terms of the need of philosophy for the issues of interpretation, explanation and controversy relating to the Islamic creed.

There are many historical signs showing that the practice of philosophy was carried out secretly by the trustworthy people. Historian Muwaffaq Al-Dīn Ibn Abī Uṣaybi'ah, Aḥmad Ibn Al-Qāsim Ibn Khalīfah Al-Khazrajī (d.668 A.H/1269 A.D) narrated that Al-Malik Al-Mu'azzam 'Isā, the son of Al-Malik Al-'Ādil Sayf Al-Dīn (d.624 A.H/1227 A.D) honored the Philosopher and Narrator Sayf Al-Dīn 'Alī Al-'Āmidī when he came to Damascus in 617 A.H/1220 A.D generously. However, he was «rarely taught rational sciences». He added: «I met him and learned from his book entitled: (*Rumūz Al-Kunūz*), and that was for a good friendship that was between him and my father»⁽¹⁷⁾.

Such official anti-philosophy trend led to a real shift in the intellectual movement during the reign of the Ayyubids. It also led to an accelerated tendency towards religious conservatism and linking of sciences and books with the beliefs and objectives of the state. Undoubtedly, those trends determined some features of the intellectual life during the reign of the Ayyubids, including eradicating the sources of innovating, creativity and excellence for political and doctrinal purposes. Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī, the son of Al-Amīr Najm Al-Dīn Ayyūb (d.589 A.H/1193 A.D) «hated Philosophers, Al-Mu'tṭilah^(*), Al-Dahriyah

احمدی و سالاریه: سیاست علمی و فرهنگی فاطمیان، ص 128-150.

⁽¹⁶⁾ 'Ouda, **Poetic Movement**, p.38.

⁽¹⁷⁾ 'Uyūn Al-Anbā', p.650.

^(*) **Al-Mu'tṭilah**: It is a term coined by the Sunnis to describe those sects which deny the names and attributes of the Creator, including: Al-Jahmiyah: The adherents and followers of Abū Mihriz Al-Jahm Ibn Ṣafwān Al-Tirmithī Al-Samarqandī (d.128A.H/745A.D), Al-Mu'tazilah «Mu'tazilism»: The adherents and followers of Abū Ḥanīfah Wāṣil Ibn 'Aṭā' Al-Makhzūmī Al-Baṣrī know as Al-Gazzāl (d.131A.H/748A.D), Ash'arīrah «Ash'aris»: The adherents and followers of Abū Al-Ḥassan 'Alī Ibn Ismā'īl Ibn Ishāq Al-Ash'arī (d.324A.H/936A.D), Al-Kullābiyah: The adherents and followers of Abū Muḥammad 'Abdu'llāh Ibn Sa'd Ibn Kullāb Al-Baṣrī (d.241A.H/855A.D) and Al-Maturīdīyah: The adherents and followers of Abū Al-Manṣūr Muḥammad Ibn Maḥmūd Al-Maturīdī (d.333A.H/944A.D).

[Materialism or Atheism]^(*), and those who engaged in logic and opposed Islamic law»⁽¹⁸⁾. The ruler of Egypt, Al-Malik Al-Kāmil Muḥammad, the son of Al-Malik Al-'Ādil Sayf Al-Dīn (d.635 A.H/1237 A.D) was known for his hatred and hostility against philosophy. There are numerous historical signs showing the disappearance of people who engaged in philosophy and their isolation during his reign. The German Emperor, Friedrich II (d.648 A.H/1250 A.D), sent him a set of questions, Al-Malik Al-Kāmil Muḥammad presented them to the competent authorities, and answered them but the German Emperor was not convinced by those answers, so he sent them to the Ṣūfī Philosopher of Al-Andalus, Quṭb Al-Dīn Ibn Sab'īn, Abdu'l Ḥaq Ibn Ibrāhīm Ibn Muḥammad Ibn Sab'īn Al-Mursā (d.669 A.H/1270 A.D) ⁽¹⁹⁾. Al-Malik Al-Ashraf Mūsā also dismissed the Philosopher and Narrator Sayf Al-Dīn 'Alī Al-Āmidī from Al-Madrasah Al-'Azīziyah Al-Shāfi'iyyah in Damascus on charge of his teaching 'Ulūm Al-Awā'il. Sayf Al-Dīn 'Alī Al-Āmidī stayed at his home until he passed away⁽²⁰⁾.

The violent policy adopted by Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī against the eminent philosophers:

The rulers of Banī Ayyūb exaggerated in fanaticism and began to fight and resist the philosophers and those who engaged in philosophy. They started killing some thinkers and Muslim philosophers under the pretext of preserving the supreme interests of the state. There was a violent intellectual coup against the cultural freedom when Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī issued a clear and explicit royal order to his son, the ruler of Aleppo, Al-Malik Al-Zāhir Ghāzī (d.613 A.H/1216 A.D), to kill the Philosopher Shihāb Al-Dīn Yaḥyā

(*) **Al-Dahriyah «Materialism or Atheism»:** An atheistic, materialistic and intellectual belief representing the origin of atheistic doctrines in human history which appeared before Islām. The followers of Al-Dahriyah believe that the universe was by time and material and that the universe is not created by God and has no end. They also believe that the universe still exists by itself and not by the ability of a creator or originator. Thus, they deny the divinity and Yawm Al-Qiyāmah «the Day of Resurrection and the Day of Judgment». In addition, they believe in the reincarnation of souls in other bodies.

⁽¹⁸⁾ Ibn Shaddād, **Al-Nawādir Al-Sulṭāniyah**, p.37, see also: Lane-Poole, **Salah Al-Din in the opinion of an European historian**, p.20, Badawī, **The Political and Intellectual History of Sunnī Doctrin**, p.248, Al-Ṣalābī, **Ṣalāḥ Al-Dīn Al-Ayyūbī**, p.278. Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī was an intolerant fanatic Ash'arī with his opponents of the philosophers who mbraced the ideology of the Shiite Ismā'īlī doctrine. **ايوبي: تاملی در چگونگی تعامل صلاح الدين ایوبي، ص ٦**

⁽¹⁹⁾ Abu-Munshar, **Sultan Al-Kamil**, p.444, Al-Ṣā'igh, **The Era of Al-Malik Al-Kāmil**, p.187.

⁽²⁰⁾ Al-Dhahabī, **Siyar A'lām Al-Nubalā'** 22/365-366, see also: 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.53, Al-Ṣalābī, **Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām**, p.13, Al-Khaṭīb, **The Role of Education in the Liberation of Jerusalem**, p.55.

Al-Suhrawardī⁽²¹⁾, after the meeting of Aleppo's jurists who issued a Fatwā to kill him, where the most fanatic was the jurist, Majd Al-Dīn Al-Kalābī, Ṭāhir Ibn Naṣr'Ilāh Ibn Jahbal Al-Ḥalabī (d. 596 A.H /1199 A.D) and his brother, the jurist Zain Al-Dīn 'Abdu'l Malik Ibn Jahbal (d.590 A.H/1194 A.D)⁽²²⁾. Therefore, they sent a letter to Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī on this matter, then the Sulṭān sent a letter to his son, the ruler of Aleppo, Al-Malik Al-Zāhir Ghāzī, to kill the Philosopher Shihāb Al-Dīn Yaḥyā Al-Suhrawardī because of the corruption of his faith and his engaging in 'Ulūm Al-Awā'il⁽²³⁾.

⁽²¹⁾ **Shihāb Al-Dīn Al-Suhrawardī**, Yaḥyā Ibn Ḥabash Ibn Amīrak Al-Kurdī, known as the wise, the martyr «the Murdered» (d.586 A.H/1190 A.D). He was born in Suhraward village in 549 A.H/ 1154 A.D. He was an expert in rational sciences, philosophical sciences and principles of Fiqh. Despite his death while he was young, he had knowledge and experience. He left many works, including: Al-Talwīḥāt fī Al-Ḥikmah, Al-Tanqīḥāt fī Uṣūl Al-Fiqh, Ḥikmat Al-Ishrāq, Al-Ghurbah Al-Gharībah, Hayākil Al-Nūr, Al-Ma'ārij, Al-Muṭāraḥāt and others. Ibn Khallikān, **Wafayāt Al-A'yān** 6/268-274, Ibn Abī Uṣaybi'ah, '**Uyūn Al-Anbā'**, Pp.641-646, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 21/207-211, Al-Ḥamawī, **Mu'jam Al-Udabā'** 2/2806-2809, see also: Al-Ṭabākh, **I'lām Al-Nublā'** 4/275-286, Badawī, **Mental Life in Egypt and the Levant**, Pp.289-295, Al-Kayālī, **Al-Ḥakīm Shihāb Al-Dīn Al-Suhrawardī**, Pp.36-45. Shihāb Al-Dīn Al-Suhrawardī revived Al-Falsafah Al-Ishrāqīyah «Islamic philosophy of Illumination» founded by Plato, adding to it pillars similar to the Sufi methods, including thinking and behavior. For more information on the Islamic philosophy of Illumination that was adopted by Shihāb Al-Dīn Al-Suhrawardī, see: Al-Khaṭīb, **The Role of Education in the Liberation of Jerusalem**, p.219, 'Askar, **Secularism: Political Religion**, Retrieved from: <http://www.ahewar.org/debat/show.art.asp?aid=447776>

اسفندیار: اندیشه سیاسی شیخ شهاب الدین سهروردی، ص 121-135.

⁽²²⁾ Al-Dhahabī, **Siyar A'lām Al-Nublā'** 21/210-211, Ibn Khallikān, **Wafayāt Al-A'yān** 6/272, see also: Al-Ṭabākh, **I'lām Al-Nublā'** 4/282, 'Askar, **Secularism: Political Religion**, Retrieved from: <http://www.ahewar.org/debat/show.art.asp?aid=447776>

⁽²³⁾ Al-Ṭabākh, **I'lām Al-Nublā'** 4/276. The means of fighting of Banī Ayyūb against philosophers were restricted in expelling, isolating and persecution. They didn't reach to the point of killing, just an exceptional case that is considered as an exception rather than a rule. This case was murdering the philosopher, Shihāb Al-Dīn Yaḥyā Al-Suhrawardī, whose killing was surrounded with many circumstances such the rapid acceptance of Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī to incite the jurists of Aleppo. They also persuaded him to get rid of him to eradicate his ideas contributing in enriching ideas calling to revive Fatimid Caliphate and resurrect it in a crucial historical circumstance due to the Frankish threat. Al-Shanqīṭī, **The Impact of the Crusades**, p.259. For more information on the opinions and views of Shihāb Al-Dīn Yaḥyā Al-Suhrawardī, as well as his beliefs and philosophical theories that were the cause of his murder because of the incitement of Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī by the jurists of Aleppo, see: Abū Rayān, **How Was Al-Suhrawardī's Murder Legalized**, p.25, Khalīfah, **The Levant Council of Scholars and Jurists**, Pp.232-234, Al-Jomard, **A critical Edition of**

Some scholars of the era predicted the inevitable black destiny of the life of Shihāb Al-Dīn Yaḥyā Al-Suhrawardī as a result of his engaging in 'Ulūm Al-Awā'il and philosophy during that era. Imām Fakhr Al-Dīn Al-Mārdīnī, Muḥammad Ibn 'Abdu'l Salām Ibn 'Abdu'l Raḥmān Al-Anṣārī (d. 594 A.H/1198 A.D) said: «*What a clever and eloquent young man! I did not find anyone like him in my era but I am worried about him because of his recklessness and adventures to be a reason for his murder*»⁽²⁴⁾. It seems that some of Aleppo's jurists were excessively fanatic towards Shihāb Al-Dīn Al-Suhrawardī so they were full of hatred, envy, jealousy and ignorance, perhaps because they could not understand the ideology adopted by the Philosopher Shihāb Al-Dīn Al-Suhrawardī or to maintain their interests and privileges in the Royal Councils or their fear that the privilege, high status, grace, bliss and influence may be withdrawn from them and given to Shihāb Al-Dīn Al-Suhrawardī who was famous for his intelligence and superiority over them because of high status and prestige he enjoyed by the Sulṭān. Therefore, the attitude of Aleppo's jurists played a crucial role in mobilizing the official and popular opinion against the Philosopher Shihāb Al-Dīn Al-Suhrawardī who was appreciated and respected by the rulers and society. The issue which clarifies and proves that was, when Shihāb Al-Dīn Al-Suhrawardī arrived in the Levant, he debated the jurists of Aleppo with his arguments and proofs but no one could compete with him. Shihāb Al-Dīn Al-Suhrawardī was appreciated and respected by Al-Malik Al-Ẓāhir Ghāzī due to his knowledge, intelligence and superiority. That case led to the incitement of some of Aleppo's jurists against Shihāb Al-Dīn Al-Suhrawardī. They sent a letter to Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī accusing Al-Suhrawardī of his engaging in 'Ulūm Al-Awā'il, logic, chemistry⁽²⁵⁾ and Topics related of Al-Nairinjāt⁽²⁶⁾.

Al-Tarikh Al-Islami, Pp.523-524, 'Askar, **Secularism: Political Religion**, Retrieved from:
<http://www.ahewar.org/debat/show.art.asp?aid=447776>

کاظم پور: وضعیت شیعیان مصر در عصر صلاح الدین ایوبی،

Retrieved from: <http://tarikh.nashriyat.ir/node/532>

⁽²⁴⁾ Ibn Abī Uṣaybi'ah, 'Uyūn Al-Anbā', Al-Dhahabī, **Siyar A'lām Al-Nublā'** 21/208, p.642, see also: Al-Ṭabākh, **I'lām Al-Nublā'** 4/276.

⁽²⁵⁾ Al-Dhahabī, **Siyar A'lām Al-Nublā'** 21/208, Al-Ḥamawī, **Mu'jam Al-Udabā'** 2/2807, see also: Al-Ṭabākh, **I'lām Al-Nublā'** 4/276.

⁽²⁶⁾ **Al-Nairinjāt**: It is plural of Nairinj. It means magic, sorcery and witchcraft. The philosophy of the Philosopher, Shihāb Al-Dīn Yaḥyā Al-Suhrawardī and other Muslim Philosophers of Illumination included the Greek wisdom and the religions of the Persians, including Al-Mazdakiyah «Mazdakism», Al-Mānawīyah «Manichaeism» and Al-Ṣābi'ah Al-Mandā'īyah «Sabians Mandaism». He also believed that prophecy did not end but it was necessary from time to time. Therefore, he denied that Muḥammad, Peace be Upon Him, was the last prophet. He also considered that the Imām who had the wisdom of science and experience is the highest

They explained in their letter which they sent to Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī that: «*If the Philosopher Shihāb Al-Dīn Yahyā Al-Suhrawardī remained alive, he would corrupt the faith of Al-Malik Al-Zāhir Ghāzī and the whole country. They also added extra information on that issue*»⁽²⁷⁾. Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī sent a letter written by Al-Qādī Al-Fāḍil, Muḥyī' Al-Dīn 'Abdu'l Raḥīm Ibn 'Alī Ibn Al-Ḥassan Al-Bīsānī Al-'Asqalānī (d.596 A.H/1199 A.D) to his son, the ruler of Aleppo, Al-Malik Al-Zāhir Ghāzī, to kill the Philosopher Shihāb Al-Dīn Al-Suhrawardī. That letter included: «*The Philosopher, Shihāb Al-Dīn Al-Suhrawardī, must not be alive and must be killed*»⁽²⁸⁾. When the Philosopher Shihāb Al-Dīn Al-Suhrawardī was informed of that issue, he realized that he would be killed and there was no way to release him, «*he chose to stay somewhere alone, abstaining from food and drink until Allāh Almighty takes his soul, so his request was approved. In the year 586 A.H, he was in Aleppo castle and he was about 36 years old... When our Shaykh, Fakhr Al-Dīn Al-Mārdīnī knew that the*

rank from the Prophet who had wisdom by Waḥy «Revelation». The Philosophers of Illumination see prophecy as an acquisition. The Prophet is no more than a virtuous person with good and virtuous manners, and characterized by severe self-discipline and abstention from all forms of indulgence and lusts for religious reasons to lead people with those manners. The Philosopher Shihāb Al-Dīn Yahyā Al-Suhrawardī was also influenced by the Ismā'īlī Shiite doctrine which shows that the sons of 'Alī Ibn Abī Ṭālib (d.40 A.H/661 A.D) are the source of divine revelation. He also considered himself a divine wise man so he thought he was the most worthy person for Imāmah «Leadership and Sovereignty» during his era. He had poetry that shows his ambition in leadership and sovereignty. He also used the Sīmiyā' «Theurgy» to influence and attract the public so he used magic, miracles and supernatural marvels, and confused people. Therefore, Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī considered him as a political rebel who sought to undermine his regime under a crucial historical circumstance that did not permit discussion of the Fatimid Shiite heritage for fear of confusion of ideologies, disobeying the rule of Islām and deepening the split in light of the Crusader threat to the Muslim countries. Hence, some researchers supported the death penalty adopted by Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī against the Philosopher, Shihāb Al-Dīn Yahyā Al-Suhrawardī because of the preference of the public interest over the private interest. They justified that by their saying: «to kill one person is better than to lose many lives». Gharāybah, **The Efforts of Ṣalāḥ Al-Dīn**, Pp.13-36.

⁽²⁷⁾ Ibn Abī Uṣaybi'ah, 'Uyūn Al-Anbā', p.642, see also: Al-Ṭabākh, **I'lām Al-Nublā'** 4/276.

⁽²⁸⁾ Ibn Abī Uṣaybi'ah, 'Uyūn Al-Anbā', p.642, see also: Al-Ṭabākh, **I'lām Al-Nublā'** 4/276. Al-Malik Al-Zāhir Ghāzī did not respond to the letter of his father, Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī ordering him to kill the Philosopher, Shihāb Al-Dīn Yahyā Al-Suhrawardī. Therefore, the Sulṭān sent him another letter ordering him to apply Islamic Sharī'ah «Islamic law» against the Philosopher, Shihāb Al-Dīn Yahyā Al-Suhrawardī. The Sulṭān also told his son that there was no way to release Shihāb Al-Dīn Al-Suhrawardī and threatened to take Aleppo from him if he did not kill Shihāb Al-Dīn Al-Suhrawardī, so Al-Malik Al-Zāhir Ghāzī obeyed his father order.

Philosopher Shihāb Al-Dīn Al-Suhrawardī was killed, he said to us: Did not I tell you about this person before and I was worried about him»⁽²⁹⁾.

The people of Aleppo differed in the matter of the Philosopher Shihāb Al-Dīn Yaḥyā Al-Suhrawardī, «Some of them attributed heresy infidelity and atheism to him but others considered that he was among people of righteousness and *Karāmāt* «supernatural wonders and miracles»»⁽³⁰⁾. However, the jurists and historians of the era are almost unanimous about the corruption of his faith. The Historian, Shams Al-Dīn Ibn Khallikān, Aḥmad Ibn Muḥammad Ibn Ibrāhīm Al-Barmakī Al-Erpilī (d.681 A.H/1282 A.D), cited that «*the Philosopher, Shihāb Al-Dīn Al-Suhrawardī, was accused of corruption of creed and engaging in logic and 'Ulūm Al-Awā'il. When he arrived in the city of Aleppo, its scholars issued Fatwas to kill him because of his belief and the corruption of his doctrine*»⁽³¹⁾. The Judge and Historian, Bahā' Al-Dīn Ibn Shaddād, Yūsuf Ibn Rafī' Ibn Tamīm Al-Asadī (d.632 A.H/1234 A.D), supported the action of Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī and justified his statement of the murder of the Philosopher, Shihāb Al-Dīn Al-Suhrawardī, because of his high position in the Ayyubid State, and his close relationship with Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī. He had to support his opinions without controversy. Bahā' Al-Dīn Yūsuf Ibn Shaddād said that Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī «*hated Philosophers and Al-Mu'tṭilah, those who engaged in logic and opposed Islamic law. He ordered his son, the ruler of Aleppo, Al-Malik Al-Zāhir Ghāzī, May Allāh protect his supporters, to kill a young man, called Shihāb Al-Dīn Al-Suhrawardī, because he opposed Islamic law. So Al-Malik Al-Zāhir Ghāzī arrested him when he knew his matter. Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī ordered his son to kill him; so Al-Malik Al-Zāhir Ghāzī obeyed his father order*»⁽³²⁾.

⁽²⁹⁾ Ibn Abī Uṣaybi'ah, **'Uyūn Al-Anbā'**, p.642, Al-Dhahabī, **Siḥar A'lām Al-Nublā'** 21/208, Al-Ḥamawī, **Mu'jam Al-Udabā'** 2/2807, see also: Al-Ṭabākh, **I'lām Al-Nublā'** 4/277, Al-Quṭaṭī, **Prisons in Egypt and the Levant**, p.126, 'Askar, **Secularism: Political Religion**, Retrieved from:

<http://www.ahewar.org/debat/show.art.asp?aid=447776>

It was reported that Al-Malik Al-Zāhir Ghāzī regretted when he killed the Philosopher, Shihāb Al-Dīn Yaḥyā Al-Suhrawardī. Therefore, he despised and avenged the jurists who issued Fatwas to kill him, arrested them, imprisoned them and confiscated large amounts of their money. Al-Dhahabī, **Siḥar A'lām Al-Nublā'** 21/210, Al-Ḥamawī, **Mu'jam Al-Udabā'** 2/2807, see also: Al-Ṭabākh, **I'lām Al-Nublā'** 4/279, Abū Rayān, **How Was Al-Suhrawardī's Murder Legalized**, p.27.

⁽³⁰⁾ Ibn Khallikān, **Wafayāt Al-A'yān** 6/273, see also: Al-Ṭabākh, **I'lām Al-Nublā'** 4/283.

⁽³¹⁾ Ibn Khallikān, **Wafayāt Al-A'yān** 6/272, see also: Al-Dhahabī, **Siḥar A'lām Al-Nublā'** 21/210.

⁽³²⁾ **Al-Nawādir Al-Sulṭāniyah**, p.37-38, see also: 'Askar, **Secularism: Political Religion**, Retrieved from: <http://www.ahewar.org/debat/show.art.asp?aid=447776>

The Philosopher Shihāb Al-Dīn Yaḥyā Al-Suhrawardī was a victim of his belief and ideology, and his lack of awareness of the rules of the intellectual policy then. Therefore, there were many Fatwas to kill him and get rid of the corruption of his faith on charges of engaging in forbidden sciences during that era. Such an issue clearly reveals that the scholars' status, prestige and privileges during that period were dominated by political and doctrinal factors, not scholarly fame, intellectual achievements, or creative levels. Most historians stressed the superiority of the Philosopher Shihāb Al-Dīn Al-Suhrawardī, and praised his culture and its comprehensiveness, despite being accused of corruption of faith, heresy, Al-Zandaqah «Heretics» and atheism. That shows that the injustice and oppression that he suffered and the black destiny that ended his life was the result of envy, jealousy and ignorance. The Historian and Physician, Muwaffaq Al-Dīn Ibn Abī Uṣaybi'ah, described the Philosopher Shihāb Al-Dīn Al-Suhrawardī, saying: «*He was an expert and proficient in science of wisdom and rational sciences, philosophical sciences and astronomical origins. He was too intelligent, persuasive and eloquent. He was superior in the debate; no one could compete with him. He had enormous information and knowledge, and his knowledge and sciences surpassed his age and mind*»⁽³³⁾. The Historian, Shihāb Al-Dīn Al-Ḥamawī, Yāqūt Ibn 'Abdu'llāh Al-Rūmī Al-Ḥamawī Al-Baghdādī (d.626 A.H/1229 A.D), described the Philosopher Shihāb Al-Dīn Al-Suhrawardī, saying: «*He was a Shāfi'ī jurist, fundamentalist, writer, poet, wise, expert, and superior in the debate and no one could compete with him*»⁽³⁴⁾. The Historian, Shams Al-Dīn Al-Dhahabī, Muḥammad Ibn Aḥmad Ibn Qāymāz Al-Türkmenī (d.748 A.H/1374 A.D), narrated that the Philosopher Shihāb Al-Dīn Al-Suhrawardī «*was too intelligent but was not religious*»⁽³⁵⁾.

Qāḍī Al-Quḍāh «Supreme Judge» and Philosopher, Rafī' Al-Dīn 'Abdu'l 'Azīz Al-Jīlī was executed during the reign of the Ayyubids in 641 A.H/1243 A.D⁽³⁶⁾ on charges of corruption of his faith and behaviour. When his reputation worsened in society, the ruler of Damascus, Al-Malik Al-Ṣāliḥ 'Imād Al-Dīn Ismā'īl, the son of Al-Malik Al-'Ādil Sayf Al-Dīn (d.648 A.H/1250 A.D) and his minister, Al-Ṣāḥib Amīn Al-Dawlah Al-Sāmīrī, Kamāl Al-Dīn Ibn Ghazāl

⁽³³⁾ 'Uyūn Al-Anbā', p.641.

⁽³⁴⁾ Mu'jam Al-Udabā' 2/2806.

⁽³⁵⁾ Siyar A'lām Al-Nublā' 21/207.

⁽³⁶⁾ Rafī' Al-Dīn Al-Jīlī, 'Abdu'l 'Azīz Ibn 'Abdu'l Wāḥid Ibn Ismā'īl Al-Shāfi'ī (d.641 A.H/1243 A.D): was a debater, narrator, discussant and philosopher. He was an eminent in science of wisdom, origins of religion, jurisprudence and medicine. He was a Muftī and jurist at Al-Madrasah Al-'Adhrāwīyah Al-Shāfi'īyah Al-Ḥanafīyah in Damascus. He assumed the judiciary of Ba'albak then Damascus during the reign of Al-Malik Al-Ṣāliḥ 'Imād Al-Dīn Ismā'īl. Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/372-373, Ibn Abī Uṣaybi'ah, 'Uyūn Al-Anbā', Pp.647-648, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 23/109-111.

Al-Maslamānī (d. 648 A.H/1250 A.D) ordered to imprison and kill him⁽³⁷⁾. However, some historical accounts reported that Rafī' Al-Dīn 'Abdu'l 'Azīz Al-Jīlī was killed for his bad reputation, not for his bad faith⁽³⁸⁾, including his coming to Friday prayer while he was drunk, his house looked like a Bar of wines, taking bribes, stealing orphans and Awqāf funds and confiscating people's money⁽³⁹⁾.

The negative attitude of the Era's jurists «Al-Fuqahā'» towards philosophy and those who engaged in it

The rulers of Banī Ayyūb and jurists resisted philosophy because it was part of the Fatimid heritage which was used to promote and spread their doctrine⁽⁴⁰⁾. Although the Fatimids did not have comprehensive knowledge about the philosophy, their goal of taking care of the philosophy was to achieve religious and doctrinal objectives rather than as a scholarly goal. They exploited philosophical topics that served their policy, and modified them in their own

⁽³⁷⁾ Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/372, Ibn Abī Uṣaybi'ah, '**Uyūn Al-Anbā'**', p.647. it was narrated about the incident of execution of Qādī Al-Quḍāh «Supreme Judge», philosopher Rafī' Al-Dīn 'Abdu'l 'Azīz Al-Jīlī who was taken out of his detention at night to be imprisoned in a cave in the Al-Biqā' area of Lebanon Mount. Then, his news is disappeared . then, it was said that he was suffocated and it was also said that he was thrown from the top of the mountain. It was narrated that when he was approached from death, he asked to pray and was allowed to pray. Then, he was thrown from the top of the mountain. As soon as he reached, he was cut into parts. It was narrated that he attached to the tail of the mountain. Then, they hit him with stones until he died. Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/37, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 23/111.

⁽³⁸⁾ **Siyar A'lām Al-Nublā'** 23/111.

⁽³⁹⁾ Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/372, 373, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 23/110, Ibn Abī Uṣaybi'ah, '**Uyūn aAl-Anbā'**', p.647, see also: Al-Zarkalī, **Al-A'lām** 4/22.

⁽⁴⁰⁾ The tough attitude of the Sunnī scholars in the Ayyubid era derived from a reaction against the Fatimid Ismā'īlī Shiite doctrine which relies largely on philosophy in formulating doctrines and advocating them. Sunnī scholars neglected and rejected them because they believed that Sunnī doctrine was clear and simple and also it is easy for people to understand it without to use philosophy or logic. Moreover, the philosophy lost its value since Imām Abū Ḥāmid Muḥammad Al-Ghazālī, directed his criticism in his book «Tahāfut Al-Falāsifah». Al-Ghazālī thoughts were predominant Sunnī environments during the eras that followed his era, to the extent that some orientalist said that Islam that most people believe is the Islām of Ghazālism. Badawī, **The Political and Intellectual History of Sunnī Doctrine**, Pp.250-251.

way through a methodology that served the theorizing of their doctrine and contributed to its spread. The Fatimid ideology was taking care of Fatimid beliefs and doctrinal traditions⁽⁴¹⁾. A number of scholars had a very negative attitude towards philosophy and those who engaged in it. They were not able to make progress in those attitudes without the support of the state. There are many historical signs showing their fanatic and extremist attitudes against those who engaged in philosophy during that era. A group of them warned against reading philosophy books as a means of resisting it. The most famous of those books was «Rasā'il Ikhwān Al-Ṣafā wa-Khullān Al-Wafā»⁽⁴²⁾ because it adopted philosophical views and ideas representing the basic principles of the Ismā'īlī Shiite sect. Therefore, they described those letters as «*an incurable disease, infectious scabies and deadly poison*»⁽⁴³⁾. They described Kitāb «Al-Shifā'» which was written by the Philosopher, Amīr of the Medieval Physicians, Shaykh Ibn Sīnā «Avicenna» Al-Bukhārī, Al-Ḥusayn Ibn 'Abdu'llāh Ibn Al-Ḥassan Ibn Sīnā (d.428 A.H/1037 A.D), as «*the book of misery and not healing*» because it included a philosophy that did not cheer and delight worshippers and believers as they said»⁽⁴⁴⁾. They

⁽⁴¹⁾ Ḥamzah, **The Intellectual Movement**, p.76,333, Badawī, **The Political and Intellectual History of Sunnī Doctrine**, p.250.

⁽⁴²⁾ **Ikhwān Al-Ṣafā wa-Khullān Al-Wafā**: It was a secret esoteric sect which settled in the city of Al-Baṣrah «Basra» during 4th century A.H/10th century A.D. Their purpose is to reconcile the Islamic beliefs with the philosophical facts when it was said that religion and philosophy were incompatible. It was even said that: «Anyone who engaged in logic was a heretic and atheist». The stated aim of this movement was to unite and to join together to seek self-happiness through sciences that purifies the soul. They authored «50» articles, called «Rasā'il Ikhwān Al-Ṣafā wa-Khullān Al-Wafā», mixing between the Greek Philosophy and the esoteric belief in the Islamic faith. Thus, it was considered the first success for Al-Bāṭiniyah Movement that exploited the Shiism and philosophical mysticism to spread its creed and ideology. For more information on «Rasā'il Ikhwān Al-Ṣafā wa-Khullān Al-Wafā» and their philosophy, see: Badawī, **The Political and Intellectual History of Sunnī Doctrine**, Pp.49-50.

⁽⁴³⁾ Al-Dhahabī, **Siyar A'lām Al-Nublā'** 19/328.

⁽⁴⁴⁾ 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.49, Abū Jahil, **The Efforts of Scholars of Egypt and the Levant**, p.148. Some jurists of the era considered that the followers of the philosophy were fanatics for Greek Philosophy and defended it although it contradicted Islamic doctrine in many of its origins and branches. The jurists unanimously said that such a sect is infidels so they warned and resisted them because they were considered threat and danger to Islām because of their behavioral and intellectual deviations. They also said that the philosopher beliefs were uncertain and not credible because they depended on uncertain belief. On this basis, their proofs were based on the divine sciences, and they believe their divine sciences through mathematical and logical sciences. 'Alāl, **Religious Fanaticism**, Pp.133-134, Ibrāhīm, **The Attitude of the Sunnis Towards Greek Philosophy**, p.7.

also considered him as an infidel. Imām Abū Ḥāmid Muḥammad Al-Ghazālī attacked him violently in his books: «Tahāfut Al-Falāsifah» and «Al-Munqidh min Al-Ḍalāl» accused him of disobeying Islamic beliefs⁽⁴⁵⁾. The jurists of the Ayyubids era also considered him as an infidel according to the views of Imām Abū Ḥāmid Muḥammad Al-Ghazālī. Imām, Al-Ḥāfiz, Taqī Al-Dīn Al-Shahrazūrī, known as Ibn Al-Ṣalāḥ, Othmān Ibn 'Abdu'l Raḥmān Ibn Othmān Al-Kurdī (d.643 A.H/1245 A.D), said about him: «*He was not among the scholars of Islām but he was among Shayāṭīn Al-Ins «Devils of the Human»*»⁽⁴⁶⁾.

The Historian and Ḥanbalī jurist, Jamāl Al-Dīn Abū Al-Faraj Ibn Al-Jawzī, 'Abdu'l Raḥmān Ibn 'Alī Ibn Muḥammad Al-Bakrī (d.597 A.H/1200 A.D), also despised philosophy and those who engaged in it. He said: «*Iblīs [Devil, called also Shayṭān which refers to all evil forces] managed to lead the philosophers to follow his opinion, mind and uncertain belief without their paying attention to the words of the prophets. Iblīs also managed to lead some people who embraced our religion explaining to them that it is right to follow philosophers for being wise in deeds and sayings that show intelligence and cleverness*»⁽⁴⁷⁾. He also considered philosophy one of the reasons that corrupted the beliefs of Muslims. Therefore, he adopted a strict attitude towards philosophy and those who engaged in it. He warned people to accompany them, and forced them to prevent their boys from engaging with them in order not to embrace their ideas. He also said that three of their men were also considered to be the top heretic and atheists in the Islamic era, namely: Imām, Al-Mu'tazilī and Philosopher, Aḥmad Ibn Al-Rāwandī, Aḥmad Ibn Yaḥyā Ibn Ishāq Al-Rāwandī (d.298 A.H/911 A.D), the Writer and Philosopher, Abū Al-'Alā' Al-Ma'arrī, Aḥmad Ibn 'Abdu'llāh Ibn Sulaimān Al-Qadā'ī (d.449 A.H/1057 A.D) and the the most atheistic and heretic, the writer, Al-Mu'tazilī Ṣūfī Sahykh of Philosopher, Abū Ḥayyān Al-Tawḥīdī, 'Alī Ibn Muḥammad Ibn Al-'Abbās Al-Baghdādī (d.414 A.H/1023 A.D)⁽⁴⁸⁾ who was described as heretic and atheist by the Historian Shams Al-Dīn Al-Dhahabī who narrated many accounts showing that «*he was a liar, atheist, heretic and unbeliever. He violated the Islamic law due to his bad belief*»⁽⁴⁹⁾.

The strict attitudes adopted by the Shaykh of Narrators, Taqī Al-Dīn Othmān Al-Shahrazūrī, known as Ibn Al-Ṣalāḥ, towards philosophy and those who engaged in it showed the

⁽⁴⁵⁾ 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.20, Ibrāhīm, **The Attitude of the Sunnis Towards Greek Philosophy**, p.6.

⁽⁴⁶⁾ Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 5/137, see also: 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.21.

⁽⁴⁷⁾ Ibrāhīm, **The Attitude of the Sunnis Towards Greek Philosophy**, p.8.

⁽⁴⁸⁾ 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.20, Al-Kīlānī, **That's how the Generation of Ṣalāḥ Al-Dīn Appeared**, p.51.

⁽⁴⁹⁾ **Siyar A'lām Al-Nublā'** 17/119.

intellectual collapse of the Ayyubid jurists, and highlighted their religious and doctrinal extremism. He also issued a Fatwā for Al-Malik Al-Ashraf Mūsā, including: «*Whoever claims that he is engaging in logic and philosophy for a benefit that he claims, the devil deceived him. Therefore, the Sulṭān May Allāh Almighty support and protect him for Islām and its followers, must protect the Muslims from the evil of those sinners and devils, expel them from schools, punish those who engaged in their sciences. The Shaykh, Taqī Al-Dīn Othmān Al-Shahrazūrī advised the Sulṭān to gave those who embrace the philosophers' beliefs and ideologies, two options, to follow Islām or kill by the sword to avoid sedition and eradicate their principles. I pray to Allāh Almighty to facilitate that mission and hasten its implementation. The Sulṭān must also dismiss any teacher who engaged in philosophical sciences, then imprison him and oblige him to stay at home*»⁽⁵⁰⁾.

Imām Al-Ḥāfiẓ Taqī Al-Dīn Othmān Al-Shahrazūrī and Ṣūfī Shaykh Muḥyī Al-Dīn Ibn Al-'Arabī, Muḥammad Ibn 'Alī Ibn Muḥammad Al-Andalusī (d.638 A.H/1240 A.D) also commented on the issue of expelling Imām Sayf Al-Dīn 'Alī Al-Āmidī from teaching at Al-Madrasah Al-'Azīziyah. They said: «*His expulsion from school was better than recapturing Acre from the Crusaders*»⁽⁵¹⁾. When Taqī Al-Dīn Othmān Al-Shahrazūrī assumed Dār Al-Ḥadīth Al-Ashrafiyah Al-Juwāniyah in Damascus, he «*no one could read logic or philosophy in Damascus, and Al-Mulūk obeyed him in that issue*»⁽⁵²⁾. He also issued a Fatwā for Al-Malik Al-Ashraf Mūsā forbidding the engagement in philosophy⁽⁵³⁾. He described it as: «*The basis of corruption, dishonesty, deterioration, confusion, infidelity, deception, atheism and heresy. Philosophy also causes harm to every person who engages in its sciences and makes him away from the virtues of Islamic law, which proves everything with evidence and proof. However, people who are engaged in philosophical science are possessed by devil, and their hearts are a way from the prophecy of Muḥammad, peace be upon him... Using legal logical terminology was the worst of evils. Thus, it is a duty for a Sulṭān, may Allāh bless him to push about Muslims the evil of these pessimistic people and to expel and dismissed them from their schools*»⁽⁵⁴⁾. He also described logic as the entrance of philosophy and the entrance of evil is evil and not to engage learning and teaching from what is permitted by sharī'ah and none of Al-Ṣaḥābah «*companions of the Prophet Muḥammad peace be upon him*» and Al-Tāb'īn

⁽⁵⁰⁾ Ḥamzah, **The Intellectual Movement**, Pp.335-336, Khalīfah, **The Levant Council of Scholars and Jurists**, p.256, 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, Pp.20-21, Ibrāhīm, **The Attitude of the Sunnis Towards Greek Philosophy**, p.10.

⁽⁵¹⁾ 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.83.

⁽⁵²⁾ Al-Nu'aymī, **Al-Dāris** 1/16, Al-Isnawī, **Ṭabaqāt Al-Shāfi'iyah** 2/41.

⁽⁵³⁾ Badawī, **The Political and Intellectual History of Sunnī Doctrine**, p.250.

⁽⁵⁴⁾ Al-Dhahabī, **Siyar A'lām Al-Nublā'** 23/143.

«the followers of Al-Ṣaḥābah» or diligent imāms or Al-Salaf al-Ṣāliḥ «the righteous ancestors or the pious predecessors»⁽⁵⁵⁾ The Historian Imām, Al-Ḥāfiẓ Jalāl Al-Dīn Al-Suyūṭī, 'Abdu'l Raḥīm Ibn Al-Kamāl Ibn Muḥammad Al-Khuḍayrī Al-Suyūṭī (d.911 A.H/1505 A.D), defend the Fatwas of Imām Al-Ḥāfiẓ, Taqī Al-Dīn Othmān Al-Shahrazūrī forbidding the engagement in philosophy and logic in his book entitled «Ṣawn Al-Manṭiq wa'l-Kalām 'an Fann Al-Manṭiq wa'l-Kalām»⁽⁵⁶⁾.

Qāḍī Al-Quḍāh, Muḥyī Al-Dīn Ibn Al-Zakī, Muḥammad Ibn 'Alī Ibn Muḥammad Al-Qurashī (d.598 A.H/1201 A.D) prevented his students from engaging in logic and 'Ilm Al-Kalām «Islamic Theology» and tore volumes of those books in his council at Al-Madrasah Al-Nūriyah in Damascus⁽⁵⁷⁾. The Explorer Ibn Jubayr Al-Andalusī, Muḥammad Ibn Aḥmad Ibn Jubayr Al-Kanānī (d.614 A.H/1217 A.D) insulted, despised and threatened the philosophers in his poem. He also prayed for Allāh to revenge and destroy them because they were deceitful, dishonest, liars and sinners. He also described their philosophical studies as atheistic studies, and those who engaged in it as heretics and atheists⁽⁵⁸⁾. The Poet Bahā' Al-Dīn Ibn Al-Sā'ātī, 'Alī Ibn Muḥammad Ibn Rustum Al-Khurāsānī (d.604 A.H/1207 A.D) accused them of lying, deceit and falsifying the facts. He also violently attacked their beliefs because they legislated false laws to people⁽⁵⁹⁾.

The intellectual elites of the subsequent historical periods were influenced by the views of the Ayyubids' thinkers concerning their strict attitude towards philosophy and those who engaged in it. The Narrator and Historian Shams Al-Dīn Al-Dhahabī said: 'Ulamā' Al-Salaf Al-Ṣāliḥ despised those who were engaging in 'Ulūm Al-Awā'il, including philosophy because it was violating, denying and contradicting the Islamic law. He also banned and forbade many of 'Ulūm Al-Awā'il including theology, chemistry and magic. He called the Greek philosophy the ominous wisdom and considered that ignorance was better than it. He also described the Greek philosophy as disaster and curse⁽⁶⁰⁾.

⁽⁵⁵⁾ Ḥamzah, **The Intellectual Movement**, Pp.335-336, Khalīfah, **The Levant Council of Scholars and Jurists**, p.256, 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, Pp.20-21, Ibrāhīm, **The Attitude of the Sunnis Towards Greek Philosophy**, p.10.

⁽⁵⁶⁾ Ibrāhīm, **The Attitude of the Sunnis Towards Greek Philosophy**, Pp.14-15.

⁽⁵⁷⁾ Ibn Kathīr, **Al-Bidāyah wa'l-Nihāyah** 13/33, see also: Abū Jahil, **The Efforts of Scholars of Egypt and the Levant**, Pp.145-151.

⁽⁵⁸⁾ Gharīb, **Libel Poetry Trends**, Pp.95-96.

⁽⁵⁹⁾ Gharīb, **Libel Poetry Trends**, p.96.

⁽⁶⁰⁾ 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, Pp.19,20. The attitude of historian, Shams Al-Dīn Al-Dhahabī probably stemmed from criticizing philosophers due to the attitude of his teacher, Shaykh and Imām, Taqī Al-Dīn Aḥmad Ibn Taymīyyah, who was prejudicial to the Fatimid Ismā'īlī Shiite followers. He

Taqī Al-Dīn Ibn Taymīyyah, Aḥmad Ibn 'Abdu'l Ḥalīm Ibn 'Abdu'l Salām Al-Numayrī Al-Ḥarrānī (d.728 A.H/1328 A.D) strongly criticized and condemned the philosophers. He also distorted their reputation in his works, including his book «Al-Radd 'alā Al-Manṭiqiyīn, his letter «Al-Radd 'alā 'Aqā'id Al-Falāsifah» and others. He also considered philosophers among the people of fads and heresies who opposed and violated the prophets because they used heresies and fads as a belief to be followed although it was contrary to Qurān and Sunnah⁽⁶¹⁾. He described the Physician and Philosopher Ibn Sīnā «Avicenna» as an atheist, heretic and hypocrite. He also considered the Ismā'īlī Shiite Philosopher, Naṣīr Al-Dīn Al-Ṭūsī, Muḥammad Ibn Muḥammad Ibn Al-Ḥassan Al-Fārisī (d.672 A.H/1274 A.D), as one of the people of atheism and Sabians Mandaism who worshipped the stars and planets⁽⁶²⁾, especially when he fled during the Mongols' invasion of his country to Alamut Castle «Eagle's Nest», and joined Assassins Sect, then joined the Mongols, and joined the army of Hulagū Khān Ibn Tolūī Ibn Genghīz Khān (d.663 A.H/1265 A.D) and became his senior adviser during his invasion of Baghdad, the capital of the Abbasid Caliphate. In general, Taqī Al-Dīn Ibn Taymīyyah considered the Philosophers Ibn Sīnā «Avicenna» and Naṣīr Al-Dīn Al-Ṭūsī and Al-Fārābī as atheists⁽⁶³⁾.

praised Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī as a defender for Sunnis and against Shiites. He described the incident of Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī against Fatimid Ismā'īlī Shi'ite state in Egypt, by saying: «*conquering of Banī 'Ubayd and eradicating their state*». Al-Shanqīṭī, **The Impact of the Crusades**, Pp.255-256.

⁽⁶¹⁾ Ibrāhīm, **The Attitude of the Sunnis Towards Greek Philosophy**, Pp.11-12. The attitude of Imām, Taqī al-Dīn Aḥmad Ibn Taymīyyah probably stemmed from his criticisms of philosophers and Fatimid Ismā'īlī Shiites who relied largely on philosophy for their Call. He praised Sulṭān Ṣalāḥ Al-Dīn Al-Ayyūbī because he liberated Egypt from Fatimid Ismā'īlī Shiites. He also accused all Shiite sects of cooperating with the enemies of the Islamic nation. They preferred the Franks and Mongols to people of Qurān and faith and rejoiced in its takeover the land of Islām. Al-Shanqīṭī, **The Impact of the Crusades**, Pp.254-255.

⁽⁶²⁾ 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.22.

⁽⁶³⁾ 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.22. It should be noted that some researchers adopted wrong opinions because they believed all Sunnī scholars with their various jurisprudential doctrines forbade the philosophy and all of its connotations but the correct idea was that the most famous Sunnī scholars, such as Imām Taqī Al-Dīn Aḥmad Ibn Taymīyyah and Imām Abū Ḥāmid Muḥammad Al-Ghazālī, tried to eradicate certain connotations in philosophy, such as divine secrets, magic, sorcery and divination because they represented patterns of mythical and legendary thinking that contradicted the Islamic law for fear of mixing science with superstition. They also agreed to forbid the engagement in divine secrets «Greek Metaphysics» that were studied carefully by the philosophers. Such divine secrets were prohibited because they were contrary to Islamic law and the human mind cannot understand such secrets. Therefore, the scholars did not describe all Muslim Philosophers with infidelity and atheism except those who disagreed with the Qurān and Sunnah,

Al-Ḥāfiẓ, Interpreter and Historian, 'Imād Al-Dīn Ibn Kathīr, Ismā'īl Ibn 'Omar Ibn Kathīr Al-Qurashī Al-Dimashqī (d.774 A.H/1373 A.D), cursed philosophers and said that they were ignorant lacking reason. He said that Al-Fārābī's ideology⁽⁶⁴⁾ was contradicting the Islamic law and if he passed away on such ideology, Allāh would curse him⁽⁶⁵⁾. Imām Shams Al-Dīn Ibn Qayyim Al-Jawzīyyah, Muḥammad Ibn Abī Bakr Ibn Ayyūb Al-Zura'ī (d.751 A.H/1350 A.D), followed the policy of his Shaykh, Taqī Al-Dīn Ibn Taymīyyah, to eradicate philosophy. Therefore, he started eradicating philosophy and Greek logic through his views and his ideas found in his books including «Ighāthah Al-Lahfān min Maṣā'id Al-Shayṭān» and «Al-Ṣawā'iq Al-Mursalah fī Al-Radd 'alā Al-Jahmiyah wa'l- Al-Mu'tṭilah». He also stated that Iblīs «devil» managed to seduce a sect of those who followed Greek philosophy, preventing them from quoting certainty from the Qurān⁽⁶⁶⁾. Al-Ḥāfiẓ, Shihāb Al-Dīn Ibn Ḥajar Al-'Asqalānī, Aḥmad Ibn 'Alī Ibn Muḥammad Al-Kinānī, known as Amīr Al-Mu'mnīn in the field of Ḥadīth (d.852 A.H/1448 A.D), stated that the Sunnī scholars unanimously agreed that philosophers were infidels⁽⁶⁷⁾.

The attitude adopted by some jurists of the Ayyubids against philosophy and those who engaged in it did not represent the attitude of Islamic Fiqh because Islām did not adopt a negative attitude towards engaging in different types of knowledge, whether religious sciences or rational sciences. It also did not adopt the ideology of resistance against engaging in such sciences, but urged to eradicate the corrupt aspects of those sciences

especially those who believed in the eternal life, the denial of the resurrection of the bodies, and the denial of God's knowledge of everything. However, they did not deny or prevent the rest of the aspects of philosophy, but encouraged some aspects of them due to their importance in on Islamic law, and they did not ban the pioneers of philosophy except those who engaged in sciences that were contrary to religion. Khayrī, **The True Attitude of Sunnī Scholars from Philosophy**, Retrieved from: <https://drsabrikhalil.wordpress.com>

Imām Abū Ḥāmid Muḥammad Al-Ghazālī, stated in his book «Iḥyā' 'Ulūm Al-dīn», that the scholars who engaged in rational sciences and ignored the religious sciences would lose their life vainly in the hereafter. He also said that the scholars who engaged only in the religious sciences did not understand the origins and principles of the religion. Therefore, the religious sciences will only be understood by rational sciences, rational sciences like medicine, and religious sciences like food. Al-Kīlānī, **That's how the Generation of Ṣalāḥ Al-Dīn Appeared**, p.124.

⁽⁶⁴⁾ Abū Naṣr Al-Fārābī, Muḥammad Ibn Muḥammad Ibn Ṭarkhān Ibn Awzalagh Al-Fārābī (d. 339 A.H/950 A.D).

⁽⁶⁵⁾ Ibn Kathīr, **Al-Bidāyah wa'l-Nihāyah** 11/224, see also: 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.22.

⁽⁶⁶⁾ Ibrāhīm, **The Attitude of the Sunnis Towards Greek Philosophy**, Pp.12-14, 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, Pp.19-20.

⁽⁶⁷⁾ 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, Pp.19-20.

because they were contrary to the Islamic faith. Therefore, many Qurānic verses and prophetic Ḥadīths urged to seek useful knowledge and encouraged getting knowledge that did not contradict Islamic law such as engaging in magic, sorcery, astrology and other similar themes and arts that would damage and harm the Islamic community⁽⁶⁸⁾. It is worth mentioning in this aspect that Shams Al-Dīn Al-Iṣbahānī Muḥammad Ibn Maḥmūd Ibn Muḥammad Al-Salmānī (d.688 A.H/1289 A.D), was a scholar of philosophy and logic and was keen not to ruin his disciples' faith by philosophy. He wanted to encourage and motivate them religiously before engaging in philosophy. Therefore, if one of his disciples wanted to read philosophy, he would prevent him saying: «*You can read philosophy when you learn religious matters and Islamic law well*»⁽⁶⁹⁾. The moderate attitude of some Muslim thinkers towards philosophy and those who engaged in it was mentioned when they classified its reprehensible and good aspects, Therefore, philosophy was not denied and prohibited in general but they urged to engage in in some aspects because it help in interpreting some aspects of the Islamic law.

The negative and fanatical attitude adopted by some jurists of the Ayyubids against philosophy and those who engaged in it was probably due to personal attitudes related to the conflict over the interests, privileges of social roles, official centers and other factors related to religious fanaticism, lack of intellectual openness and the decline of the scholarly understanding in the purposes of Islamic law to such jurists. Therefore, when they could not compete with philosophers in the field of creation and creativity, they started waging a fierce and violent campaign against philosophy and those who engaged in it. They began to encourage and mobilize rulers to hate and despise philosophers by describing them as preachers of split threatening the country more than enemies. The jurists of the Ayyubids exploited their prestige and privileges in the Royal Councils to promote such hostile policy by accusing philosophers of atheism and infidelity. Thus, the Sultān must fight them to protect religion and prevent the disintegration of doctrinal and political unity. They called for hatred and the prohibition of all philosophical sciences. Their hatred of philosophy prevented them from studying it to be able to distinguish between the good aspects that served the Islamic law and the reprehensible aspects that were contrary to the Islamic faith.

The clearest historical evidence that clarify the war waged by some fanatical jurists of the Ayyubids against philosophers was a war of interests and a struggle over privileges which had no relation to their religious claims was that some of those jurists tried during the early period among the stages of their scholarly life to obtain philosophical knowledge from

⁽⁶⁸⁾ Al-Maṣrī, **Education in the Levant**, p.212, Abū Jahil, **The Efforts of Scholars of Egypt and the Levant**, p.151.

⁽⁶⁹⁾ Badawī, **Mental Life in Egypt and the Levant**, p.289.

prominent scholars in the Levant and Egypt. They avoided it due to their failure to be able to get its origins, understand its branches and know its principles. Therefore, they had hostile attitudes towards philosophy, became fanatics and urged to chase philosophers and abuse them.

There are many historical facts which illustrate the aforementioned, including the fact that the jurist, Al-Ḥāfiẓ Taqī Al-Dīn Othmān Al-Shahrazūrī, known as Ibn Al-Ṣalāḥ, who was considered one of the most prominent fanatics and opponents of philosophy due to his strict attitudes against philosophers, even some historians of the era considered him one of the most prominent opponents of philosophy and logic in that era, wanted to get something of logic at the beginning of his scholarly life. He went to the scholar of Mosul, Shaykh, Kamāl Al-Dīn Al-Moṣulī, Mūsā Ibn Yūnis Ibn Muḥammad Al-'Uqaylī (d.639 A.H/1241 A.D), who was a scholar of a philosophy, logic, natural sciences and theology, to teach him logic secretly and Shaykh Kamāl Al-Dīn Al-Moṣulī agreed. Then Kamāl Al-Dīn Al-Moṣulī advised Taqī Al-Dīn Othmān Al-Shahrazūrī to leave such logic because people considered him a good and pious man, and described those who engaged in logic as atheists and infidels. So, Taqī Al-Dīn Othmān Al-Shahrazūrī accepted the advice of his Shaykh. Taqī Al-Dīn Othmān Al-Shahrazūrī continued to glorify Kamāl Al-Dīn Al-Moṣulī and exaggerate in praise of his virtues and distinction in his sciences. He said that Allāh created Kamāl Al-Dīn Al-Moṣulī as Imām and scholar of his sciences⁽⁷⁰⁾.

The historical sources also cited the story of the Imām and Philosopher Sayf Al-Dīn 'Alī Al-Āmidī who came to Egypt in 592 A.H/1196 A.D and started to engage in the jurisprudential controversy, philosophy and logic. He became eminent in the principles of jurisprudence, 'Ilm Al-Kalām «Theology», logic and philosophy. He also held councils to teach philosophy and logic at Al-Ẓafirī mosque and Qubbat Al-Imām Al-Shāfi'ī «The Dome of the Shāfi'ī Imām» in Cairo. Due to his fame, superiority and large number of students who came to attend his lessons, a group of jurists claimed that he was of a corrupt doctrine and morals. Therefore, they wrote a report on that issue and signed it urging for his killing. As a result of that, Sayf Al-Dīn 'Alī Al-Āmidī did not want to stay in Egypt; so he left to the Levant in disguise, then he went to Ḥamāh and taught at its schools. Al-Malik Al-Mu'aẓẓam 'Isā summoned him to Damascus and he entered it in 617 A.H/1220 A.D. Al-Malik Al-Mu'aẓẓam 'Isā honored him greatly and appointed him as a teacher at Al-Madrasah Al-'Azīziyah⁽⁷¹⁾.

⁽⁷⁰⁾ Ibn Khallikān, **Wafayāt Al-A'yān** 5/314, see also: Badawī, **The Political and Intellectual History of Sunni Doctrine**, Pp.249-250.

⁽⁷¹⁾ Sibṭ Ibn Al-Jawzī, **Mir'āt Al-Zamān** 22/333, Al-Ṣafadī, **Al-Wāfi bil-Wafayāt** 21/226,230, Al-Dhahabī, **Siyar A'lām Al-Nubalā'** 22/365,366, Ibn Abī Uṣaybi'ah, **'Uyūn Al-Anbā'**, p.650, Al-Isnawī, **Ṭabaqāt Al-Shāfi'iyyah** 1/73, Al-Qiftī, **Ikhbār Al-'Ulamā'**, Pp.184-185, Al-Nu'aymī, **Al-Dāris** 1/298, see also: 'Alāl,

Despite the efforts of Al-Malik Al-Mu'azzam 'Isā in attracting Sayf Al-Dīn 'Alī Al-Āmidī to the capital of his Kingdom, Damascus, and the high status, prestige and influence of Sayf Al-Dīn 'Alī Al-Āmidī that he enjoyed during the reign of Al-Malik Al-Mu'azzam 'Isā, Al-Malik Al-Mu'azzam 'Isā, secretly with his brothers, the sons of Al-Malik Al-'Ādil Sayf Al-Dīn, hated Sayf Al-Dīn 'Alī Al-Āmidī due to his fame and superiority in 'Ulūm Al-Awā'il and logic⁽⁷²⁾. Al-Malik Al-Mu'azzam 'Isā clarified that issue to the Historian and the Preacher Sibṭ Ibn Al-Ta'āwīdhī, Muḥammad Ibn 'Ubayd'illāh Ibn 'Abdu'llāh Al-Ta'āwīdhī (d.583 A.H/1187 A.D) when he blamed him for not caring for Sayf Al-Dīn 'Alī Al-Āmidī whenever he came to his council⁽⁷³⁾, Al-Malik Al-Mu'azzam 'Isā said to him: «*I don't love him*»⁽⁷⁴⁾. When Al-Malik Al-Ashraf Mūsā, the son of Al-Malik Al-'Ādil Sayf Al-Dīn, took control of the affairs of Damascus, he dismissed him from teaching at Al-Madrasah Al-'Azīziyah Al-Shāfi'iyah in

Religious Fanaticism, p.193, Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/253-254, Al-Ṣalābī, **Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām**, p.13, Al-Atrūshī, **Intellectual Life**, Pp.100-101.

⁽⁷²⁾ The sons of Al-Malik Al-'Ādil Sayf Al-Dīn: Al-Malik Al-Mu'azzam 'Isā, Al-Malik Al-Ashraf Mūsā and Al-Malik Al-Kāmil Muḥammad, hate Imām Sayf Al-Dīn 'Alī Al-Āmidī because he was for preoccupation with logic and 'Ulūm Al-Awā'il «early ancient rational sciences». Despite the hatred of Al-Malik Al-Mu'azzam 'Isā, he was delegated with responsibility of Al-Madrasah Al-'Azīziyah Al-Shāfi'iyah in Damascus. Sibṭ Ibn Al-Jawzī, **Mir'āt Al-Zamān**, 22/332, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 22/365. Other historical references that confirm the hatred of sons of Al-Malik Al-'Ādil Sayf Al-Dīn to Imām Sayf Al-Dīn 'Alī Al-Āmidī. The ruler of Āmid. Al-Malik Al-Mas'ūd Rukn Al-Dīn Mawdūd, the son of Al-Ṣāliḥ Nāṣir Al-Dīn Maḥmūd Al-Artuqī (d.630 A.H/1230 A.D) wanted Imām Sayf Al-Dīn Al-Āmidī to move to his Kingdom Āmid and he promised him to be the supreme Judge. When Al-Malik Al-Kāmil Muḥammad took Āmid from Al-Malik Al-Mas'ūd Rukn Al-Dīn Mawdūd in 629 A.H/1231 A.D, he wanted to assign a judge in Āmid, then Al-Malik Al-Mas'ūd Rukn Al-Dīn recommended him to assign Imām Sayf Al-Dīn 'Alī Al-Āmidī. Al-Malik Al-Kāmil Muḥammad looked to his brother Al-Malik Al-Ashraf Mūsā who was then in his council, denying for him that was such man «Sayf Al-Dīn 'Alī Al-Āmidī» exists in Damascus. Al-Ṣafādī, **Al-Wāfi bil-Wafayāt** 21/228, Al-Qiftī, **Ikhbār Al-'Ulamā'**, P.185. When Imām Sayf Al-Dīn Al-Āmidī died in 631 A.H/1233 A.D, scholars and notables in Damascus hesitated to attend his funeral as they feared from the anger of Al-Malik Al-Ashraf Mūsā because his relations with Imām Sayf Al-Dīn Al-Āmidī were so bad. Imām of Damascus mosque Shaykh 'Izz Al-Dīn 'Abdu'l 'Azīz Ibn 'Abdu'l Salām participated in his funeral and sat down under the Qubbat Al-Nissir «the dome of Al-Nissir» in the Damascus mosque until he prayed to him. When scholars and notables saw him, they came and prayed for him. Al-Ṣafādī, **Al-Wāfi bil-Wafayāt** 21/229.

⁽⁷³⁾ Badawī, **The Political and Intellectual History of Sunnī Doctrine**, p.249.

⁽⁷⁴⁾ Sibṭ Ibn Al-Jawzī, **Mir'āt Al-Zamān**, 22/333, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 22/365.

Damascus⁽⁷⁵⁾. Al-Malik Al-Ashraf Mūsā said: «*Anyone who does not engage in interpretation and doctrine or engages with the science of philosophers, I will banish him*»⁽⁷⁶⁾. It seems that this incident forced Sayf Al-Dīn 'Alī Al-Āmidī to stop teaching philosophy except for his entourage, and remained at his home until he died in 631 A.H/1233 A.D⁽⁷⁷⁾.

The emergent recovery of philosophy by the ruler of Al-Karak, Al-Malik Al-Nāṣir Dāwoud:

The Ayyubids era witnessed major scholarly exceptional circumstances due to the teaching of a branch of the rational sciences in some of the endowed schools. Such developments were the teaching of logic among the subjects taught at Al-Madrasah Al-Bādrā'iyah Al-Shāfi'iyah in Damascus⁽⁷⁸⁾. However, that issue was not common at the schools of that era but it was an accidental event that could not be relied on as a historical witness in teaching such science at the schools of the Ayyubids era. Therefore, there were a number of renowned scholars in philosophy and logic who were not allowed to engage in such sciences at the endowed schools where they taught. They preferred to engage in them secretly at their homes for fear of intellectual persecution, harassment and physical abuse by the state. The philosophy also witnessed a revival and renaissance in some periods of the Ayyubid rule because of the individual interests of some rulers of the era towards philosophy, and personal tendencies towards those who engaged in it. Among the rulers who were interested in philosophy were Al-Malik Al-Mu'aẓẓam 'Isā and his son, Al-Malik Al-Nāṣir Dāwoud (d.656 A.H/1258 A.D), and The ruler of Ḥamāh «Hama», Al-Malik Al-Manṣūr I Muḥammad, the son of Al-Malik Al-Muẓaffar I Taqī Al-Dīn 'Omar (d.617 A.H/1220 A.D)⁽⁷⁹⁾.

⁽⁷⁵⁾ Sibṭ Ibn Al-Jawzī, **Mir'āt Al-Zamān** 22/333, Al-Ṣafadī, **Al-Wāfi bil-Wafayāt** 21/228, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 22/365-366, Al-Isnawī, **Ṭabaqāt Al-Shāfi'iyah** 1/73, Al-Qiftī, **Ikhbār Al-'Ulamā'**, p.185, Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/254, see also: Badawī, **The Political and Intellectual History of Sunnī Doctrine**, p.249.

⁽⁷⁶⁾ Al-Nu'aymī, **Al-Dāris** 1/298, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 22/366, Sibṭ Ibn Al-Jawzī, **Mir'āt Al-Zamān** 22/333, Al-Isnawī, **Ṭabaqāt Al-Shāfi'iyah** 1/73, Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/254.

⁽⁷⁷⁾ Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/254, Sibṭ Ibn Al-Jawzī, **Mir'āt Al-Zamān** 22/333, Al-Nu'aymī, **Al-Dāris** 1/298, Al-Qiftī, **Ikhbār Al-'Ulamā'**, p.185, Al-Isnawī, **Ṭabaqāt Al-Shāfi'iyah** 1/74, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 22/365, see also: Shmaysānī, **Schools of Damascus**, p.121.

⁽⁷⁸⁾ Riḍā, **Al-Bādrā'iyah School**, P.113.

⁽⁷⁹⁾ It is narrated that the ruler of the Hama, Al-Malik Al-Manṣūr I Muḥammad interested in philosophy. His council was composed of two hundred scholars and jurists, most of them were working in rational sciences. Ibn Wāṣil Al-Ḥamawī, **Mufarrij Al-kurūb** 4/79, see also: Badawī, **Mental Life in Egypt and the Levant**, P.90, Badawī, **The Political and Intellectual History of Sunnī Doctrine**, P.257. He also celebrated I receiving Imām of philosophy and rational sciences, Imām Sayf Al-Dīn 'Alī Al-Āmidī when he secretly went

However, the general hostile attitude towards philosophy and those who engaged in it continued. Such attitude remained as a fixed approach in the Ayyubid political system and an adopted strategy in the Ayyubid intellectual system. It was reported that there is a certain intellectual space for engaging in philosophy. When Shams Al-Dīn Al-Khawwī, Aḥmad Ibn Khālīl Ibn S'ādah Al-Shāfi'ī (d.637 A.H/1239 A.D) came to the Levant, Al-Malik Al-Mu'azzam 'Isā summoned him to talk with him, so Al-Malik Al-Mu'azzam 'Isā, considered him as the best person in the Islamic legal sciences, and the only one in the philosophical sciences. Therefore, Al-Malik Al-Mu'azzam 'Isā, honored him greatly and gave him a means of securing the necessities of life, including grants and Jāmikiyah «Salary». In addition, Shams Al-Dīn Aḥmad Al-Khawwī was also allowed to accompany Al-Malik Al-Mu'azzam 'Isā on his travels⁽⁸⁰⁾. The same case occurred in Al-Karak during the reign of its ruler, Al-Malik Al-Nāṣir Dāwūd, because of his scientific background, where he was taught by the Philosopher Shams Al-Dīn 'Abdu'l Ḥamīd Al-Khasrūshāhī⁽⁸¹⁾ since he was young. Al-Malik Al-Nāṣir Dāwūd, was visiting

from Egypt to Hama after a group of scholars prejudged and envied him and they accused him of corruption of doctrine, engaging in philosophy. They also accused him of disobedience to Islamic laws and documented it in records and declared that his murder is allowed. Al-Ṣafadī, **Al-Wāfi bil-Wafayāt** 21/226,230, Al-Dhahabī, **Siyar A'lām Al-Nublā** 22/365,366, see also: 'Alāl, **Religious Fanaticism**, p.193, Al-Ṣalābī, **Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām**, P.13, Al-Atrūshī, **Intellectual Life**, Pp.100-101. In Hama, Al-Malik Al-Manṣūr I Muḥammad gave a high hospitality for Imām Sayf Al-Dīn Al-Āmidī that he built him a school that was named Al-Āmidī school and conducted privileges and Jāmikiyah «salary» and continued to attend his council and work on all his arts, including philosophy. Ibn Wāṣil Al-Ḥamawī, **Mufarrij Al-kurūb** 4/78, Ibn Abī Uṣaybi'ah, **'Uyūn Al-Anbā'**, P.650. The ruler of Damascus, Al-Malik Al-Mu'azzam 'Isā worked eagerly to attract Imām Sayf Al-Dīn Al-Āmidī to his Kingdom. He communicated him when he stayed and preoccupied in Damascus. He promised him to be better for him if he came to Damascus. Imām Sayf Al-Dīn Al-Āmidī went out from Hama at night and the ruler of Hama, Al-Malik Al-Manṣūr I Muḥammad who honored and bestowed him, didn't know, then, he entered Damascus, Al-Malik Al-Mu'azzam 'Isā honored him and assigned him as a tutor of Al-Madrasah Al-'Azīziyah Al-Shāfi'iyah in Damascus. Al-Ṣafadī, **Al-Wāfi bil-Wafayāt** 21/226, Al-Dhahabī, **Siyar A'lām Al-Nublā** 22/365, Ibn Abī Uṣaybi'ah, **'Uyūn Al-Anbā'**, P.650, Al-Isnawī, **Ṭabaqāt Al-Shāfi'iyah** 1/73.

⁽⁸⁰⁾ Ibn Abī Uṣaybi'ah, **'Uyūn Al-Anbā'**, p.646.

⁽⁸¹⁾ **Shams Al-Dīn Al-Khasrūshāhī**, 'Abdu'l Ḥamīd Ibn 'Isā Ibn 'Amawayh Al-Tabrīzī (d.652 A.H/1254 A.D), attributed to Khasrūshāh in Tabrīz. He was a scholar and narrator and. He also was an expert in rational sciences and philosophical sciences. He was a scholar of the Islamic legal sciences and medical sciences. He came to the Levant and lived with the ruler of Al-Karak, Al-Malik Al-Nāṣir Dāwūd who honored and respected him greatly. Ibn Ḥabīb Al-Ḥalabī, **Durrat Al-Aslāk «Manuscript»** 1/15B-16A, Ibn Abī Uṣaybi'ah, **'Uyūn Al-Anbā'**, Pp.648-650, Al-Isnawī, **Ṭabaqāt Al-Shāfi'iyah** 1/242-243, Al-Ṣafadī, **Al-Wāfi**

the house of Shams Al-Dīn Al-Khasrūshāhī during his stay in Damascus to read the book «'Uyūn Al-Ḥikmah» which was written by Ibn Sīnā «Avicenna»⁽⁸²⁾. Therefore, «*if he reaches the house of Al-Khasrūshāhī in Rās Al-Maḥallah, he will nod his head to his entourage and his servants to stand in their place, then he carries his book under his armpit covered with a handkerchief, comes to knock at the door of Al-Ḥakīm Shams Al-Dīn Al-Khasrūshāhī, then the door is opened to him, he enters, reads and asks what he wants, then he stands to go and he asks the Shaykh Shams Al-Dīn Al-Khasrūshāhī not to stand for him*»⁽⁸³⁾. Being keen to accompany Shams Al-Dīn Al-Khasrūshāhī, Al-Malik Al-Nāṣir Dāwūd he summoned him to stay with him when he moved to Al-Karak. Therefore, Shams Al-Dīn Ḥamīd Al-Khasrūshāhī stayed for years with Al-Malik Al-Nāṣir Dāwūd teaching medical, philosophical and jurisprudential sciences, and enjoying his gifts and generosity⁽⁸⁴⁾. Al-Malik Al-Nāṣir Dāwūd asked the Philosopher Sayf Al-Dīn 'Alī Al-Āmidī to author a book in rational sciences, entitled: «Farā'id Al-Fawā'id fī Al-Ḥikmah»⁽⁸⁵⁾. The city of Al-Karak became a center of the philosophical and rational sciences during the reign of Al-Malik Al-Nāṣir Dāwūd⁽⁸⁶⁾.

Some rulers of Banī Ayyūb ignored some scholars who engaged in rational and philosophical sciences because of their superiority and skills in the sciences they mastered, and their prestige at the Royal Palace. Al-Malik Al-Nāṣir Dāwūd, generously honoured, Al-Rāfiqī Philosopher and the Poet, 'Izz Al-Dīn Al-Ḍarīr «the blind», Al-Ḥassan Ibn Muḥammad Ibn Aḥmad Al-Erpilī (d.660 A.H/1261 A.D). 'Izz Al-Dīn Al-Ḍarīr was also respected and enjoyed a high status, and his intercession was always acceptable although he was insulting the notables and dignitaries and their sons with his words, and he also did not respect them if they came to him. In addition, he was filthy, dirty, ugly, abusive and impure. In addition, he was afflicted with blindness and ulcers of his skin. His deeds and words also showed that he was a heretic, an infidel and immoral. Moreover, he was not praying and did not abide by Arkān Al-Dīn Al-Islāmī «Pillars of the Islamic Religion». He also said that 'Alī Ibn Abī Ṭālib (d.40 A.H/661 A.D) was better than Abū Bakr Al-Ṣiddīq (d.13 A.H/634 A.D); he composed poems praising and glorifying liquor and flirtation. In addition, he engaged in 'Ulūm Al-Awā'il

bil-Wafayāt 18/44-45.

⁽⁸²⁾ Badawī, **Mental Life in Egypt and the Levant**, p.9.

⁽⁸³⁾ Ibn Al-'Ibrī, **Tārīkh Mukhtaṣar Al-Duwal**, p.254, Ibn Ḥabīb Al-Ḥalabī, **Durrat Al-Aslāk «Manuscript»** 1/15B-16A.

⁽⁸⁴⁾ Al-Isnawī, **Ṭabaqāt Al-Shāfi'iyah** 1/243.

⁽⁸⁵⁾ Rashīd, **Literary Councils**, p.7, Khalīfah, **The Levant Council of Scholars and Jurists**, p.255.

⁽⁸⁶⁾ Emhīdāt, **Al-Malik Al-Nāṣir Dāwūd**, Pp.156-157,161-163,168-170, Al-Khaṭīb, **The Role of Education in the Liberation of Jerusalem**, Pp.69,163.

and rational science, where he stayed at his home in Damascus holding philosophical councils for Muslims and the people of Dhimmis: Jews and Christians⁽⁸⁷⁾.

Despite the intellectual breakthrough of philosophers due to the policy of openness and tolerance witnessed during the reign of the ruler of Al-Karak, Al-Malik Al-Nāṣir Dāwoud, toward philosophy and those who engaged in it, but that issue remained confined to a certain strata of the rulers within their ruling areas because of their interests. Therefore, the isolation of philosophers was still continuing during that period, and people who were interested in philosophy were holding their councils secretly and cautiously at the homes of scholars for fear of the consequences. Also, the involvement in philosophy continued to be shameful as the Sunnī regions were not satisfied with it then. The ruler of Al-Karak, Al-Malik Al-Nāṣir Dāwoud, himself was hiding his interest and engagement in philosophy to avoid the criticism that prevailed in that period towards everyone engaged in philosophy⁽⁸⁸⁾, especially since he was in conflict and hostility with his family and relatives because of his philosophical and rational tendencies⁽⁸⁹⁾. When Amīr Al-Ḥajj, Shujā' Al-Dīn 'Alī Ibn Agdāsh (d.634 A.H/1236 A.D), reported that Al-Malik Al-Nāṣir Dāwoud, engaged in philosophy and logic, Al-Malik Al-Nāṣir Dāwoud became angry and told him harsh words that led to his leaving to Al-Karak and his departure to Damascus⁽⁹⁰⁾.

Therefore, the engagement and participation in philosophy was secret among sympathizers, supporters and those who were interested in it during the reign of the Ayyubids. Various historical records show that engagement and participation in philosophy was monitored by the Sunnī rulers and jurists, and the public practice of it was prohibited then. Such records reflected that Al-Rāfiqī Philosopher and the Poet, 'Izz Al-Dīn Al-Ḍarīr Al-Erpilī, was an intelligent scholar, a brilliant writer and an expert in philosophy, and he was affected by the Philosopher and the Poet, Abū Al-'Alā' Aḥmad Al-Ma'arrī, because he was blind like him, and enjoyed a high status and prestige. His intercession was always acceptable during the reign of the ruler of Al-Karak, Al-Malik Al-Nāṣir Dāwoud. However, despite the high status of 'Izz Al-Dīn Al-Ḍarīr Al-Erpilī, his stay at Al-Karak during the reign of Al-Malik Al-Nāṣir Dāwoud, and the tolerance of Al-Malik Al-Nāṣir Dāwoud towards philosophy and those who engaged in it, he engaged in it secretly. Therefore, he stayed at his home to teach his

⁽⁸⁷⁾ Al-Dhahabī, *Siyar A'lām Al-Nublā'* 23/353-354, Abū Shāmah, *Al-Dhayl 'alā Al-Rawḍatayn*, p.330, see also: 'Ouda, *Poetic Movement*, Pp.32,38-39,67, Al-Atrūshī, *Intellectual Life*, p.215.

⁽⁸⁸⁾ Emhīdāt, *Al-Malik Al-Nāṣir Dāwoud*, p.157, Al-Ṣalābī, *Ṣalāḥ Al-Dīn Al-Ayyūbī*, p.278, Badawī, *The Political and Intellectual History of Sunnī Doctrine*, p.248.

⁽⁸⁹⁾ Al-Ḥanbalī, *Shifā' Al-Qulūb*, p.357.

⁽⁹⁰⁾ Sibṭ Ibn Al-Jawzī, *Mir'āt Al-Zamān* 22/343-344.

disciples 'Ulūm Al-Awā'il⁽⁹¹⁾. When the Philosopher Sayf Al-Dīn 'Alī Al-Āmidī was dismissed from teaching by Al-Malik Al-Ashraf Mūsā. He stayed at home and began teaching philosophy only for his entourage⁽⁹²⁾. It was narrated that the Historian and the Physician Muwaffaq Al-Dīn Ibn Abī Uṣaybi'ah learnt the book of «Rumūz Al-Kunūz» by Sayf Al-Dīn 'Alī Al-Āmidī, at his home in Damascus⁽⁹³⁾.

The hostile attitude which was adopted against the rational sciences that characterized the intellectual life during the reign of the Ayyubids, particularly philosophy, prohibited intellectual freedom and allocated the freedom of creativity and excellence for the Sunnī doctrine only. Such a policy had long-term implications because it influenced Al-Falsafah Al-Ishrāqīyah «Islamic philosophy of Illumination» and caused intellectual weakness. Therefore, the activity of the philosophers of Al-Mashriq Al-Islāmī disappeared and their product was weak during the historical periods that followed the Ayyubid era. The trend of hatred which was adopted by the Ayyubids against philosophers lasted long after the end of their rule. This is evidenced by the fact that the historian and jurists of the 8th century A.H/14th century A.D supported the actions of the Ayyubids State to execute the Philosopher, Shihāb Al-Dīn Yaḥyā Al-Suhrawardī. The Historian, Shams Al-Dīn Muḥammad Al-Dhahabī (d.748 A.H/1347 A.D), narrated that the Philosopher Shihāb Al-Dīn Al-Suhrawardī, «*was too intelligent but did not believe in religion... He also was foolish, reckless and immoral*»⁽⁹⁴⁾. Therefore, he supported the Fatwā of the jurists of Aleppo to kill him, and said: «*the jurists' opinions were right and it was suitable to kill him*»⁽⁹⁵⁾.

There are many historical signs that show the fanaticism against philosophy and those who engaged in it in later eras. Such signs clarified that Shāfi'ī Shaykh, Shams Al-Dīn Al-Ṣūfī, Muḥammad Ibn Abī Bakr Ibn Muḥammad Al-Fārisī, known as Al-Ayakī (d.627 A.H/1229 A.D), was an Imām and scholar of Fiqh and principles of Creed, and an expert in logic and 'Ulūm Al-Awā'il. When he left teaching at Umayyad Mosque in Damascus, he went to Egypt and was appointed as the leader of Al-Shuyūkh Chieftdom at Khānaqāh Sa'īd Al-Su'adā' in Cairo,

⁽⁹¹⁾ Abū Shāmah, **Al-Dhayl 'alā Al-Rawḍatayn**, p.330, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 23/354.

⁽⁹²⁾ Ibn Al-'Imād Al-Ḥanbalī, **Shadharāt Al-Dhahab** 7/254, Sibṭ Ibn Al-Jawzī, **Mir'āt Al-Zamān** 22/333, Al-Nu'aymī, **Al-Dāris** 1/298, Al-Qiftī, **Ikhbār Al-'Ulamā'**, p.185, Al-Isnawī, **Ṭabaqāt Al-Shāfi'iyyah** 1/74, Al-Dhahabī, **Siyar A'lām Al-Nublā'** 22/365, see also: Shmaysānī, **Schools of Damascus**, p.121, 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.53, Al-Ṣalābī, **Shaykh 'Izz Al-Dīn Ibn 'Abdu'l Salām**, p.13.

⁽⁹³⁾ 'Uyūn Al-Anbā', p.650, see also: Emhīdāt, **Al-Malik Al-Nāṣir Dāwoud**, Pp.162-163, Al-Khaṭīb, **The Role of Education in the Liberation of Jerusalem**, p.163.

⁽⁹⁴⁾ **Siyar A'lām Al-Nublā'** 21/211.

⁽⁹⁵⁾ **Siyar A'lām Al-Nublā'** 21/207,211.

but the Sufi followers refused and did not accept to appoint him as their Shaykh due to his engagement in logic and 'Ulūm Al-Awā'il. Therefore, he was forced to return to Damascus⁽⁹⁶⁾.

Conclusion and Results:

This study concluded several outcomes that fall under the central result that the Ayybids fought the philosophy because it was among the sciences related to the Fatimid Ismā'īlī ideology, although Fatimids didn't care about this science only with the degree that served their aim particularly Fatimid Ismā'īlī ideology which was based on some rational philosophical theories. That's why, rulers of Banī Ayyūb fought philosophy comprehensively and persecuted their intellectuals sharply just because Fatimids controlled a part from it to consolidate the principles of their Shiite faith, thought and ideology. The rulers of Banī Ayyūb agreed in their visions by a group of scholars of the era. This was a kind of consistency with their desire to remove their competitors who are characterized by intellect and creativity away from centers of influence. These aggressive attitudes towards philosophy and its practitioners produced profound effects that characterized the Ayyubid culture in a religious way that produced sciences of ancestors, following them without renewing or creativity especially when philosophers stepped aside and isolated from the reality of intellectual life at that time, even though the Islamic thought at that time was most needed to intellectuals, innovators and creators such as philosophers to face the extremist ideas that were carried by many religious and deviated sects which were spread in the Levant at that time. Those sects defended the origins of Sunnī thought and tried to reconcile among written and rational sciences especially some of concepts and poles of Sunnī religious belief are in need of philosophy to explain what it is and its mysteries, regarding that philosophers are the educated elite who have high skills in revealing and discovering depths of Islamic sharī'ah questions that are mysterious among scholars. Consequently, the rulers of Banī Ayyūb and the scholars of their era made a serious mistake when they neglected philosophy and eradicated its sources. They also eradicated the rational life during their ruling period. They also spread Sunnī religious sciences to serve their political and religious aims and ambitions. Thus, they exploited some fields of religious sciences to keep their ruling regime and also they fought each culture that in contrary to their political views even if it is at the expense of the progress and development of scholarly life.

⁽⁹⁶⁾ Al-Suyūṭī, **Ḥusn Al-Muḥāḍarah** 1/543, see also: 'Alāl, **Resistance of the Sunnis Against Greek Philosophy**, p.53, Badawī, **The Political and Intellectual History of Sunnī Doctrine**, Pp.248-249.

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