



وزارة التعليم العالي والبحث العلمي

جامعة الموصل / كلية الآداب

جهود العلماء في الحضارة الاسلامية في العلوم الصرفة (300-

656هـ / 913-1258م)

ضياء حسن نعمة حمادة

اطروحة دكتوراه فلسفة

في التاريخ الاسلامي

بإشراف

الأستاذ الدكتور

عبدالجبار حامد احمد

المستخلص بلغة الاطروحة

جهود العلماء في الحضارة الاسلامية في العلوم الصرفة (300-656هـ/913م -1258م) قسمت الاطروحة الى اربع فصول يشمل الفصل الأول أهمية العلوم عند المسلمين على وجه العموم ، وتمت دراسة هذا الفصل من خلال جملة مؤشرات تأتي في مقدمتها قيمة الزمن وأهميته عند علماء المسلمين وهم يحأولون استغلال كل لحظة من لحظات حياتهم في الدرس والتأليف والشرح ، كما تم الاستدلال على أهمية العلوم عندهم من خلال انشائهم المؤسسات التعليمية كالمساجد والمدارس ودور العلم والربط وغيرها ، فضلاً عن النظم التي ابتدعوها في تلك المؤسسات، ومن المؤشرات الأخرى في هذا الفصل هو البحث في صفات علماء المسلمين وأخلاقياتهم فضلاً عن تأسيس (النمط التعليمي في المؤسسات التعليمية) الذي اصبح علامة تميزهم عن غيرهم ، كطريقة القاء الدرس والرحلات العلمية ومنحهم الإجازات العلمية لطلابهم ، وتأسيس نظام تربوي يحدد العلاقة بين الشيخ وطلابه .

وتتأول **الفصل الثاني** استخدام النظريات والمناهج العلمية عند علماء المسلمين ، فتمت دراسة المنهج العلمي في الطب والشروط الواجب توفرها في الطبيب ، كما شمل الفصل دراسة منهج علماء المسلمين في الصيدلة وعلم النبات والكيمياء وعلم الحيوان والعلوم الرياضية وعلم الفلك والفيزياء مبيناً طروحاتهم ومناهجهم العلمية بشكل مفصل .

وجاء **الفصل الثالث** بعنوان (استخدام الآلات في العمل عند علماء المسلمين) ومن خلاله تمت دراسة الآلات المستخدمة في كل علم من العلوم العقلية ، مبيناً أهميتها وخصائصها ودورها في انجاز ذلك العلم وكيفية تطبيقه في الحياة العملية بوسطه تلك الآلات ، مثل الآت علم الفلك وعلم الحيل الآت الأطباء والجراحين الآت تحضير الأدوية الآت الكيميائيين الآت الصناعات اليدوية كالحداثة والنجارة الآت صناعة الصابون الآت الكتابه وادواتها وغيرها .

أما **الفصل الرابع** فقد تتأول دراسة افكار وطروحات علماء المسلمين في العلوم العقلية كالأمانة العلمية في النقل ونشاط حركة الترجمة للكتب اليونانية والهندية والفارسية ، فضلاً عن الطروحات العلمية المتعلقة بالطب والصيدلة كقسم ابو قراط وأسرار الأطباء ، وكيفية تعامل الأطباء مع مرضاهم فضلاً عن استخدام الحيوانات في

مجال الطب البشري والإجازات العلمية في الطب والصيدلة ، اضافة الى مجالسهم العلمية في الطب وكل ذلك اصبح سمة بارزة تميز بها الأطباء المسلمون ، كما بين الفصل نفسه طروحاتهم العلمية وابتكاراتهم في الرياضيات والكيمياء والفلك والحيوان ، فضلاً عن ابتكاراتهم في علم الجغرافية وابداعاتهم في رسم الخرائط التي كانت مثار اعجاب الامم الأخرى .

Abstract

The Arab Islamic civilization occupies a distinct position in the structure of human civilization, with its innovations, innovations, or innovations, in the various sciences and knowledge of the elderly. This civilization, which was established by the noble Arabism of thousands of years, was given by Islam in the driving spirit, , with unlimited ability to innovate, come back to her credit she saved many of the nations and peoples

Muaritha civilization - as happened to the Greek and Indian heritages Elhoudarien, for example, when I worked on sent and studied and corrected the error in which the new and add to it. Perhaps one of the most important features of our civilization is that it gave all kinds of science and knowledge a great deal of attention. It did not allow a certain area or knowledge to dominate the other aspects or sciences. Rather, it included all the study, research and scrutiny in seminars and scientific seminars, which were referred to as scientific councils.

The nucleus of the scientific methodology of modern and contemporary research, which owes all the credit to our Arab and Muslim scientists in the innovation, and applied Adaba and scientific traditions and educational excellence in dialogue and discussion with emphasis on the use of arguments and objective evidence in refuting the opposite views, Freedom of opinion polyunsaturated St absolute thought achieved by the principles of Islam on the one hand, and sheltered the ethics of the elite and scientists who encouraged them and pushed her strong push forward.

Valmlahz scientists who have excelled in the mental sciences, were not all Muslims, but it was of them Jews and Christians, but they are content to live within the confines of the Islamic state within the scientists and they took the

Abstract

respondents of this school era.

This research dealt with the history of science among Muslim scholars, who were known to some of them as foreign sciences, sciences of the sciences, or the sciences of the early ones, without the rest of the other sciences known to the Islamic civilization, namely the forensic sciences or transport sciences. .

The scientific sciences of the Muslims were treated in terms of their development and development by the Muslim scholars through their scientific curricula and what they left behind in the field of their specialization, and the effect of this renaissance on the West, George Sarton said. "Without the scientific achievements of Muslim scientists, European Renaissance scientists would have to start from scratch and delayed the civil course of several centuries. " .

One of the reasons for this attraction was the interest of the sheikhs and the people of Baghdad with science and scientists. , And some of the scientists who came to Baghdad for personal reasons to seek knowledge, meet with scientists or to teach and write, or to take up administrative positions.

The study also pointed to the most important scientific centers in Baghdad where Muslim scientists had contributions such as the mosque, the House of Wisdom, the palaces of the caliphs, the role of scholars, the corresponding councils, the boards of dictates, the shops of the Wark, the public fields and the Islamic schools.

And that the development was made by the desire of scientists to expand this type of educational institutions, as it has increased the previous in terms of type of study and specialization, and it was for the general public not limited to a certain category, has been a remarkable success in

Abstract

achieving S purpose was created for it.

The study showed a very large number of Muslim scholars who contributed to enriching the scientific movement, among them characterized by Mussoiyeh and contributed in more than one field of knowledge, scientists and doctors appeared in their counterparts elsewhere in the other nations, and put the many works that included the findings of creativity in the field Medicine and Pharmacy.

Muslim scientists had the honorable role in translation, quotation, addition, and creativity. Our ancestors distinguished themselves as loyal believers who passed on the sciences and attributed them to their people and their owners, even if the Europeans found impersonation. They were exposed and humiliated and smelt and insulted the martyrs of the scientific honesty, even though they were not faithful to our heritage when they translated it. Which brought him to themselves.

The Muslim scientists also focused on the science of tricks, and focused on the use of machines for weightlifting in order to reduce the strength of the crisis to manage it, and there is no doubt that many of the sciences mentioned need equipment and machines for development and employment to serve the human and to achieve the desired benefit, so the invention of machines or development Derived from other nations, contributed to the development of those sciences. Each group of machines was devoted to the science of science, of which what was common was used to accomplish more than knowledge.

UNIVERSITY OF MOSUL
College of Arts



**The Scholars Efforts of Islamic
Culture in pure Science
(300-656AH / 913-1258 AD)**

**A Thesis submitted by
DhiYa' Hasan Ni'mah Hamãda**

**PhD degree In the jurisdiction of
Islamic history**

**Supervised by
Prof. Dr Abdul Jabbar Hamid
Ahmad**

2017

1438