

# Comparative Investigating in the Paradigm of Transference of Science .The Case Andalusia at the End of Medieval

Mohammadreza Shahidipak<sup>1</sup>

Islamic Azad university central Tehran Branch

**Abstract.** The historical background of nations is, in fact ,the history of knowledge , therefore the methodology of science and thoughts transference ,and its cultural transfusion outcome among nations build up the trunk of sociology ,and the world science history .The cultural bridging of thoughts to Latin Europe was the most considerable thoughts and science of transference ever mentioned. This cultural clash in Andalusia totally changed its appearance and established some republic of sciences. This phenomenon was coincident with the crusade wars and with the last flourishing of Islamic culture and civilization within Bane Nasr(1232-1492.A.D), in Andalusia, and HAFSID KINGDOM in Tunisia (1290-1574.A.D) next to Europe boundaries. The HAFSID s prime minister(Hajeb), Ibn-Khaldun, who was contemporary of the Andalusia fall and science transference, has sayings about Europe renaissance, and is the first of scientists who studied sociological analysis of historical events including nation's evolution, and science transference. Also Farabi and Masoudi are among Islamic scientists who had earlier worked on the subject. Among the western thinkers especially in the school of French sociology, it is Agust Kont who started this kind of studying .Later on other sociologist such as Schelder, Maxweber, Hegel, Popper; Mann heim developed these studying through the ages to the 20<sup>th</sup> century. Having a multicultural method with a view point of theoretical studies, this research investigates that Islamic science transference to Andalusia is in regard with Occidentalism, and Orientalism. Purpose and methodology ; This paper intends to create a paradigm in order to explain this phenomenon according to above mentioned points of view. Hence a number of studying has been carried out upon the works of Ibn-Khaldun in historical sociology, and social theology, Kont in sociology of nations and science, and studying of Diltai by intercultural philosophical studying, and Durant analysis of world civilization and history. The themes of God, war, human, and community are the main reasons of transference shared among these scientist s paradigms. As a results; Writing a series of books and doctorial thesis in regard with medieval Andalusia, the Author has come up with the conclusion that the purposeful system of world science history is a unique one which can be the offspring of evolution of human soul requirements through special historical circumstances. Finally we can say this paradigm is a result of development in ideological forms being brought about by theology, sociology, and technology integration.

**Keywords:** Fall of Andalusia, Republic of Science, Soul, Pure Spirit, Ibn-Khaldun, Transfusion of Culture, Latin Europe, Crusade, HafsidKingdom

## 1. Introduction: Phenomenon of transference of Islamic sciences

The main prominent phenomenon at the end of Middle Ages was the transference of Islamic sciences and knowledge to Europe .This happening showed itself through departure of Arab from the history of sciences and entrance of Europeans into it(Ibn-khaldun 1 999).This transference took place in three areas of thought , history and society(tomlin 1 995).Reflecting upon human thought and explaining the nature of mind and Trying to know human knowledge were some of the issues to which European thinkers paid attention simultaneously with the transference of knowledge(spuller 1 995).They gathered these contents in numerous treatises in order to modify human understanding and thought .This transference was a phase of human thought's becoming in Mediterranean area, which was shaping as a result of the clash between Islamic nations and European nations(OLAGUE 1 983)because Mediterranean is the heart of inner connection of the world(HEGEL 2009).

In one hand, there was beginning a new era in Islamic history. With such a transference which was considered as a progress for Europe and a regression for Islamic civilization. West Mediterranean coast and Europe encountered a vast migration of population which left the declining Andalusia and went to

---

<sup>1</sup> - Tel:09127468233  
Email:msnoor100@yahoo.com

Mediterranean coastal cities. Great social change in Europe resulted in appearance of new political powers particularly in southern Europe as the crusades state of Castile in the center of Andalusia has try for transference of Islamic science to Europe (SARTON2003). The Crusades which began with regaining Andalusia, enjoyed a powerful ideology supporting necessary force and enthusiasm for transference of Islamic science (Bereger 1976)because the ideology is the tool of historical action( ROCHER2003, Gurvich1985).

## **2. The social and historical reality of the science:**

### **2.1. social change and knowledge in the view of Islamic scientist:**

First study of science as a historical phenomenon and social reality is referred to the Islamic authors as:FARABI,MASUDI and IBN-KHALDUN.FARABI has considered the regional,historical and social aspects of the knowledge phenomenon ”...At first each tribe and community belongs to a special place-village or city ,and its notions, imaginations and knowledge. quantitatively and qualitatively,is limited ,and fits the physical and mental forces and characters of that tribe”(FARABI 1990).

This saying of FARABI includes both types of regional and social – historical effects which IBN-KHALDUN also believed(IBN-KHALDUI999)But suggesting major lexicon sociology of knowledge from the historical and sociological view in the work of IBN-KHALDUN is more clear. He has explained some terms of sociology of knowledge as: instrument , industries, mind and vision ,thought and reason and ideology(Barret I 979) ,social and cultural values( Aron I 978) emigration .effects of population factors, social class,possibility to correspond regional and economical realities with the cultural norms and abnormalities, and special religious and cultural values ,qualitative and and quantitative characteristics of city and village, work division (Aron I 978)union, production and industry.

IBN-KHALDUN has devoted a separate chapter to the human thought and reason (Ibn-khaldun, 1999).After pointing to the empirical reason he has talked about a change in the reason during history and generation of historical reason, and researched relation between the mind and community and development and social incentive. Change in the certain social conditions, sudden change in earnings, change in the political conditions and overpopulation are including in the factors which IBN-KHALDUN has considered about development and regression and stage of transference.

To approach IBN –KHALDON'S nation to the recent classic theories, he has approached to the nation of DIAKONOFF as he say :In the human mentality ,development design links with the basic social incentives(DIAKONOFF2005)and correspond to the current sociologist' s views ,as Max SCHLEER, who is the founder of the sociology of knowledge in 1920s(Glover2004)Mannheim,Weber.

### **2.2. social change and knowledge in approach of western historian and sociologist:**

In the western studies, to study science as a social phenomenon and social change and revolution, it is approaching to the knowledge model of August Kont, who thought that the levels of human knowledge is related with the periods of social revolution (Aron 1978).

Durkheim(Lehman 1993)NIDHAM,MARX(Aron 1987),KOHEN , HORTEN, BARENZ, Bloor, Collins, Mannheim and Chubin, KNOR-CETTINA and ahead of all Max SCHELER analyzed realities of science and knowledge domain by empirical studies of historical essence and social nature of human knowledge from different dimensions .But SCHELER is important in reproving and rejecting the theory of AGUSTKONT, about the full effect of society in the knowledge formation. SCHELER in an article ,which was rejecting positivism of Kent, wrote that he assigns sociology of knowledge as a field of epistemology (MANNEIM2010).

SCHELER'S view in sociology of knowledge is an appropriate model to transfer sciences and knowledge ,which can be used in the samples of common paradigm for transference of Islamic science to Maghreb and Andalusia. Thought these issues are explicable by a single factor model of Durkheim, Weber and Marx and often it was analyzed. Failing of Marx's historical model to express the process of history (KOLAKOWSKI2009),and such models which relates historical process of transference to material factor

such as population, economy, geography and region .caused that we do not deal with them (MANNHEIM2010).

In SHCELER'S view only fields of knowledge and thought are affected by social and cultural factors, not the thought itself. Knowledge transference somehow is a growth, and is a general characteristic of the human ,because only the human can proceed from himself as an organism. and from a center beyond the time-place world can transform every matter including himself to the matter of knowledge. The human as an abstract being, can surpass himself in the world (GLOVER2004). In SCHELER'S view, soul is the human's essence, which accepts historical process of development in all times. Historical form to penetrate into metaphysical and absolute world of values is hidid by habitude of different times and groups in the essence of this world of values and existence in this world(GLOVER2004).

### **3. Method and Research Materials on the Phenomenon of Transfer Of science**

Andalusia as a bridge for transferring the knowledge to Latin Europe and its records could be approached in different methods. The goals of such a study are to present a paradigm in which to be clarified the matter of nation's evaluations. The highlighted methods which applied in this study are following as:

- The interdisciplinary theoretical study followed by Ibn- Khaldoon and knot. They hold change as constant features of civilization and Nations faith. (Aaron,1987)
- The comparative method on global, historic review of civilizations, what has been followed by Sarton, Toynbee,...in particular Toynbee compared twenty six civilizations together. They believed that crusade war caused Islamic civilization piloted to Europe( Toynbee, 1935, Durant 1930, Sarton, 2003, Carbonell, 1996) .
- The critical method of historical events of science by scholastic philosophy that experienced by Hegel ,Jaspers, Heidegger( Jaspers1884), They mentioned the spirit of time ,human's will , and move of thinking as the factor to transferring change and evaluation of nations.
- The model of historical review with atheistic Philosophy, presented by Marx, that considered scientific developments and evaluation of nation as subject resulted from society and industrial instruments.
- The method of divine texts based on the determination of God in science and technology.

### **4. Common conclusion, soul and essence of thinking:**

The quality of transference of science in the sample of Maghreb and Andalusia at the beginning of the first European renaissance shows that beyond material situation and causes, it is the internal Action of human essence and will of GOD which bring about the scientific elite, the person who show Great enthusiasm to thinking that is the essence of human which have strict concomitance to elevation. The essence of thinking is flowering and brightness (Heidegger2009).this perspective about the relation between thinking and knowledge and social, commercial elements is correspondent with Islamic philosophy and religious thought as Quran:"GOD will not change any population unless they change their souls, thinking and doing".

Will of GOD originates in the transformation in human essence. so the transference of science to Europe Became definite Through the appearance of renaissance period by internal transformation in figures whose essence was Full of thinking and this donation is extra historical bounty and emanation(Lacoste2008)because is the same existence and thinking(Heidegger2009).finally Parahistorical paradigm extremely clarifies the phenomenon of transference of science between nations.

### **5. References:**

- [1] R. Aron ,Main currents in Sociological thought ,translated by Paerham-Tehran-1987-VI-81-V2-15,43.
- [2] P.Berger,the social construction of reality ,translated by Majid-Tehran-1976-169.
- [3] W.Barret, the illusion of technique, translated by Jahangiri-Tehran-1998-29-49-263.
- [4] O.Carbonell,Al-Andalusia As a cultural bridge between east and west , conference of Andalusia,III, Ryaz,1996,p 3.
- [5] I.Diakonoff,the paths of history,translated by Haghigat Khah-Tehran-2005-34.

- [6] W. Durant , A history of Medieval civilization ,New York.1930,p,911,909,903,147,148,919.
- [7] M.FARABI,1990.KETAB ALHORUF ,DAROLMASHREGH PERESS-bayrut1990-135.
- [8] D.Glover,the sociology of knowledge and science-translate by beltyan and others-Tehran,2004-10-135-141).
- [9] G.W.F.HEGEL,wisdom in history ,translated by ANAYAT,SHAFII PERSS,Tehran-2009-182-231-232.
- [10]G.Gurvich, Traite de sociologie, translated by Parham, Amirkaber peress,1985,p74,
- [11]M.Heidegger,What is called thinking?,translated by jamadi-ghoghnusperess-Tehran-2009-107-405-409-435.
- [12]A IBN-KHALDUN,The MOKADIMA.DAR-ALkitab peress-byrut-1999-45-46-77-214-282-293-769-719-886-894-1036.
- [13]K.Jaspers,Vom Ursprung und Ziel der Geschichte ,translated by Lotfee .Kharazme peress,1884,p,331,75.
- [14]L.Kolakowski , Leben trotz de schichte, translated by Naghed, Tehran,2009-76
- [15]J.M.Lehmann ,Deconstructing Durkheim, apost-post sturacturalist critique-translate by Masuma Parast-Tehran-2005-277.
- [16]J.Lacoaste,Laphilosophie au xxsiecle,translated by Aradakani,samtperess-Tehran -2008-205.
- [17]K.MANNHEIM,Eassay on sosioligy of knowledge –translated by MAJID –thaleth peress-2010-245-247-249.
- [18]I.Olague ,Les Arabes N'DNT famais ENVAHI L'ESPAGE-traslated by Movafaghyan,Tehran-1985-328.
- [19]K.Popper,The open society and its enimies-translated by Fuladvand-kharazmiperess-2001.
- [20]G.Rocher,Le Chagement social, translated by Vosughi-Tehran-2003-80.
- [21]B.SPULLER-THE MUSLEM WORLD-translated by ARYAN-Amir KABIR press Tehran-1995-141-160.
- [22]G.SARTON,introduction to the history of science-translated by AFSHAR-farhangiperess-TEHRAN-2003-V2-6-913-1001-1722.
- [23]E.F.TOMLIN-ARNOLD TOYNBEE:aselection from his works-translated by Arya-A mirkaber press-Tehran-1995-80.
- [24]A. Toynbee ,Mankind and mother Earth, translated by Ajand,mola peress-2003,p,542.
- [25] A. Toynbee ,A study of history , V ,Oxford university peress , 1935 ,P,244 ,240 .