

**ABUL WALEED MOHAMMAD IBN E AHMAD IBN E MOHAMMAD IBN E RUSHD:  
AN ICONIC PHILOSOPHER, PHYSICIAN AND VISIONARY SCIENTIST****\*Maqbool Ahmad Khan, Mohd Tariq, Mohd Naime, Jamal Akhtar\* and Ghazala Javed\***

Central Research Institute of Unani Medicine, Lucknow.

\*Central Council for Research in Unani Medicine, New Delhi.

**\*Corresponding Author: Maqbool Ahmad Khan**

Central Research Institute of Unani Medicine, Lucknow.

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**ABSTRACT**

Abul Waleed Mohammed Ibn e Ahmad Ibn e Mohammad Rushd (AVERROSE) borne in 1126 AD in the city of Cardova Spain and called Qurtuba in Arabic belonged to a prominent family of Fuqaha (Islamic law experts) and justices. Ibn e Rushd Studied Medicine from Abu Jafar Haroon Altaabi Who belonged to Truffillo and was a respected figure as well as an expert in both the Principles of medicine and the treatment of patients and because of this he was considered a successful physician of that time. Ibn e Rushd was well aware and well versed about the science of astronomy and its history. He was well read of Plato, Euduxus, Callipus and had the knowledge of Pre-Hipparcus Astronomy. Ibn e Rushd as we know was a philosopher at par and worked tirelessly on philosophy of Aristotle and recognised him as the best among all Greek philosophers. The contribution of Ibn e Rushd is of significant value in the field of medicine as it reveals the deep knowledge as he was a physician as well as surgeon. He authored many books on medicine some of them are still studied and referred. His biggest book is Kitabul Kulliyat. This article will show in details about this iconic philosopher, Astronomer, physician and visionary scientist.

**KEYWORDS:** Unani, Philosophy, Astronomy, Medicine.**INTRODUCTION**

Ibn e Rushd (Averroes) was Scientist and philosopher who shook the whole Muslim world of his time through his modern and scientific views. He laid down the foundation of modern scientific development and provided guidance for later scientists like Newton, Gilelio and others to work and receive the praise of future world.

He had such a huge and towering personality in the field of knowledge that he changed the course of thinking on religion. Astronomy, Philosophy and medicine, he was a commentator on par and his books are proof enough for his deep understanding of basic Principles of health case and prevailing medical system.

**BIOGRAPHY**

Abul Waleed Mohammed Ibn e Ahmad Ibn e Mohammad Rushd (AVERROSE) borne in 1126 AD in the city of cardova spain and called Qurtuba in Arabic belonged to a prominent family of Fuqaha (Islamic law experts) and justices. His grandfather Mohammed was a well-known jurist. Writer and an expert of maliki school of Islamic law, He was the Imam of cardova's Jama Masjid and chief judge as well. He defined and edited the principals of maliki school and wrote a book "Al Muqaddamat Al Mumahhidaat". His father Abul Qasim

Ahmad also held the same position but he was not venerated in such a way that his grandfather i.e. Ibn e Rushd received the best education from the best teachers of his time. He was taught Fiqh as well as Hadees. He learned principles of Fiqh Islamic philosophy of Ashaaira. A sunni sect whose views are considered right in comparison to that of motazilo. It is interesting to note that he become a staunch critic of such views in later years of his life and strongly criticised the towering figure of the group Alghazali 1058. Who died fifteen years before the birth of Ibn e Rushd. He believed that the Fuqaha (Islamic law scholars) were far better than Ashaaira. He was trained in this field by Hafiz Abu Mohammad Bin Razaq. He even learned moutta of Imam maalik at very tender age. Ibn e Rushd Studied Medicine from Abu Jafar Haroon Altaabi Who belonged to Truffillo and was a respected figure as well as an expert in both the Principles of medicine and the treatment of patients and because of this he was considered a successful physician of that time.

Abu Jafar introduced him to the philosophy of Aristotle and his school of thoughts resulting in radically changing his views about religion, god and origin of universe.

He was influenced by Abu Bakr Bin Tufail who was a philosopher and an astronomic expert. He learned

medicine from Abu Marwan Bin Jarayool as claimed by Ibn ul Abaar in his book Takmila. Ibn ul Abaar borne only 1 year after the death of Ibn e Rushd in the city of valencia (spain) was greatly influenced by Ibn e Bajah who tutored him for some time, but he himself confess that he was attracted and encouraged to philosophy of aristotle by Ibn e Tufail.

He writes Abubakr Bin Tufail summoned me one day and told me that he had heard the Commander of the faithful Complaining about the disjointedness of Aristotle's mode of expression or that of the translators and the resultant obscurity of his intensions.

He said that if someone took on these books who could summarize them and clarify their aims after first thoroughly understanding them himself, people have an easier time comprehending them. "if you have the energy," Ibn tufail told me "you do it. I'm confident you can, because I Know what a good mind and devoted character you have, and how dedicated you are to the art you understand that only my great age, the cares of my office and my commitment to another task that I think even more vital keep me from doing it myself."

Ibn e Rushd served under Abu Yaqub Yusuf 1163- 1184 with dignity and respect. He was appointed as the Qazi of seville (ashbeelia) in 1169 and completed the commentary on "Azauhaiwanat" in 4 volumes, He was transferred to Cordova in 1171. He travelled widely all over the kingdom of Almowahhi, during this period and wrote commentary on many books. He was introduced to another great philosopher and physician Ibn e Zohr in the court of Abu Yaqub Yusuf Bin Tashqeen and was greatly influenced by his thoughts, but it is for Ibn e Bajaf and Ibn e Tufail to share the honour of greatest andalusian philosophers with him though it is Claimed that writings and thoughts of Ibn e Bajaf and Ibn e Tufail are mystic to an extent Whereas the views of Ibn e Rushd are realistic, rationalist and scientific in approach.

Ibn e Rushd went to replace his Mentor Ibn e Tufail as personal physician of Yaqub Almansoor to marrakesh in 1182 and become the chief justice of Cordova but fallout of favour in 1195 due to rising influence of Maaliki fuqaha in the court of Al-mansoor and expelled to lucena near cordova. He was prosecuted by a jury of Cordova who rejected his thoughts and ordered that his books be burnt and banned the Study of philosophy.

A contemporary of Ibn e Rushd Abdul Waheed Al Marrakeshi is reported to have written in 1224 that there were secret and public reasons for his falling out of favour with Yaqoob Al Mansoor and in his days (Yaqub al-mansoor), Abu al -Walid Ibn Rushd faced his severe ordeal and there were two causes for this; one is known and the other is secret. The secret cause which was the major reason, is that Abu al walid [avelroes]- may god have mercy on his soul - when summarizing, commenting and expending upon Aristotle's book

"History of Animal" wrote;" and I saw the Giraffe at the Garden of the king the Berbers".

And that is the same way he would mention another King of some other people or land, as it is frequently done by writers, but he omitted that those working for the service of the king should glorify him and observe the usual Protocol.

This was why they held a grudge against him [Averroes] but initially, they did not show it and in reality, Abu al-Walid wrote that in advertently then a number of his enemies in Cordova, who were jealous of him and were competing with him both in knowledge and nobility went to Yaqub al Mansoor with experts of Abu al-Walid work on same old philosophers which were in his own handwriting. They took one Phrase out of context that said" and it was shown that Venus is one of the gods" and presented it to the King who then summoned the chiefs and noblemen of Cordova and said to Abu al walid in front of them" Is this your handwriting?". Abu al Walid then denied and the king said "May God curse the one who wrote this" and ordered that Abu al Walid be exiled and all the philosophy books to be gathered and burned. And I saw, when I was in Fes, these books being carried on horses in great quantities and burned. Abdul Wahid al Marrakeshi, "The Pleasant book in Summarize the History of the Maghreb". (1224).

It is not easy to agree with Abdul Wahid Al Marrakeshi as Al Mansoor was Himself a realistic person and encouraged and respected the Intelegentia moreover he and his army did not feel insulted when they were called barbar as there was no caste system like Indian sub-continent and is proved by his later actions as he again called Ibn e Rushd to Marrakesh 1n 1195 an reinstated him but Ibn e Rushd could not enjoy for long and died in 1198. He was buried near Tagzut, Gate of Marrakesh and exhumed and returned to cordova for burial.

### **The Work of Ibn e Rushd**

#### **Astronomy**

Ibn e Rushd writing the commentary on Aristotle SMETA Physics says I had hoped in my youth that I will achieve a successful result in astronomical research but in this old age I am hopeless, but my views will attract the future researchers towards this branch of science which is incomplete and unable to solve the difference between measurement and spheres.

This indicates that Ibn e Rushd was well aware and well versed about the science of astronomy and its history. He was well read of Plato, Euduxus, callipus and had the knowledge of Pre-Hipparcus Astronomy. It is important to note that Albustaani and Ibn e Yunus supported Plato's views but Far Ghani Zarqali and Batrooji differed with Plato and had their own views. Ibn e Rushd developed his own version of stars movement and it is proved beyond any doubt that he was the real father of modern

astronomy.

### Philosophy

Ibn e Rushdas we know was a philosopher at par and worked tirelessly on philosophy of Aristotle and recognised him as the best among all Greek philosophers, his writing on philosophy may be divided in two types,

- 1- Commentary on Aristotle's books
- 2- Independent views & own books

Ibn e Rushd was a better commentator than Ibn e Sina and If he tried to establish the views of Aristotle as the great philosopher himself wished Ibn e Rushd presented his own views of intellect and impacted the Latin medieval period in a big way. He spent 30 years of his life writing commentaries on Aristotle books to save his politics, Ibn e Rushd did not follow the Aristotle blindly but as a genius he had complete command over his mind and imposed a condition to understand and said that Aristotle did not reached the complete truth and there are so many things that the mankind cannot understand without Divine help and here human beings need the guidance of wahi, therefore he clearly stated 'that Quran is the final solution to all problems of human society for all times to come.

Ibn e Rushd used to write commentary on a book but wrote many commentaries of a book as he felt that he had developed further understanding of subject, his all books of commentaries are not available to indicate the great work done by the philosopher.

### Own Books

Ibn e Rushd wrote 3 books on philosophy

- Faslul Maqal
- Kitabul Kashf
- Tahafatut Tahafatul

All these books have been translated to Latin and other languages the first book known as decisive treatise and exposition of the convergence of religious law and philosophy revolve around the god, messenger of god intelligence and the universe here he advocate complete faith in Quran and Quranic law. Kitabul Kashf is methodological book and discuss about god and life after death, Tahafatul Tahafat the book changed the trend of thinking about Islam as well as religion, the book is in response to the great reformer suFI & thinker Alghazali who was a great admirer and later a pillar of Ashaaira and their school of thought about Islam, it was said that Alghazali wrote his book Tahaful Falasifa and buried the philosophy in a way that he set a new trend and by mixing religion and philosophy and going against Alghazali and Ibn e Sina. He brought new examples to explain the being of God and his Quranic system but walking on tight rope he at some places from the established path of religion and came under stem criticism of Maalikijur is who forced the burning of his books and his forced expulsion to lucena, it is also a fact

that this book got him praise in west but Alghazali still reversed and regarded and his book is read in Islamic libraries whereas Ibn e Rushd is remembered for his work in the field of medicine rather than his philosophical contribution.

### Medicine

The contribution of Ibn e Rushd is of significant value in the field of medicine as it reveals the deep knowledge as he was a physician as well as surgeon. He authored many books on medicine some of them are still studied and referred. His biggest book is Kitabul Kulliyat which contain seven parts which are as under-

Tashreehul aza, this book is about human anatomy and contain the prevailing knowledge of his time

- Alsehat
- Almaraz
- Al Alamat
- Aladvia walaghzia
- Hifzul sehat
- Shifaul amraz

This book was written to counter Ibn e Sina's Al Qanoon along with his friend Ibn e Zohr's book Kitabul Mudawatwal Taiseer as grandfather of Ibn e Zohr had disliked Al Qanoon when it reached Andalus this book has been translated to Latin, Hebrew and other languages and its translated versions were published in the west, this book has been translated Urdu by CCRUM, MOH & FW, Govt of India, New Delhi.

Ibn Rushd wrote a commentary on Ibn e Sina's book Arjozah by the name of Sharh Arjoozah. This commentary revealed the poetic side of Ibn e Rushd. Maqala Fil Tiryah.

It is a book about Arsenics. Religion Ibn e Rushd was great scholar of Maalikifiqh and authored a book Bidayatul Mutjahid wal nihayatul Muqtasid. He also wrote a detailed commentary of Mustakhraya of Qurtubi titled Albayan wal Tasheel wal Sharh wal Taujeeh wwal talit fil masail al Mustakharaja.

### CONCLUSION

Ibn e Rushd had such a huge influence on his contemporary society culture medicine, philosophy and science that future held him in high steam and still regard him as an icon of philosophy and today's artist film makers poets and writers paying tributes till date and will continue to do so till the philosophy and religion are alive on the universe.

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