

PLAGIARISM IN THE WEST-CONTRIBUTIONS TO KNOWLEDGE THAT WERE ORIGINALLY BY MUSLIMS, LATER FALSELY ATTRIBUTED TO WESTERNS

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ABSTRACT

This paper attempts to look at brilliant contributions of Islam to science, art, and culture that have timeless and precious heritage, which should be historically preserved for future generations. Hence, it is widely known that the great achievements of Muslims scholars are rarely if not at all acknowledged in formal education. And today their contributions to Islamic sciences are not reckoned and obscured. This study will highlight the major contributions of the Muslims Scholars to the myriad of arrays such as in the field of applied and natural sciences, legal and political theories as well as economic and financial concepts. Lastly, it shows the dynamism of Islamic science and its magnitude towards Islamic heritage. This research explore outstanding contributions made by the Muslims' Scholars of the past that could be traceable to different ideologies that were claimed to have been originally formulated by the modern scholars in the modern age. Documents analysis were employed for the data collection in conducting this work study. The findings of the research serve as an appealing edge to the Muslims who have lost hope the heritage of Islamic Civilization in the modern age. This happened because Islam has been stigmatized with different unusual names such as terrorism and the host of others through the propaganda of the western media. The findings also show that the scholarship of Islam is very valuable to procure the possible solutions to the predicaments faced by the entire humanity in all life ramifications be it socio- economic, legal and political advancements and the host of others.

Key words: Muslim heritage, Islamic contribution to science, obscured, great achievements.

INTRODUCTION

There is no doubt that Muslim scholars have contributed enormously to Islamic science, but today their impact and achievement towards science have not been given the fitting recognition. There are many wide spread of negative stereotyping and media-generated misunderstanding of Islam and Muslims. But it is now the appropriate time to repair the damages caused by the media and western people towards Islamic science. For us as Muslims, it is widely portrayed that technology and development of science originated from Western culture.

However, an adequate knowledge of the contributions of Islam and Muslims to civilization helps to counteract the widely propagated contemporary disillusion image of Muslims in the West as being violent and barbaric rather than portray them in an intellectual per excellence. For better understanding the true identity of Islam all hands must be on deck to preserve the Muslim heritage and their gigantic contributions to civilization and contemporary global village. During the height of the Islamic period, from 700 to 1500 AC, the world had witnessed a major development in the arts and sciences. So, Muslim scholars inherited the knowledge of nearly all of the other hitherto major civilizations as ancient Egyptian, Babylonian, Greek, Persian, and Indian.

The only challenges faced by the Muslims is that most of the books related to sciences were written in Arabic and not many Muslims have the ability to read directly from the primary sources and worse still, not many of these works have been translated into English or others languages expect few of them. Retrospectively, the unprecedented efforts made by the previous Caliphs during the Abasid period and the and Muslim scientists in translating most of the works done by the Greek philosophers into Arabic and annotated their ideologies to suit the Islam worldviews. The said translation works did not continue after the time known as the Golden age of Islam and this time was subjected to known as the time of the decline of Islam due to the fact that the spirit of scientific works had declined.

Awkwardly those efforts need to be resurfaced and geared toward English version to elevate Muslim science. Another problem with Muslims is that they are not producing more books in science relatively suit the Islamic worldviews and this is the main reason why the program called Islamization or rather to say Integration or Islamic Epistemology is highly appreciated. This is to re-orient the mind of the Muslims towards the pristine of Islam while engaging themselves in scientific methodology. Many important scientific and philosophical treatises were thus preserved from extinction. It is very obvious, that not only did Muslim scholars learn and preserve the knowledge of antiquity, but they also made their own critical observations and original research, thus adding a vast treasure of new scientific knowledge in the field of philosophy, astronomy, history, mathematics, chemistry and medical sciences and host of others.

OBJECTIVES

This paper attempts to look at intense contributions of Islam to science, art, and culture that have timeless and precious heritage, which should be historically preserved for future generations.

To highlight the major contributions of the Muslims Scholars to the myriad of arrays such as in the field of applied and natural sciences, legal and political theories as well as economic and financial concepts
It shows the dynamism of Islamic science and its magnitude towards Islamic heritage.

METHODOLOGY

Document analysis was also employed in this study starting from early stage of the data collection methods, this study involves the use of the document instrument to achieve some of the desired objectives of this research. According to Scot, documents refer to the materials produced by an individual or group in a written form or text in the progression of their everyday practice. Scott, (1990). Similarly, Doherr, T. (2018) discourses that documents are ready made sources of data that be easily accessed by the potential and inventive researcher. It involves a wide range of written materials, digital, visual and physical material relevant to the intended study.

INTELLECTUALISM AND RESPONSIBILITY TO RESEARCH

As an Islamic researcher, it is our responsibility to do in depth research and publish this original work and disseminate as well as possible the great historical legacy of these giant Muslims scientist scholars of their time so that the world would not forget their major contributions to science. Unequivocally several authors have written and contributed greatly in the field of science. According to Abdul Hamid Abu Sulayman, Islam and Christianity, both religions of Abrahamic legacy, have made a great contribution to human civilization. At this point in time when our world is akin to a global village, it is very paramount that two largest ones is absolutely necessary to restore mankind to its senses. In order to tackle the problem of plagiarism of the west Muslim needs to put extra effort to publication and research. Dilnawaz A. Siddiqui, in one of his writing titled, 'Middle Eastern Origins Modern Sciences, this traces the roots of an explosion of knowledge which took place in the entire Muslim world from the late Umayyad era through the Abbasid era and into the fifteenth century. The another interesting area of Muslim contributions to science as mentions by Siddiqui, unprecedented phenomenon to the Divine injunctions contained in the Qur'an that Muslim men and women should study the books that is the Qur'an and the Universe.

Another misconception about Islamic science is that Muslims are less productive in the fields sciences and its development. The word plagiarism comes from the west to label Muslim as nonproductive people. But as a matter of fact Muslims are the true founders and producers of various sciences and the western contributions to sciences is very little vis a vis Muslim. Muslim scholars not only gave new life to these works but also make their own observations and original research, adding to the vast legacy of new scientific knowledge in the fields of philosophy, astronomy, history, mathematics, chemistry, and the medical sciences. The Muslim scientists show immense contributions to development of science in the Muslim World.

MAJOR CONTRIBUTION OF SOME NOTABLE MUSLIM THINKERS

ABU NASR MOHAMMAD IBN ALFARABI

Alfarabi (870 – 950) is worth to be recognized as one of the first great Muslim thinker who first introduced political philosophy into Islamic culture. He wrote on Aristotle's work on ethics, physics and metaphysics. He is still considers being one of the first philosophers who transmit Aristotle's logic to the Islamic world. His commentary on Plato's law as well as prepared summaries of both Aristotle's and Plato's political thought. He has written more than one-hundred books on the scientific, musical, religious, and philosophical topics during his lifetime (Nicoletis, M. et, al. 1997). He is one of the first philosophers who believe that religious interests should not be allowed to cloud argumentation. However, this does not mean that he was disloyal to Islam, but he promoted the life of philosophy as the highest intellectual calling (Inglis, 2005). One of his most famous work is The Ideal City (*al-Madina al-Fadila*) where he explained an ideal state as in Plato's The Republic.

AVICIENA: THE GREAT PHILOSOPHER AND THE LAWGIVER

Abu Ali Al-Husayn ibn Abdullah ibn Sina (Avicenna) is one of the important philosophers of the golden age of Islamic tradition. He is also known as "al-Sheikh al-Rais" a title that was given to him by his students. In the west he is also known as the 'prince of physicians' for his famous medical book "al-Qanun" He was one of the main interpreters of Aristotle work. The major contributions of Avicenna were to make a copy for Aristotle's work into an insightful for future generations in both Islamic and Western societies and we find that his books became a part and parcel of the curriculum at the European universities. (Delue, 2002).

AVERROES: THE IMPORTANT OF DEMOCRACY

Abu Walid Muhammad Ibn Ahmad Ibn Rushd (1126-1198) establishes a dialogue between the West and Islamic culture, he was one of the key and prominent figures in the development of the enlightenment of the seventeenth and eighteenth centuries, (Wahba, 1996) that he produces an important master piece commentaries on Aristotle and on Plato's Republic (Delue, 2002).

There were argumentations between the different thoughts in the Greek culture structure of nature and how to construct a good society.

ISLAMIC RELIGIOUS LEADERS

Within the Islamic medieval world, philosophy did face difficulties surviving by religious leaders in the Muslim world, because Philosophy with its origins in Greek culture often was viewed as a foreign intrusion into Islamic societies and also many Islamic religious leaders thought that Islamic approaches to discovering truth should be followed on all occasions. Also Islamic religious leaders were viewed that the Islamic sources could best provide an understanding of the structure of nature as well as how to construct a good society based on interpretations of Islamic law in local circumstances. On other hand, the Islamic religious leaders were viewed that the Qur'an, as well as the sayings of the Prophet Muhammad (peace be upon him) and his companions, gave clear answers to vexing questions, such as how people should live, how the world was created, what sort of state should be constructed, which types of behavior are valid and which wicked.

So many Islamic leaders thought that philosophy was unnecessary and the Islamic philosophers were dangerous to religious faith such as Averroes. We find that Averroes in his article 'Incoherence of the Incoherence' was trying to respond to the attacks made by Al-Ghazali, a Muslim leader who criticized Greek philosophical rationalism and defended spirituality as the primary source of truth. (Wahba, 1996). Avicenna philosophical works were one of the main targets of al – Ghazali's attack on philosophical influences in Islam. The classical Greek philosophies were viewed that the structure of nature and the way to achieve a good society were approached from the perspective of reason and they believed that religious arguments had little place.

ISLAMIC PHILOSOPHERS

They disagreed the Islamic religious leaders who thought that philosophy was unnecessary and they support their arguments they invoked the name of Aristotle, that he evoke truth. But the Islamic religious leaders believed that if Aristotle, a non – Muslim could evoke truth without Islam, what then would be the value of Islam. Despite these complaints from Islamic religious leaders, Greek philosophy had a strong place in Islamic Societies and we have to know that study of Greek contributions in Science and Philosophy were brought into Islamic Society through the monetary support of several Islamic political authorities.

THE RELATIONSHIP BETWEEN REASON AND RELIGION FROM MUSLIM PERCPECTIVES

The Ideal City begins with a section on metaphysics, in which Alfarabi explains his concepts of philosophy and religion he thought that religion is an imitation of philosophy and religion and philosophy both seek to know answers to similar questions. (Delue, 2002), that both aim at the same goal (Inglis, 2005). He also believes that while religion uses stories and images to arrive at truth, philosophy uses demonstrative reasoning. As a result, both aimed at reaching the same goal and achieve the happy life. His views that religion as the imitation of philosophy, because philosophers have direct intellectual access to truth through rational argumentation, but not every philosopher able to do this, only those with the right skill for constructing concrete stories to imitate philosophical points.

Therefore, philosophers are needed who are also religious leaders in order to assemble the image needed to persuade uneducated. First philosophers come to understand the good life and then those with sufficient skill construct stories for the uneducated. Therefore, a good society requires individuals who are able to do both. At point in time such a society is more likely when it is led by an educated prince skilled in each of these areas as well as in politics. Painstakingly, such a philosophy would have a certain appeal to political leaders interested in social harmony (Inglis, 2005).

According to Avicenna's view, reason and reality were central in the philosophy. That in his major books he sought to accommodate the truth made available through reason with the word view that is central to Islamic religious thought. To this end he began with the view that elements constituting life need to be explained in terms of cause and effect relationship. He was believed that through reason it is possible for any individual to progress through different levels of understanding and at the end reach the truth, for instance his view that the cosmos as a unified whole governed by the Allah, who is the first cause, so the effect is that there are unified system and this unified system include human society.

For Averroes, he rejects the Islamic authorities approach which exhorted people to accept literal teachings or the exact meaning of the words of religious texts and he held the view that the philosopher could view the Qur'an in the light of reason and makes his interpretations (Delue, 2002). He believes that even though philosophy and religion teach the same truth, because reason is fallible, religion, which comes from an infallible Allah, must be allowed to set the limits as to what constitutes the acceptable topics for philosophical inquiry. In regard to this, Averroes says: "*Not all humans can perform the task of reasoning due to the differences in their abilities*". Lerner, R. (Ed.). (2005) Averroes argues that there is a unity of truth, though there are several modes of access to it, rhetoric, which was available to ordinary people by means of teachers, dialectics, which involves arguments in defense of revelation and Scripture, and demonstration, which involved the rational inference of conclusions from indubitable premises (Wahba, 1996). According to him through demonstration philosophy provides us with scientific truths about the world. He believed that there are two bases for reconciling relationship between faith and reason. First, Philosophy, through the use of reason, seeks to know the purposes of life and to attain this goal it is necessary to have understanding of the intentions of the world's creator, or Allah. Religion seeks the same information, not through reason, but through direct knowledge from Allah. Second, both religion and philosophy in focusing on the same questions also seek to know in light of the knowledge pertaining to Allah's intention in creating the world, how Allah expects people to conduct their lives. So both religion and philosophy can be reconciled on the basis that each seeks knowledge of the good life. (DeLue, S. & Dale, T. 2016).

What is the West's Real Cultural Identity?

According to Rashed, R. (2019). "By retracing the path of rational activity followed by Arab scholars seeking to answer questions of a scientific order, we can show how the assimilation of the Hellenistic tradition, based on new interests, allowed a reorientation of scientific knowledge within new perspectives that would be taken up again and deepened during the European Renaissance." The knowledge that formed the basis for the Western Renaissance came from several sources: first from Rome. "The respect that the Romans showed the Greeks is striking", Thus, Rome played a crucial role in keeping Greek ideas alive, a role that the learned men of the Renaissance greatly appreciated a full millennium after the definitive fall of Western Roman Empire.

Theodorides, laments that the Byzantine scholars persevered countless Greek and Eastern works which were systematically copied, commented upon, annotated, translated, even illustrated. For clarity about what is plagiarism as western promote it. They tend to believe that from the Arab-Muslim world through the intermediary of Spain and Italy. Gabriele Crespi, in his conclusion to Muslim Europe, frames the matter of the Arab intellectual contribution to the West: "This is a great testimony" In this work of transition and creation of a new culture, Muslim Spain played a leading role in the intellectual history of Medieval Europe. (Crespi, G., & Gabrieli, F. 1992).

Moreover, the gigantic contribution of the crusades to the introduction of the science, philosophy, and the wisdom of the ancient world has been overemphasized. "Islam's influence on the formation of Medieval Western culture was therefore decisive. There is a great discrepancy about the lack of proper appreciation of the true importance of the Islamic contribution to Western culture is one of the conscious or unconscious causes for the frustration felt by many Muslims in regard to the West.

Development of Physical Science and Muslim

It is very obvious that the Muslim scientists and astronomers were well aware of the universal validity of science more earlier than the advent of Western science in the Seventeenth century as stated by the thirteenth century scientist, Muayyad al-Din al Urdi: states that 'intellectuals are in agreement and minds are in accord as to the excellence of science and the worthiness of scientists. Though science many great things were discovered happiness is obtained and ranks are elevated. There was a great development of science and technology during the medieval period, under the tutelage of Islam. (Ilyas, M. 1996).

What make Science Degeneration and Regeneration in the Islamic World?

Today's scientific and technological revolution, when viewed through the perspective of Muslim countries, they still depend on the West for their technological breakthrough. According to a noted historian, Wells, H. Postgate, R., & Wells, G. (1971). enlists the following perspective: "For some generations before Prophet Muhammad (peace be upon him)" the Arab mind had been as it were, smoldering; it had been producing poetry and much religious discussion under the stimulus of the national and racial successes, it blazed out with a brilliance second only to that of the Greeks during their best period. Therefore, it also revived the human pursuit of science. If the Greek was the father, then the Arab should be foster of the scientific method. Moreover, through the Arabs it was, and not by any means the Latin route, that the modern world received the gift of power and light.

More Ado about something not about nothing as perceived by West

Muslim scholars have been highly praised for the great contributions to science. George Sarton, pay a greater tribute to the Muslim scientists as we may quote: "the intellectual relaxation which characterized the second half of the seventh century and the first half of the eighth, at least as far as Europe and near East were concerned was followed by a period of renewed activity. There is doubt that the ninth century was essentially a Muslim century the Muslim scientists break through were overwhelmingly superior. They were the real bearers of civilization in those days' Sarton, G. (1962). Philip Hitti writes,

During all the first part of the middle Ages, no other people made as important contributions to human progress, as did the Arabs. From ninth to twelfth century, there were more philosophical, medical, historical, astronomical, and geographic works written in Arabic than in any other language of the world. (Hitti, P. K. 1996).

There is a question of why Islamic science is declining?

The question as to why the intellectual blaze reflected in the domain of science that went on from the eight to twelve centuries suddenly shrink, and within a very short period finally extinguished, is indeed an intriguing question of many Muslims today. Ali, M. (1999). Evidently there has been a great deal of research and technology throughout the Muslim world which for a major part of developing world.

As a major breakthrough, in many Muslims, new centers and foundations for the advancement of research and development (R&D) of (S&T) have been established. Another interesting study about Lodhi, he has shown that Muslim world is making but little progress compared to the rest of the world. For example, explains ails of Muslim physicists, who's their major scientific output is better or at least the same as that of an average physicist in the world, contained less than forty names and almost most these scholars have been doing a great work in places other than their homelands which could be categorized under developing countries.

The Muslim scientific efforts were not confined to a few individuals. Rather, it represented the outcome of an organized and sustained activity. A selection of Qur'anic verses and Prophetic traditions show the significance of acquisition of knowledge in general and of inquiring of science in particular. The Qur'an stated thus: "Are those equal, those who know and those who do not know? It is those who are endowed with understanding that receive admonition". Therefore in the prophet tradition, the prophet had said: "the ink of the scholar is more sacred than the blood of the martyr."

Another issues are the area of motivation, the effort was continuously, relying on scientific "methodology" with elements of open mindedness, humility, and recognition of limitations" and others. For instance, al-khawarizmi (d. 850 AD) whose al-Jabr wa al -Muqabbilla laid the foundation of modern algebra; al-battani(d. 928 A.D) who measured the solar year as being only 24 seconds longer than the currently accepted value; al-khazini (d. 971 A.D) whose Book of the Balance of Wisdom first introduced the centre of gravity; Ibn Sina (d. 1037 A.D) whose al -Qannun fi al tibb was the standard medical text in Europe for some 800 years; and Jabir ibn Hayyan (d. 815 A.D) who introduced scientific method into chemistry.

MUSLIM SCIENTISTS DESERVE A KUDOS

Most of the Muslim scientists who considered their work to be acts of worship; is the great Andalusian scholar Abu Umar Yusuf al-Qutubi (d. 1071 A.D) whose book Comprehensive Account of the Enlightenment and Virtue of Science and of the Prerequisite of Telling its Truths and of Carrying its Mission, has no contemporary parallel. Also the same motives led to the establishment of Al-Azhar University (c. 800 A.D) the first University in the world; and celebrated House of wisdom or the Academy (c. 815 A.D) in Baghdad. Generally speaking, there is nothing in the teachings of Islam that militates against learning, against innovation, against science. Ibn al-Haitham, concluded his monumental work, Optics (the foundation stone on which Isaac Newton built his theories), with the words that; "While all he knows about the subject is in his book. Only Allah knows best" (Saud, M. 1990).

CONCLUSION

In a nutshell, Muslim contributions to technology cannot be overemphasized and were equally superb. Muslims established paper factories in Samarqand and later in Baghdad and Syria. During the eighth and ninth centuries, there are tremendous changes in the entire Muslim world. These mills were built all over the Muslim world from Spain to Iran. Evidently, the first paper factory was built in Europe as late as the late thirteenth century. It is widely known that there was nothing called book. Therefore, there was a sudden replacement of parchment and papyrus with paper this had a profound effect on the spread and democratization of education, for it became possible to write books and to preserve and distribute knowledge easy and quite. Syria also established glass making factories, producing glass ware and pottery of high quality. This idea and technique of glass manufacturing was later transferred to Venice in the twelfth century. At the same time Muslims made advances in the fabric, silk, cotton, and leather industries. They worked with all kinds of metal, for example, gold, silver, bronze, iron, and steel. Muslims have been practicing their agricultural system by making use of fertilizers to maximize their food production. The advanced technology was later transferred from Spain to Italy and Northern Europe.

The researchers conclude by highlights some major contributions of Muslim to science. Unfortunately, these contributions gradually declined, and came to halt due to some salient factors such as rapid loss of political power and lacked of inspiration for education and technological achievement. Moreover, when southern Spain was conquered by Ferdinand in 1490, hundreds of thousands of Arabic volumes of scientific discourses were burned. It was later declared that no one should be in his/her possession any book written in Arabic by Muslim scholars except those which had been translated into Latin, another major set back by Mongul armies whereby they burned some valuable books written by Muslim scholars in Baghdad, and finally in the twelfth and thirteenth centuries, the crusaders destroyed many scientific works in Syria.

Now the term plagiarism comes in when many non -Muslims translated the original works of Muslim scholars and Latinized the Muslim names. In subsequent years, many Western scholars failed to realize that Muslim scholars had done the original work on which current scientific progress has been made. Major scientific works of Muslims were translated from Arabic to Latin, and Christian in Europe learned medicine, chemistry physics, mathematics and philosophy from the book written by Muslim scholars. Above all, many European students were graduated from the famous Muslim universities of Cordoba, Toledo, Baghdad, and Damascus and returned to Europe to establish and work in newer universities. The major reason for the decline in scientific achievement in the Muslim world was the lackadaisical attitude and nonchalant attitude in scientific research.

Today Muslims are seriously underrepresented in science. Less than one percent of the world's scientists are Muslims, whereas 25 percent of the world populations are Muslims. We must bear it in mind that the progress in science that we are seeing today is like a building to which all nations-both Muslim and non-Muslim, have made their contributions. However, this paper would mobilize and orientate those who perceived the enormous work done by Muslim scholars as copy paste of West. It is sine qua non to support the youth by giving them all necessary incentive to be able to preserve Islamic heritage and work in the paradigm of continuum scientific discovery.

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