



The Concept of Science in Islamic Civilization the Case Psychology and Behavior Sciences

Mohammadreza Shahidipak*

Department of Arts and Humanity, Islamic Azad University Central Tehran Branch, Iran

*Corresponding author: Mohammadreza Shahidipak, Department of Arts and Humanity, Islamic Azad University Central Tehran Branch, Iran

Received: 📅 June 04, 2020

Published: 📅 June 12, 2020

Abstract

Islamic civilization formed in context of behavioral changing and explaining human behavior in many medieval teachings led to emergence of behavioral science and psychology. Present study proved scientific approach of Islamic civilization to human behavioral research that it has illustrated concept of science in Islamic civilization. The capital of this change in behavior of nations is emergence of human phenomena called Prophet's everyday life. Writing daily life has been common issue of world civilizations since ancient times. This religious phenomenon of Prophetic usage effected on attitude, hygiene which explained in various schools of religious psychology and social psychology, including Gestalt school. The writing of life style of Prophet led to establishment science in Islamic civilization entitled Knowledge of everyday life of Prophet because general phenomenon of character of Mohammad's daily life is like a symphony that has organized behavior of Islamic societies for centuries. The subject of this science is perfect human behavior, which is intuitively understandable to human societies.

And it can be considered starting point of knowledge of Islamic behaviorism in Middle Ages. Because this generality exists alongside any partial behavior of Prophet. Within framework of Aristotle's book on the soul Philosophers produced theoretical foundations of Islamic psychology and behaviorism. Alfarabi, Avicenna on soul and its belonging to body and neuroscience of these communications and his research on human sensory perceptions and physical connection of soul and essential place of prophesy in its completion. Islamic behavioral sciences refer to initiatives of Islamic societies.

Keywords: Psychology; Avicenna; Alfarabi; Lifestyle; Soul; Prophetic usage

Historical and Theoretical Introduction

The concept of science in civilization from Greek civilization to Islamic civilization Inductive study of the teachings is Aristotle's initiative in the history of science. The way of thinking in Islamic civilization has been formed with a tendency towards Aristotle. The concept of science in Islamic civilization is the same as the concept of science in Greek civilization. It is on this basis that Aristotle was called the first human teacher in the history of science in ancient times due to his special tendency in the inductive division of sciences and knowledge. And Aristotelian philosophy has remained an active force in the method and concept of science to this day. Alfarabi was named the second teacher of science for sharing Aristotle's method. His classification of sciences is based on Aristotle's Book of Soul, which is first classic book on human

behavior and it is theoretical basis of behavioral science in history of science.

Psychology and behavioral sciences in Islamic civilization

Behavioral Sciences, which deals with the nature of human individual and social behavior, began with Aristotle's book of soul and Plato's teachings about the soul and individual and social behavior of the citizen in the city. The classical form of defining the science of behavior and its place in the history of science is the product of Islamic civilization and was presented by Farabi's second teacher [1-5]. By combining Aristotle's and Plato's views on the soul, he has divided science into five categories. and fifth branch is science of behavior, which Farabi referred to as civil science. Explaining this branch of science, Farabi has spoken about the word

soul, behavior, personality, society, the nature of behavior, and the end and purpose of behavior. In beginning of Islamic civilization, Razes and Avicenna wrote book in psychology with title spiritual medicine and Psychosomatics.

Following perfect man in Islam and Christianity in medieval

The most Common denominator of Islam and Christianity in medieval is the need to follow perfect man to achieve happiness. At the beginning of the Middle Ages, St. Augustine wrote a book on the city of God in the context of Plato's philosophy of soul, criticizing the individual and social behavior of Roman societies towards the behavior of the perfect man. In middle of medieval, Farabi examined perfect and imperfect behavior of man and society. And in late Middle Ages, Averroes criticized the individual and civil behavior of man in the context of Aristotle's philosophy. He explained science of Islamic behavior on the basis of Aristotelian rationalism. At the same time, Emperor of Germany Frederick II called on Christian, Islamic, and Jewish scholars in the Mediterranean to test the nature of the human soul on the basis of Ibn Sina's knowledge of the soul, and to ask scientists about the nature of the human soul. What is the reason for this emperor's scientific actions, which was his apparent behavior in clothing and food and many other customs in accordance with the culture and behavior of Muslims and had several Islamic teachers and counselors, about soul -knowledge?

Anthropology, ethnology in Islamic civilization, behavior people of capitals

One of the most important branches of behavioral science is anthropology, which has been left and produced in classical texts of the Middle Ages. An anthropological leader in the Middle Ages, he traveled to India to learn about behavior and anthropology. According to historians, science is a pioneer in behaviorism of Indian people (Sarton, In medieval literature and history there are texts that are the written legacy of Islamic civilization on the behaviors of individuals and nations. At the forefront is the travelogue of Shiite scholar [6]. He traveled to India in the tenth century to report on the behavior of the India people, An external book on the behavior of the Indian people in 1910 was translated into English by Zakhao with title: Albiruni's India and Al-Biruni's encyclopedic work on India [7-10]. Several Islamic travelogues have described the behavior of European peoples and societies in the Middle Ages .as Reporting and Ibn Khaldun, whom European orientalis have called him Montesquieu the Arab. he is the founder of the science of historical sociology. he has examined the social-political behavior of heads of state and communities. His study is a kind of social psychology and is based on understanding human emotions .he has considered the kind of human feeling that can be studied simultaneously in the sciences of behavior, political science, ethics, and history as the driving force behind individual behaviors and community behaviors. he has written articles on sciences of

soul and Islamic psychology, his theories on social dilemma and human behavioral education have been compared to those of contemporary psychologists, He has explored human thought and learned from the empirical reason for acquiring knowledge. his views of man are similar to Martin E. P. "Marty" Seligman in Positive Psychology.

Historical value and content accuracy of teachings known as Islamic medicine

Titles as Islamic medicine, health, psychology, means set of teachings that Islamic societies have prepared and attributed to some of the great men of Islam. Including Imam Sadegh's medicine, Imam Reza's medicine, the Prophet's medicine, this attribution may be correct and may be rejected by experts in Islamic history and civilization, This issue is very similar in Islamic civilization and has been disputed for several centuries, and in the history of science and civilization of Christian and Jewish communities, the situation is similar. Is it possible to say that Islamic mathematics and medicine and psychology is opposite to Christian, Jewish and Jewish mathematics? Or that there is only mathematics in Islamic, Christian, Jewish, and Iranian societies.

In the present article, Islamic Health and Islamic Psychology refers to the collection of traditions and teachings and psychology courses that Islamic societies and Muslim people have researched, and the collection of innovative and physical services of Islamic societies to the history of health and behaviors sciences and psychology . And using title of Islamic behavior science and Islamic Psychology is a virtual application. As Ibn Khaldun, an expert on Islamic civilization in ninth century of AH and fourteenth century of AD, has denied existence of Islamic medicine in a critical statement. He said the prophet has no mission as health and medical orders but His mission has been to communicate jurisprudence, sharia, and the laws of religion. Therefore, reader of these studies and similar cases should always realize that he is researching in the context of historical knowledge.

Materials and Methods, Heritage Of Islamic Dating Material in Medieval

It was mentioned in introduction there is great legacy of Oriental and Western writings on behavior and character and lifestyle of Muhammad and his psychological saying , which are in Arabic, Persian, Latin, English , French , Indian , Chinese, and there are big flow of knowledge of Muhammad has become one of sources of science in world and Christian West begun extensive studies of knowledge of Muhammad five hundred years ago in eleventh century of Spain from Toledo but in eighteenth and nineteenth centuries it culminated [11], Italian prince wrote a book in forty volumes that examines evidence for forty years of Prophet's behavior, The Biography of Muhammad: the Issue of the Sources, It is noteworthy that these historical materials related to Muhammad's lifestyle came at the time were compiled that until the

fourth century AH, the world witnessed a great urban movement based on the Prophet's behavior in the urban development of Medina. Medina is the birthplace of the most civilized people in the Islamic world who have the behavior of an Islamic human being against the behavior of an ignorant human being. And the Prophet rejected ignorant behavior and replaced it with Islamic behavior [12-16].

Result, analyzing prophet's behavior, observation in Mohammad style life

Behavioral science and psychology in Islamic philosophy One of the sciences that emerged in Islamic civilization is the science of psychology that scientifically examines the behavior, actions, and reactions of the human soul. The volume of Islamic teachings about the human soul and its behavior is modest that the Islamic civilization then became the most productive. In Psychology and Ethics and Human Behavior that heretofore have been seen in the world. In this civilization it had been created unique results such as Avicenna an unparalleled man who co-founded the topic of sensory perception, which is a common theme of the behavioral sciences and cognitive sciences. In an empirical experiment, he proved the human soul, and several centuries after that, German Emperor Frederick II posed questions to his contemporary philosophers and sought to replicate and execute Avicenna's experiment on the soul in Sicily. al-Farabi who first examined the behavior of human societies. He separated individual behavior from social behavior and divided the types of behaviors into virtual cities and non-virtual societies. He is indeed a philosopher of societal behavior; he divided societies on the basis of human behavior to Ignorant cities and misguided communities.

One of the behaviors of misguided and ignorant societies is the struggle for survival over water, food, housing, clothing, and material necessities. Farabi has returned the root of society's behavior to the innate, inherent of human being. This theory on the behavior of societies was repeated by seven centuries later [17]. He has identified the material cause of the struggle for survival with the inherent selfishness of man [18], the historical induction into the minds of philosophers before Farabi and after Hobbes and philosophers between the two, the analysis and explanation of the behavior of societies depends on a psychological theory of human nature, and the behavior of societies is subject to the self and psyche of human individuals. Societal behavior is a function of one's self and psyche [19].

Monopoly of writing daily life to Muhammad, prophet of Islam by orientalis

The possibility of historiography of Muhammad's complete lifestyle is a fact in field of orientalism and many orientalist have concluded that it is only possible to trace the Prophet's daily lifestyle because only his body and grave are known, and there is a rich legacy of teachings on his behavior, interests, and tastes about

food, clothing, socializing etc. There studied in his book behavior of Arab in two societies with two different life styles. "Muhammad in Mecca, Muhammad in Medina" examined Muhammad's influence on behavior of two different societies and his change in behavior and attitudes has determined them. After Qur'an, which describes behavior man's first book that wrote was book of Prophet's behavior. The Prophet's behavior writing is still prevalent among Islamic and non-Islamic scholars as in her book, those are in his book *La vie in his book Muhammad, His Life Based on the Earliest Sources*, and Watt in *Mohammad in Mecca and Medina*, F. E. Peters, in his book *The Quest for Historical Muhammad*, at the top of the teachings of Mohammad is a behavioral doctrine that is the main reason for his being a prophet.

The tradition of writing the Prophet's behavior in Islamic civilization

In medieval literature and history there are texts that are the written legacy of Islamic civilization on the behaviors of individuals and nations. At the forefront is the travelogue of Shiite scholar. He traveled to India in the tenth century to report on the behavior of the India people. Several Islamic travelogues have described the behavior of European peoples and societies in the Middle Ages. As reporting of They talked about the difference between the morals and the behavior of the people of the capital and the behavior of the people of the cities (Ibn Jubayr, Ibn Battuta and Ibn Khaldun, whom European orientalis have called him Montesquieu the Arab. He is the founder of the science of historical sociology.

He has examined the social-political behavior of heads of state and communities. His study is a kind of social psychology and is based on understanding human emotions. He has considered the kind of human feeling that can be studied simultaneously in the sciences of behavior, political science, ethics, and history as the driving force behind individual behaviors and community behaviors. He has written articles on sciences of soul and Islamic psychology, his theories on social dilemma and human behavioral education have been compared to those of contemporary psychologists. He has explored human thought and learned from the empirical reason for acquiring knowledge. His views of man are similar to Martin E. P. "Marty" Seligman in *Positive Psychology*.

Hygiene from prophet to averroes

There are in history of Islamic civilization in medieval The Prophet's teachings on mental health and body and social behaviors culminated in five centuries by Ibn Rushd in his book in medicine "general in medicine", (*al-Koliyaat fi tab*) "that is final version of Islamic medicine in medieval and and it was Ibn Rushd's medical encyclopedia of medicine that studied in Europe until nineteenth century in Europe, which was called Colgate (Hunkke,...). It is dedicated to the evolution of the teachings of the Prophet. More than a hundred treatises on health and hygiene were written from the time of the Prophet to Ibn Rushd. These works begun with

work of Prophet's close successors such as who compiled in his book Islamic health education in the framework of the science of nutrition and medicine [20-24].

Divisions and Types of Hygiene in Prophet's Hygiene and Health

The Prophet's medical heritage shows that he drew the right pattern for a social and individual hygiene and person's health behavior. The focus of his teachings is cleanliness and hygiene. In his teachings, he has introduced faith as a direct and dependent function of health and cleanliness. The Prophet's instructions and rites in hygiene have been researched a lot so far. Among them is the book *The First University and the Last Prophet* in various issue of hygiene, behavior sciences, psychology in Islamic texts of medieval in forty volumes in the twentieth century, [11,25,26] The Prophet's instructions for the protection of the body and the soul were collected after that, and so far it has been the main subject of research, and some, such as Ibn Khaldun, have looked at it critically and has discussed whether Prophet is obliged and present Shari'a and religion or whether he has issued health orders medical heritage left by the Prophet includes to heritage of body, soul, society, animals, trees, waters, clothes.

Some of these commands are as follows

- a. Mental health: that the Prophet has many instructions about choosing the right color for belt shoes and all kinds of clothing.
- b. Hygiene of the body.
- c. The Prophet's instructions on skin hygiene by choosing the right types of cotton yarn and the quality of clothing in terms of volume and materials.
- d. Prophet's instructions about dairy products.
- e. 4-The Prophet's instructions regarding food - in some cases, for example, he has mentioned sheep members for better quality nutrition.
- f. 6- The Prophet's advice on the quality of drinking and eating etiquette.
- g. 7- Prophet's instructions on walking etiquette
- h. 8- Prophet's instructions about the properties of fruits
- i. 9- Prophet's instructions on speaking etiquette.
- j. 10- Prophet's instructions on marriage.
- k. 11-The instructions of the Prophet during the occurrence of diseases and epidemics such as cholera and plague

Discussion in Aristotelian Roots of Islamic Civilization in Behavioral Sciences

Islamic Paradigm of Aristotle's Book on the Soul Aristotle is Funder of psychology by his book on the soul and many scholars

introduced this book as a book on psychology but this book reached Europe through Arabic literature and Islamic and Iranian teachings, and it is an Islamic paradigm. Therefore the most important aspect of this research paper is originality of psychology in Islam civilization [27-30]. Because in appearance, main capital of Islamic civilization in production of Islamic psychology is Aristotle's book on soul but in historical reality, Aristotle's book on the soul has been critiqued and analyzed by Muslim scholars for about seven centuries, and new scientific perspectives on soul have been presented. After Aristotle's book on soul, writing essays in soul based this book is one of the initiatives and achievements of behavioral sciences in Islamic civilization. Aristotle's *Treatise on the Soul* was translated into Arabic in second half of the eighth century A D, A later Arabic translation of Aristotle book on soul into Arabic by Ishaq ibn made a translation into Arabic from Syriac. The Arabic versions show a complicated history of mutual influence. Avicenna and al-Farabi wrote independent writings on nature of human soul, study of soul in works of, then Ibn Rushd analyze process of soul and natural and perfect behavior of man in relation to behavior of perfect man. The Aristotelian paradigm of the soul is an Islamic paradigm that was formed by Muslims, led by Ibn Sina in the Middle Ages, and entered the field of Christian philosophy and Christian theology through Islamic theology. Encouragement of Frederick II the study of Islamic sciences including Aristotelian psychology, had been developed. This is one of obvious issues in the history of philosophy and humanity and literature of medieval [30-34].

Perfect man behavior, capital of psychology, attitude, behavior, emotion

Jesus and Muhammad are perfect man in systematic theology of Christian and Islam in medieval. Common denominator of self-study analyzed, explained, and accepted and understandable in psychology school of Gestalt and within framework of intuitive theories about social behavior. Our intuitive efforts to make scientific arguments about everyday life are fruitful, if intuitive understanding of behavior was validated by humans, and if intuitive theories about human behavior were not valid, our social interactions would be severely impaired.

Conclusion

The Prophet's tradition is capital of human and social attitudes, and social psychologists consider attitude to be the symbol of three components: cognitive, emotional, and behavioral function. Attitudes help us to understand our surroundings and to express our values through function (and the function of self-defense. No one has ever been able to find a better alternative to Muhammad's lifestyle to determine human behavior, and all efforts have been in vain because one of essential purposes of Prophet's behaviors and traditions is to provide a solid foundation for good human behavior. For centuries, some philosophers have tried, like, to find new ethics based on biology and other sciences.

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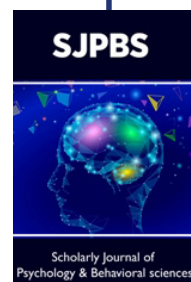
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DOI: [10.32474/SJPBS.2020.04.000182](https://doi.org/10.32474/SJPBS.2020.04.000182)



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