

Islamic Services of Mutazilites:

By

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Abstract:

MUTAZILISM as a school of Islamic thought was very important rational movement of the time. The school was started at the close of Omayyad dynasty and flourished even reached to its peak during the Abbasid dynasty the reign of Haroon and Mamoon Rashid. Their services to Islam are many in numbers. the first and for most service rendered by them, was to defend Islamic injunction from the foreign attacks of Greek philosophers,atheists,Christians and the jews and Secondly they also had to free the minds of the Muslims from superstition and unwanted innovation, myths and traditions which had nothing to do with the real spirit of Islam. Mutazilites have the credit that, so long ago and early period of Islam, had they perceived the rational sprite of Al Quran. Declaring and owning Islamic rationalism as their criterion, they based everything on human reason, in the consequences they invented the Science of Reason(ilm-e-kallam)which was basically meant to defend Islam logically and rationally and this science of reasoning helped much both to understand and defend Islam. Mutazilites served Islam greatly by formulating some standard and rational principles of approaching the Quran and Hadith. They had worked on several disciplines of Islamic studies e.g. grammar,jurisprudence,logic. The emergence of mutazilites created an atmosphere of open criticism, reasonable argumentation and developed faculty in the intelligent Muslim of the time to bear and for bear the criticism. In the consequences creativity was promoted. a new plus rational approach was appreciated and many Muslims thinkers of the first rate were produced in every branch of knowledge both worldly and religiously. A new chapter in the Islamic history was indeed opened at the hands of early mutazilites,which is still worthy of consideration and relevaty in 21century too.

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Introduction:

Islamic Services of Mutazilism as a philosophical school of thought are many the early Mutazilites rationalized the basic concepts of Islam. They interpreted the injunctions of Quran logically in the consequences, people in great number, not only accepted the truth of Islam but also devoted themselves whole-heartedly to cause of Islam.

Mutazilites approach was, in fact, philosophical in its nature. Their rational argumentation revolutionized the minds of the followers of the religion of Islam to prove the truth of Islam and to justify the existence of the use of reason within Islam. They had to do much just to teach and spot light on the real essence of the religion and secure the spirit of Islam.

“so during their most thriving time, during the “House off Wisdom; the Mutazila were part of an even larger movement, the beginning of the Islamic philosophic and scientific movement, which they carried forward, in spite of much theological opposition over centuries proceeding, to later on became a great pride for the whole Islamic Civilization, even influential to the European renaissance and enlightenment the pursuit of free thought, , speculation and science required a supportive Islamic theological context, which the Mutazila provided with their own open-Inquiry into divine truth and ethical understanding, combined with their use of reasoning, along with their outspoken conclusion that each individual man is endowed by God with an inherent intelligence both to discover and discern the truth of this world. Thus, the Mutazila were the influential theology behind the very spirit and origin of “Islamic Science or Islamic Renaissance (Mathew Martin-p-14).

Keeping the importance of science and philosophy in view, the Mutazilites served Islam greatly by not only encouraging the study of sciences rationally but also started themselves the use of reason dictated by Quran, thus they paved the road for the latter philosophers. Al-Kindi a great Arab philosopher was Mutazilite, he got approach to every concept quite in line with the Mutazilite principles. Al-Masoodi, a great historian, the Herodotus of Islam, served also greatly by writing on history based on reason. A world of great scholars both of the West and East were impressed by the rationalism of Mutazilites and these scholars from various walk of life contributed to the cause of Islam. Within their capacities they, indeed reserved a distinction in the domain of Science, theology and philosophy. Tracing back the initial cause of their motivation and guidance we might print out Mutazilites as for runners and a kind of precedence as well. Such was the services rendered by Islamic rationalist

mutazilites to Islam and in the outcome so many great personalities of Islam were produced.

A great example of this was the polymath genius of Jabir ibn Hayyan (722-804), scholar and new scientist, who was able to pursue his passion for inquiry and scientific speculations due to the Abbasid- Mu'tazila Revolution (Mathew, Martin)

Most of the Muslim scientist or philosophers were either Mutazilites or were deeply influenced by the Islamic rationalist. Some great figures of science and philosophy are even known to the West and the West also greatly benefited by their works on different topics. The Mutazilites gave to all scholastic world of Islam some guiding principles of search and research and by illumining the way of truth and certainty for Muslim scholars they, in fact served Islam in the true sense of the word in the sphere of Islamic Jurisprudence, "A thorough exposition of the Mutazilism was formulated by Abu'l- Hudhyl. Abu' l-Husayn al -Basri (1085) was a Mutazili Faqih (Expert in Islamic Jurisprudence). He wrote al-Mu'tamid Fi Usul-e-Fiqh, a major source of influence in the field of Usur. (Mathew Martin).

This book Al-Mu'tamid exercised such great impact both on friends and foes. Both Orthodox means the traditionalist and rationalist have utilized this book by giving Quotation wherever they have to justify their case in a problematic issue. Another great Mutazilite Zamakh Shari who wrote the commentary of the Holy Quran named Tafsir-e-Kashaf was and is of great service to Islam. A person of inquisitive caliber can make use of it. Putting forward the exegesis of Zamakh Shari it can justify the truth of Islam in the advancing world of logic, reasoning and argumentation, the Mutazilites, Scholar not only produced first rate material but also gave such a thinking style that following the Mutazilite road map a Muslim can claim superiority and originality of thought.

"It was not speculative dogmatic alone that formed the subject of Mutazila activity. Their part in the history of exegesis of the Quran is a very considerable one; it was they who introduced the strictly grammatical method. There is very close connection between them and the philosophical school of BASRA, the representatives of which in General taught Mutazila doctrines (E.g. ASMA'L). the exegetical works of Mutazila, for the most part now lost, were utilized to a large extent by their adversaries e.g. FAKAR-al-Din Razi:- All questions of fiqh were vigorously discussed in the Mutazila school; the influence of the Mutazila on the Usul-Al-Fiqh and the Madhahib has still to be examined. Lastly the

science of Hadith certainly received stimuli from the Mu'tazila criticism of the Ahl-al-Hadith.

(H.AR.Gibb-P.425)

Their religious works were in the best interest of the religion, either a criticism or a new approach to dogmas of religion. It bore fruit in the form of the recognition of vigor inherent in logical and rational approach used by the Mutazilites.

The Mutazilites added many valuable works to Islamic literature." Wasil bin – Ata the founder of Mutazilism wrote a book in refutation of atheism in which he advanced convincing arguments in support of the existence of God. He was perhaps the first person to declare that Muslim jurisprudence had four sources- the Quran Hadith, consensus of opinion (Ijma-ul-Ummat) and Analogy (Syed Muzzafarruddin-P.30). Every branch of Islamic literature is replete with their works, they wrote in defense of Islam. Internally they laid the foundation of such a style that really broadened the vision of Muslim scholars. Abu-l-Hudhail is said to have written many books, such as Repudiation of the Zindiqs, reputation of the Dualists, Reputation of the Dualists, and Repudiation of the materialists. Such scholarly book was beyond doubt the need for Islam to defend itself from foreign attack and to prove the truth of religion. This kind of services to the cause of Islam was in no way less than of Mujtahideen of Islam. Although in the fold of Islam they had many opponents but for the outer world they tried to show an integrational view and to show the united body of the Muslim.

Wasil bin Ata was the author of three main books. Kitab al- Manzilahbain al-Manzilatain, kitab al-Futya, and Kitab al-Tauhid and ibnKhallikan have recounted a number of his works. In the above mentioned works Wasil had stressed on the unity of God. The Power, Justice and Knowledge of Allah were dealt with in detail. On purely logical basis he had treated with the essential topics and concepts of Islam. The traditionalists had no way out against the severe criticism on Islam by the pagans of the time. Wasil is also known as the first person who formulated the 'science of reason' ilm-Kalam in defense of the basic concepts of Islam. Later on ilm-Kalam underwent many changes on later stage but he mean the founder of Islamic rationalism, Wasil was the first formulator and inventor of the science of reason thus he rounded off his services to Islam. Another great Mutazilite Al-Jahiz was the author of a number of books out of which he following is noteworthy: Kitab al-Bayan, Kitab al-Haywan and Kitab al-Ghilman. He also wrote a book dealing with Muslim sect.

The early Mutazilites were encyclopedic writers, it is no exaggeration, that both oriental and occidental scholars had benefited from the works of Mutazilite and unfortunately the mutazilites also was that time when they were hated and their works were publicly destroyed. It was no loss of Mutazilites but of the Muslim ummat in particular and the rest of the world in General.

According to syedAmeer Ali:-

We may mention here two or three prominent mutazilas whose names are still famous, e.g. Imam Zamakh Shari, the author of the Kashaf, admittedly the best and most erudite commentary on the Quran Masudi, "Imam, historian and philosopher, the famous AL-HAZEN, Abu'l Wafa, and Mirkhond. (Ameri Ali P.415) their works can be represented as master pieces to the West.

As regards Al-Masudi, he had also written a number of books some are as follows: -Murujuz-Zahab, Kita ut-Tanbih, Miratuz-Zaman or the Mirror of the Time, a voluminous work, which is only partially preserved.

In the MurujuzZahab (The Golden Meadows") he tells the rich experiences of his life in the amiable and cheerful manner of a man who had seen various lands. (Ameer Ali-465).

Only Masudi like great historians can claim authenticity of their work and he really was the pride of honor to Islam. Mutazilites were divided into two schools, the school of Basra& Baghdad. "the range of the Basran school, which like the school of Baghdad, gradually shifted to Iran, is wellattested by the work of the Qadi Abdul Jabbar, the Chief Judge at Rayy (Near Modern Tehran) his Mughani (The Book) that makes (other books) superfluous a twenty-volume summa theologian, has recently been edited, as far as it is preserved and also subjected to some research. Besides this valuable source, further text written by his pupils and other theologians who followed his views are also available for Mutazili hermeneutics our best source is Abu-al-Husayn al-Basri, Kitab al-Mutamad (Mircea-Eliade-223) the already mentioned, Al-Jahiz of Basra, sometimes called the chief of the Dialecticians, composed a "book of Idol and a refutation of the Christians much of his Zoology is occupied with refutation of the Magian. (James-Hasting-638)

It was noted that impressing by the talent of Al-Jahiz like philosophers many curious people entered the fold of Islam. Although all the credit goes to their individual efforts but their real identity was being Muslim.

Their scholastic pursuits and achievements were considered as a part of Islamic account.

“Some of Abdur Razzak’s view are extremely interesting for example, dealing with Mutazilism and Asha’Rism, he stated that “ the Mutazilas invented the science of Kalam with the object of establishing a harmony between the precept of religion and the requirement of society, and of explaining by principles of reason the (Quranic) verses and the traditions, which at first sight seem unreasonable; whilst their opponents upheld the literal acceptance of the verses of the Koran and of traditions) partly from motives of bigotry and partly from policy: prohibited all interpretation and pronounced the interpretations of Mutazilas and all their opinions as Heresy, and designated the Mutaizilas Heretics and considered themselves in opposition to them (The Mutazilas) as Ahl-i-Sunnat-wa-jamat (Ameer Ali-452) despite their sincere intention, they faced so many opposition in the circle of Islam. They were labeled with infidelity and unbelief. Still they were attached to their sincere cause that is to serve Islam and to teach the real spirit of Islam, as was meant by the prophet to teach. They revolutionized the pedagogy of Islamic learning by introducing new techniques of reasoning, interpreting and explaining the soul of wit inherent in Islamic teachings, therefore, it is said:

“TheMutazila, in responding to the teaching of other religious groups, played a role in integrating the diverse elements of Islamic empire into a single Islamic Culture comparable to the role of the Mujtahids in Fiqh like the Mujtahids they are ninth-Century equivalent of that “missing link” that Ahmad Amin seeks for the modern Arab world in its confrontation with the non-Muslim West. When a Mutazili acted as a Faqih he was among the most liberal and defeat of the Mutazila is linked with the decline of Ijtihad. (William, Shepard. P-175)

Among their Islamic service, the formulation of KALAM was one, ilm-e-Kalam or the science of reasoning was invented only to defend the essence of Islam and free the mind of Muslims from myths ambiguities and superstitions.

“According to some authorities, the standard author on Kalam, who had provided the material for all later writers, was Abu’lHudhail al-Allaf of Basra, (James-Hasting. P-638)

Abu’l-Hudhail a great mutazilite was encyclopedic writer and scholar. He systematized the science of reason to make the principles and concepts of religion reasonable and to secure and make rational all the concepts of the

religion. The new converts and non-Muslims wanted some satisfactory answers relating problem of religions. And they successfully attempted to do justice with the interpretation of Islam and in reaction to mutazilites Kalam other group and sects of the Muslim also attempted to formulate their own science of reason or ilm-Kalam, which resulted in the best service of Islam.

It was the Mutazila who took up the struggle for Islam and undertook both a study of the teachings of the other religions and a study of the philosophical weapons that the Jews and Christian in particular used. (William Shepard. 174)

It is sometimes said that the invention of ilm-Kalam was borrowed from Christian and Greek philosophy but in reality the Mutazilities served the purpose of Islam by formulating their own ilm-e-Kalam which was confined to Islam affairs. Later all the doctors acknowledged the importance of ilm-Kalam and by the importance of ilm-Kalam the vision of Muslim was broadened and it was a kind of incentive and they were persuaded by the use of reason to turn their attention toward other worldly subjects, which proved in the best interest of Islam, as these bold steps taking by the Mutazilites in making the use of reason common cause produced some high and outstanding personalities and they mean cream of the muslim world put forward Islam in a suitable and real form and such the Mutazilites served the proposal of Islam.

By the importance logical reasoning and ilm-e-Kalam the mutazilites were always the winners of religious debates which used to be in progress during the reign of an enlightened ruler Al-manun. His court used to be the Centre of scholars and learned men. It was due to the mighty councils of mutazilites that the Caliph promoted the cause of learning and scholarship if a religion today can claim of being rational and that is Islam and this also due to Mutazilites like divines. Who perceived the room and possibility of the use of reason in Islam from their Islamic rationalism not only the Muslim but also the followers of other religions also enlightened their way in search of truth. Especially the Jewish scholars greatly benefited from mutazilism and the reality of Islam was confirmed to them. All the principle of theology either Jewish or Muslim are given by the intelligent mutazilites, who laying the foundation of rationalism as a criterion of truth elevated the status of Islam and dully served it a rival of Islamic theology was Ash'arite which stemmed from the Mutazilites in the tenth Century and the Ash'arites apparently a rival school was, in fact the continuation of Mutazilites inform. In the early centuries of Islam these two influential schools of thought served much the cause of Islam their

controversies did not the essence of Islam but their debates in the outcome clarifies the confused ideas conceived by people as divine. Which were fabricated by some mischievous minds of the time, in reaction or in response to new Mutazilite approach the Ash'arite school of Islamic theology was brought into existence by which the compass of rationalism was made widened and the credit once again goes to the portion of Mutazilites. Although the mutazilites meant the unification of the diverse Muslim world by reducing the problems to nothing based on reasonable debates and argument. How far they succeeded in this mission of their own is a question. But one thing is clear that Mutazilites action and reaction both proved in the service of Islam. Critical point of views were produced in consequence which is in no way inferior, in action they were the originators of a school of thought and produced first rate works and in reaction tolerance to criticism, originality and creativity were brought about. The influence of Mutazilites on creative minds cannot be denied. This school of thought left its marks perceptibly or imperceptibly on the religious minds worldwide ("this can be exemplified in scholars such as Sayyid Ahmad Khan (1898) of India and Muhammad Abduh (1905) of Egypt. Both stressed the importance of moving away from imitation of the past towards a responsive approach compatible with modern life both scholars had an affinity with rationalist thinkers in early Islam, such as the Mu'tazilis and saw the need for interpretation of the QURAN with a scientific Worldview in mind (Abdullah Saeed P-30)

The exegesis of Imami Scholars al-TUSI (1067) and Al Tabarsi are colored with Mutazilites thoughts. "Popular accounts of the teaching of the Mu'tazilites usually concentrate their distinctive theological doctrines to the philosophers, however, their COSMOLOGY, which was accepted by the Ash'ariyya and other theological school, is more appropriate starting point. (Neal Robinson)

Owing to mutazilites emphasis on the use of reason, which they had confirmed by the verses of the Quran, provided a founded Justification for their successor's philosopher. Muslim philosophers did not blindly imitate the Greek philosophy nor follow the Christian doctors of the religion. Their works and scholastic notions and view can be testified as original and first rate and genuine notions Islamic in Characters. Although the form of Islamic philosophy is foreign and borrowed up to some extent but the spirit remains the same as was at the time of the Prophet. Mutazilites Islamic service can be understood in the sense that due to their excessive stress on the use of reason and logic Muslim philosophers were produced fully devoted and attached to the soul of religion.

“It is, however, undeniable that the Mutazila movement did a great internal service to Islam not only by attempting to erect an edifying picture of God for refined minds but, above all, by insisting on the claim of reason in theology. This attempt, as we shall presently see, did leave a legacy which was, to some extent, taken up in subsequent developments. But while the Mutazila movement itself lasted, its excessive emphasis on formal rationality, indeed on an apotheosis of reason (In its later development), created a severe reaction in the orthodoxy. Orthodoxy, while maintaining in spirit its original ethics of integrative, brood and stabilizing catholicity, was nevertheless, in its actual formulas, pressed into a reaction under the aggressive attitude of this proud and hollow rationalism. While the Mutazila stuck rigidly to “reason and justice of God” and the freedom of the human will, traditionalist orthodoxy, in order to save vital elements in religion, put almost exclusive stress on the formulations of divine power, will, grace and determinism. In its definitions, therefore, Orthodoxy fell in danger of losing the comprehensiveness of the original simple faith. (Fazlur Rahman. P-90)

Islamic rationalism was full of logic and persuasive power. Many scholars were forced mentally to consider their stance seriously. The rival groups of Islamic rationalism had to formulate such logical and rational technique so as to defend their stance against the philosophical minded mutazilites whose logic and theological view were next to impossible to be rejected by traditionalists and whatever was produced in reaction to mutazilites proved in the best service of Islam. Because as we saw that many sects and groups within Islam made use of that very criterion which the mutazilites had invented to defeat the enemies of Islam with Before the advent of the rationalist school of Mutazalism most of the Muslim Arabs were fatalist like their forefathers. The mtazilites doctrine of human free-will and sense of responsibility, removed many misunderstandings about Nature, God and Fate, which were conceived by a layman and this kind of beliefs were endorsed by the sophisticated scholars of the time. Muslims were kept intentionally inactive and believers in fate. The mutazilites doctrine showed to them, that man is the architect of his fortune, thence ensue the importance of pragmatism and practicability. What would have become of the fatalists Muslim, if the mutazilites like school of thought had not emerged? Towering personalities of early Muslim rationalist worked on the consciousness of the Muslims. The real philosophy and theology of Islamic rationalists can be appreciated by going through their original works which were recently discovered. According to SABINE SCHMIDTKE, Judaism adopted many of the ideas of Mutazilism, in line with Islamic rationalism they also formulated their principles basic to their

Jewish theology. Both Rabbinate and Karaite author's composed original works along Mutazilite approach made copies of Islamic Mutazilites books, often transcribed into Hebrew characters. Prime example of the original Jewish Mutazilite works are the KARAITE yusuf AL-Bashir's (1040) al-kitab-al muhtawi and his shorter Kitab al-Tamyiz (Vajda 1985: Sklar 1995: VON ABEL 2005: Madelung and Schmidh 2006 the Kitab al-Ni'ma of his older contemporary Levi ben Yefet (Sklar, 2007) or Kitab al TAWRIYA of basir's student Yesu'a ben Yehudah. The influence of the mutazilite found its way to the very Centre of the Jewish religious and intellectual life in the east. Several of the Heads of the ancient RABBANITE academies (Yeshivot) of Sura and pumbedita adopted the mutazilite worldview. One of them, Samuel Ben Hofni Gaon (1031) was closely familiar with the works of Ibn Khallad and personally acquainted with Abu Abd Allah Al-Basir (Sklar, 1996). Move over, as had been the case with Christian writers, the Mutazilite doctrines and terminology provided a basis for discussion and polemical exchanges between Jewish and Muslim Scholars (Sklar, 1999). By contrast, Asharite works and authors had been received among Jewish scholars to a significantly lesser degree and predominantly critical way (Sinai 2005).

Mutazilism had also left its mark on the theological thought of the Samaritans, for example the 11th Century author Abu-l-Hassan al-Suri. It is not clear whether Samaritans (whose intellectual centers between the 9th to 11th Centuries were mainly Nablus and Damascus) had studied Muslim Mutazilite writings directly or whether they became acquainted with them through Jewish adaptation of Mutazilism. The majority of the Samaitan Theological writings composed in Arabic still await a close analysis, but a cursory investigation of the extant manuscript material confirms that Abu-al-Hasan al Suri was by no means an exception (Wedel 2007).

Scholars of others religions, being realists and searcher of truth did not stop nor warn the followers of their respective religions, of studying the books of other religions so they greatly benefited to Muslims masterpieces of mutazilites on the contrary Muslims doctors of religion and scholars except the mutazilite, have always proclaimed unlawful all those words of Wisdom and knowledge. In the consequence, more than Muslims non-Muslims made use of our rationalists in every sphere of life especially theology. In discovering the buried and lost works of Mutazilite, the non-Muslim realists and inquirers have strived for its discovery.

“Mutazili manuscripts have survived largely in two sources: In Yemenite public and private manuscript collection and in the Abraham Firkovitch collection in the Russian National Library in St. Petersburg which came

mostly from the manuscript storeroom of the Karaite Synagogue in Cairo in the early 1950 a twenty volume book *Kitab al-Mughni fi abwab al-Tawhidwa-l-adl* of Abdul-Jabbar al Hamadhani was discovered in Yemen. And Ibn al-Malahimi's *Kitab al-Mutamad fi Usul al-din* was published in 1991. Karaites had preserved the original version of Abd al-JABBAR'S *Kitab al-Muhit* which we now possess only in the shorter version of IbnMattawaya. (Sabin Schmidtke)

The discoveries of these valuable works by Muslim divines and doctors in fact marked the way toward light. These Muslim doctors of religion not only encouraged but personally applied the use of reason to theology and their efforts were recognized as philosophy of Islam. As it is said that they were the first and foremost philosophers of Islam, so it is not out of place to call their contribution to religion as philosophy of Islam. They were not philosophers in the sense of free- thinkers philosopher of Greek Culture but they had some parameter. World literature of religions is incomplete without the mentioning and inclusion of Mutazilite work as how the Mutazilites defended Islam.

“There was the inevitable confrontation of Islamic teachings with pagan and Christian beliefs, both at Damascus and at Baghdad. Because Islam had now encountered many learned men of other Cultures and religions, in those regions now conquered, this new religious movement of Islam mean (Mutazalism) had to answer the perennial religious questions posed by its challengers. So, a good deal of the works of the early theologians consisted in the rebuttal of the arguments leveled at Islam by pagans, Christians and the Jews and the scholastic theology arose as a means of buttressing Islamic beliefs by logical arguments and defending them against attack. The Mutazili became a significant defending force for Islamic revelation, because they were able to argue and discuss contentious issues with logic and reason. Significantly, the early Mutazili are often commented for their defense of Islam against the attacks of the Materialists and the Manichaeans. (Matthew Marten P.11)

It was indeed the prime duty of Mutazilites to defend Islam both internally and externally. Their argumentative logic was much befitting to the spirit of Islam. And they being expert dialecticians had the techniques as how to proceed in pointing out the errors in understanding on the part of general public and how to defend the basic cornerstone of Islam both from foreign harsh criticism and internal myths, superstitions and fake tradition. The performance of such duties was considered by them as obligatory service to Islam and in which they were fully succeeded.

“Ahmad Amin, in book *al-Islam* (1936), devoted to some two hundred pages to this, where he shows that the Mutazilis were before all else men of religion, committed to the defense of Islam. And concludes with this unequivocal statement: in my opinion, the demise of Mutazilism was a great misfortune to have inflicted Muslims; they mean Muslims have committed a crime against themselves. Also notably, Zuhdi Hasan JAR Allah, whose book *al-Mutazila* (CAIRO 1947) is an eloquent plea in favor of the school, the author considering its historical elimination as a victory of the obscurantism and the cause of decadence in the ARAB history. (Mathew Martin 21)

Anyhow they played their role as pioneer of new trends in the sphere of religion. Their religious services are precedence for the Muslims of all categories. At the prince of severe oppositions and encounters secured the sensitive foundations of religion. There was a great likelihood that at the hands of traditionalists religion would have taken form of a disgusting phenomenon, but thanks to the rationalists of Islam, who not only made this religion rational, universal truth but above all reasonable and acceptable one. So far as the missionary services of Mutazilites are concerned, a story reads that they were so expert in proselytizing that many non-Muslims were converted to Islam.” Allaf was an accomplished and competent dialectician. The story goes that by his dialectics three thousands persons embraced Islam at his hand. We shall speak here of two of his debates. In those days there lived a Magian salih by name who believed that the ultimate principles of the universe are two realities, light and darkness that both of these are opposed to each other, and that the universe is created by the mixture of these two. This belief led to a discussion in between salih the Magian and Allaf. Allaf inquired of him whether the mixture was distinct and different from light and darkness of identical with them. Salih replied that it was one and the same thing. Allaf then said, how could two things mix together which are opposed to each other? There ought to be someone who got them mixed, and the mixer alone is the necessary existent or God. On another occasion, while salih was engaged in a discussion with Allaf, the latter said, “what do you now desire? Salih replied, “I asked a blessing of God and still stick to the belief that there are two Gods”. Allaf then asked, “of which God did you ask a blessing? The God of whom you asked for it would not have suggested the name of the other God (who is his Rival) (M.M.Sharif-P.217)

Discussions and debates of this kind were daily routine of Mutazilites both inside and outside the court. And in the output people in large number would embrace Islam as a true religion. The fame of Mutazilite

dialecticians was spread far and wide and persons of talent and caliber would often join their circles of debates and these Muslim rationalists were victorious over non-Muslim. Not only could that but the defeated scholars of the rival theology not help being converted to Islam. Their persuasive power and logical argumentative style would convince everyone that the source of Mutazilites thought is the Holy Quran and in practice Islam is a true religion. How Mutazilites could like genius choose the wrong religion, was remark of the people. Islamic rationalist has influencing logic. The province of Islam was rich in competent and submissive scholars who at home would perform that duty of converting people to Islam not by spiritual guidance, councils or teaching but by the force of mighty arguments backed by logic. Their method had direct appealing to reason, intellect and minds rather to heart emotional teaching and suggestions, of course appeals to heart while scientific, systematic and logical proof and demonstration capture both first mind then heart, what indeed, is the main function of Islamic missions to perform. And these new converted at the hands of Muslim rationalists did great services to promote the cause of Islam. The Mutazilite objected and criticized the method and source of traditionalists relating to the interpretation of the Holy Quran and their Justification of stance. And in the result many new disciplines were formulated and created by different groups of scholars and theologians, e.g. the principle of exegesis, Usul-al-Tafsir, the principles of Hadith studies. Muslim and religious Jurisprudence, the art of Quranic grammar, formal logic and the implementation and introductions of the above mentioned studies and disciplines chiefly contributed to the simplification of the religion of Islam. Apparently Mutazilites objections were suspected as based on malevolence. And such kind of objection beyond doubt proved in the best service of Islam which was motivated by Islamic rationalists the mutazilites. Now that there are a dozen of Islamic Auxiliary disciplines to Quran and Hadith, It is also sometime observed that, being well-versed or the inventors of these disciplines, they were so successful in proselyting with the help of these disciplines that once a non-Muslim get accustomed to their ideas, it was next to impossible not to be affected of their impacts. This movement of thought was not missionary of the type that its member wandered from town to town converting people to Islam and establishing the truth of Islam in the hears of people but people even the learned classes were impressed by their theology and so attracted to their rationalistic school of thought.

“The Mutazilah had established themselves in almost all parts of the Islamic world: in Upper Mesopotamia and in Syrian desert (among the Kalb) in several suburbs of Damascus and in Lebanon (for instance in

Baalbek); in Bahrain and even in Maghreb (again among certain tribes in what is to-day Morocco and Algeria); in Armenia: above all in Western Iran, in the province of Kerman, Fars (for instance in Arradjan and Siraf) and Khuzistan (for instance in Shushtar, Susa, askar Mukram and Gunde shapur at that time the seat of a famous medical academy directed by the Nestorians): and finally in India, in the area along the shore of the Indian Ocean to the West of the Indus Delta. In these Centre's the trend towards individualistic thinking and dialectical pyrotechnics had certainly not been as predominant as in Baghdad. Many of the Iranians towns mentioned are situated on the main trade routes: it seems that the common theological outlook created an atmosphere of confidence essential for better business. This extended geographical base helped the Mutazilah to survive. (Mircea Eliade 223)

Mutazalites thought and impact worked as a bound for the whole Muslim. Islamic Integration was brought about by endeavors. There was a hidden sincerity reform to be affected. The enthusiasm for the unification of the Muslim world was their prime token of service done to Islam.

“In the contemporary Muslim world, Mutazili ideas are evaluated in different way. In Iran, they still permeate, theological thinking, especially after the revival of Shism. In Yemen, they belong to Zaydi heritage, but have lost all reproductive vigor. In certain Sunni Countries undergoing the impact of modernist movements, they have been thought as giving witness to the essentially rational character of Islam; this has led especially in Egypt during the last two generations, to a certain Scholarly interest which was sometimes hailed as a “renaissance”. Modern fundamentalism however has proved that view premature. Mutazili ideas are again pushed back into the corner of heresy (Mircea Eliade .P-224)

It is a fact that they contributed to the Islamic thought as much as was expected them. A great service was rendered by them to the basic tenets of Islam by clearing polytheistic notions which were mixed and attributed to those tenets of religion that is the unity and Justice of God. The power and knowledge of God was so interpreted by mutazilites that every reasonable being was made satisfied by their explanation.

The secret of modern development in the West lies in complete reliance on the fruitfulness and guaranteeing result of rationalism and logic. And the credit of introducing and emphasizing on the use of reason goes to mutazilites. The West has recognized and acknowledged the importance of deductive and inductive reasoning presently while long ago the Muslim thinker the Mutazilite had advocated the case of rationalism.

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