



THE ABBASID CALIPHATE OF HAROUN AL-RASHID

by Pierre Beaudry and Hussein Askary, 12/04/2010



Figure 1. Astrolabe from the 10th century Abbasid Renaissance showing Table, Rete, and Alidade.

“I don’t believe in belief, I only believe in knowledge.”

Dehors Debonneheure.

INTRODUCTION:

The achievements of Charlemagne (742-814) and of Harun Al-Rashid (763-809) were unprecedented in the history of mankind, because never had such weak forces of intellectual self-improvement and virtuous living accomplished so much progress against such a great force of evil represented by the second Rome that was the Byzantine Empire. It was the first time in all of recorded history that a true ecumenical unity of Christianity, Islam, and Judaism had been realized since the beginnings of Judaism. Although the power of this “*peace of faith*” cultural platform was the only means to assure the rebuilding of civilization on the ruins of ancient Anatolia that had earlier been the theater of several hundred years of destruction by the maritime culture of the Peoples of the Sea, it remained that the unity of intention between secular knowledge and religious faith, or between philosophy and religion, was the only way to bring civilization back to a solid basis for the purpose of peace and development of mankind as a whole.

The failure of mankind to resolve the paradoxes embedded in what Nicholas of Cusa had called the “*peace of faith*,” (*De Pace Fidei*), remains one of the great unresolved tasks of human civilization, notably, what caused the destruction of civilization during the great transition period between the Bronze Age and the Iron Age of Greek history that both Homer and Hesiod expressed in their poetry, and had identified as the worse catastrophe that mankind had suffered under the dictatorship of the Olympian gods. That period of about 175 years, ranging from approximately the demise of the El Argar Spanish culture in 1350 to the destruction of the Hittites of Anatolia in 1175 BC, has been rightly described as the most profound period of a Dark Age known to mankind: a “Destruction of the Destruction.” This was the time when every city in Anatolia, including Troy (1194-1184 BC), had been utterly destroyed several times over.

The cultural and economic collapse of the Mycenaean kingdom in Greece and the Hittite kingdom in Anatolia and Syria represented the most violent destruction of cultural literacy in ancient time leading to the Persian Wars (492-449 BC), and the Peloponnesian Wars (431-362 BC); a destruction that became known as the utter destruction of classical humanist thinking which had been inherited from the ancient astronavigating civilization, extinct now since about 3,000 BC, and whose physical remnants may still exist in the lower depths of the Black Sea and the Caspian Sea, today. As the excavation of the ancient city of Troy by Heinrich Schliemann has shown in 1870, there were several cities built on top of one another reflecting the occurrence of such a *Destruction of the Destruction*.

It is this cycle of destruction that must be destroyed once and for all, and the time has come where this is not only possible, but it is absolutely necessary if we are to have any future civilization of mankind. Ironically, the significance of “*The Destruction of ‘The Destruction of the Destruction*,” “that Lyn referenced in his recent paper, does not mean that we have to engage our present enemy, the British Empire, in the same vicious circle, but that we have to break away from this evil cycle of destruction,

once and for all, and that we have to revive for all future time to come the “*peace of faith*” of Charlemagne and Haroun Al-Rashid. This is not an option. This is the only way to solve the current physical and epistemological world crisis.



Figure 2. Haroun Al-Rashid (763-809).

1. THE ECUMENICAL DIPLOMACY OF CHARLEMAGNE AND HAROUN AL-RASHID.

During the last decades of the 9th century, there was an extensive diplomatic dialogue among the Carolingian, the Islamic, the Byzantine, and the Judaic faiths; however, very little in the way of documented records have reached us because most of those documents have either been hidden or destroyed by Venetian agents, and whatever few pieces have reached us have been misinterpreted or mistranslated beyond recognition by British intelligence. So, this whole diplomatic period of Charlemagne has to be restored from the vantage point of epistemological hypotheses, rather than on the basis of physical evidence. From that vantage point, there are several sets of diplomatic combinations to be considered with respect to the three major religions of the Book in that region of the world at the time.

First let us start with the Catholic-Orthodox relations. In 787, the first diplomatic relation between Charlemagne and Greek Orthodox Empress Irene took place when she sent a mission to Charlemagne, relinquishing her claims to Beneventum and Istria, but maintaining her claim over Croatia, and proposing a marriage alliance between the two families. The efforts of Irene were genuine and the engagement of marriage was made good between the daughter of Charlemagne, Rotrud, and the son of Irene and Leo IV the Khazar, Constantine VI. This alliance was meant to put the succession of the Byzantine Empire into the hands of the Carolingian dynasty. Charlemagne accepted the offer and the children were betrothed to each other.

This Byzantine opening had been pursued for two primary political and economic reasons. On the one hand, Empress Irene was attempting to find a solution to the slave trade that the Venetians were carrying out extensively from among her former husband's people, the Khazar Kingdom, and on the other hand, she was attempting to strengthen her position against local factions at home as well as pacifying her relationship with Haroun Al-Rashid on her Eastern border. Irene thought that if she were allied with Charlemagne, Haroun would not attack the friend of a friend. However, the alliance proposal was dissolved suddenly, with the support of the Venetians, when Constantine VI decided to marry one of his mother's chamber maids, Theodote.

At the same time, but at a more profound level, there was also the problem of the Adoptionist heresy that began to flare up again in France and in Spain at the time. This was an old Venetian trick that was used to produce the earlier Roman Catholic-Greek Orthodox split. Adoptionism was a derivative of the Arian heresy, which considered that Christ was not God, but merely the "*adopted*" Son of God. Alcuin battled this heresy and, in 786, the Bishops of the Byzantine Empire were invited to attend the seventh ecumenical Council of Nicaea to discuss the question of the divinity of Christ in the form of the *Filioque* that had been introduced in the Catholic creed by Charlemagne. The crucial theological-epistemological question of the trinity was rejected in that form by the Byzantine bishops, and the Council of Constantinople of 787 excluded the idea of an ecumenical approach that aimed at unifying the three great religions of the Book.

The ecumenical arrangement with the Byzantine Empire in Constantinople having failed, Charlemagne launched a second attempt with Haroun Al-Rashid in Baghdad. Again, what must be stressed here is that this East-West ecumenical alliance between Charles and Haroun, what Lyn called the "peace of religions," were dead set against the Venetian attempts at creating religious wars. Unless this joint opposition to Venetian religious warfare is understood clearly as the underlying motivation behind every action of Charlemagne and Haroun Al-Rashid, nothing else makes sense in this entire period of history. Therefore, this ecumenical policy left Pope Leo III out of the picture because he was on the Venetian Ultramontane side of the equation. This is why the Pope had been against the Carolingian-Byzantine marriage alliance in the first place. This explains why Charlemagne had resented the Pope crowning him "*Roman Emperor Charles Augustus*," in 800.

During the reign of Hisham al-Reda of Cordova (788-796), there grew a wider breach between Spain and Baghdad. After the Abbasids had destroyed the Umayyids in Damascus, a branch of that family reached Cordova and restored the Umayyid rule in Spain, starting in 755. This first split from the rest of the Arab Muslim Empire led the great grandfather of Haroun, Abul Abbas, to create the Abbasid Caliphate in Baghdad, in 750. Though the contention between the two families was more a succession

question than a philosophical difference, from that moment on, there were constant tensions between Baghdad and Cordova.

In 797, Abdullah, the son of the Umayyid Abdul-Rahman ibn Muawiyah was received by Charlemagne in Aachen, and a pact of non-interference was reached between Aquitaine and Spain. This decided Charlemagne to recall back to Aachen his two sons, Louis, King of Aquitaine, and Pepin, King of Italy, and to decide in council on sending an Ambassador to Baghdad, like Charlemagne's father, Pepin the Short had, done 30 years before. It is clear that Charlemagne was not only Haroun's protector in the West, but that he was also his best trade partner in the East.

This first Carolingian-Islamic diplomatic mission had crucial strategic significance for the whole future of mankind, because the question of war and peace depended on the failure or success of the ecumenical approach of Charlemagne's economic policy with Haroun Al-Rashid. In a word, this embassy mission was one of the most important ecumenical experiments in the history of mankind. The Jewish ambassadors had become so prevalent that the name of Jewish merchants became synonymous with "negotiators" (*negotiatores*). During the entire Carolingian period, the Jewish merchants were protected and exempt from trade taxation. In the early 800's, the Jewish merchants had a trade center in the capital city of Aachen, and Charlemagne had posted an edict by which the market day in the main place of Lyon would be changed from Saturday to a weekday in order to accommodate the Jewish community.

A Jewish Ambassador by the name of Isaac of Rachen led the first embassy of Charlemagne to Haroun with the purpose of creating sovereign kingdoms or commonwealth nation-states in accordance with the principle of justice and love of mankind *agape*, as it was promoted in the Republic of Plato. It was the ability of a moral and religious people to assimilate the universal character of the Classical Greek philosophy of Thales, the Pythagoreans, and Plato, which represented the physical proof that they were people of a superior culture. When Ambassador Isaac returned, two ambassadors sent by Haroun Al-Rashid, a Persian Ambassador and the Governor of Egypt, Ibrahim ibn-Aghlab, accompanied him.

Though the instructions to these ambassadors are unknown, however, judging by the ecumenical nature of the diplomatic relationship, and by their philosophical implications as well as by the success of their missions, it is clear that four main foreign policy objectives had been the substance of their relations, and each of those four objectives can be reconstructed on the assumption that they were driven by love of mankind *agape* and its universal interests of scientific and artistic education.

First and foremost there was the necessity to create an *Ecumenical Civilization* by way of a Eurasian Landbridge connection with the Jewish Khazar Kingdom, on the Volga River. This new Northeast Scandinavian route had the advantage of going all the way to China, while bypassing the Mediterranean trade route controlled by the Venetians.

Secondly, as a derivative of this first objective, the mutual cooperation between Charlemagne, the Khazar Kingdom, and Haroun Al-Rashid oriented toward mutual protection of their cultural interests. Charlemagne secured the Abbasid interests with respect to Spain in the West, while the interests of the Carolingian Empire with respect to the joint Byzantine-Venetian threat were secured by Haroun Al-Rashid in the East.

Thirdly, Charlemagne requested from Haroun Al-Rashid the freedom of access and security of passage for Christian travelers to the Holy Land, especially Jerusalem. A certain number of well-chosen pilgrims acted as Charlemagne's trade agents traveling to the Holy Land by the Northeast route, and otherwise, in coordination with the Baghdad Caliphate.

Fourthly, a cultural *gift exchange* of calligraphic manuscripts and translations of Bibles and Classical Latin and Greek works, produced by monks in the Charlemagne monasteries and in the Baghdad House of Wisdom, was initiated for the purpose of converting the uneducated pagan populations of the north and of the east to the New Ecumenical Civilization. This involved some sophisticated forms of ecumenical cooperation among three major religious groups around the Mediterranean at the time, Islam, Judaism, and Christianity, as exemplified by the works of Irish monk, Alcuin, from Aachen, Germany and later by Judah Halevi from Toledo, Spain.

With the return of Isaac of Rachen, first Jewish Ambassador of Charlemagne to Baghdad, in 801, a major peace initiative had been established between the two world leaders by way of a transferring of authority to Charlemagne from Haroun Al-Rashid, over the control of Jerusalem and the Holy Land. Although the official account of this transfer of power no longer exists, there exist several accounts of it, one of which was written by a Jerusalem monk, by the name of Zacharias, who arrived in Aachen, during the year 800, with a message from the Patriarch of Jerusalem, with some relics from the Site of the Resurrection, and messages from Haroun Al-Rashid. The monk was coming back with the news of Haroun Al-Rashid's decision, via the Patriarch of Jerusalem, of confirming that Charlemagne was being given both the religious and civilian control over the Holy Land. This had been considered a total impossibility during the entire 300 year of Islamic history up to that time.

When Zacharias came to Aachen, he not only gave Charlemagne the keys of the Church of the Holy Sepulcher, in Jerusalem, but he also gave him the keys to the City of Jerusalem itself. These two sets of keys reflected two different distinctions, which were of the utmost importance. This may sound like splitting hairs, but the point is of extreme significance. The keys to the church were an ecclesiastic gesture given by Patriarch George of Jerusalem, in agreement with the Patriarch of Constantinople, while the keys to the city were a political gesture, given by the political and religious Leader of Islam, Haroun Al-Rashid. It was clear that the Ecumenical embassy of Isaac, Lantfrid, and Sigimund had been a total success even before their return to Europe.

The net effect of this crucial ceremony was not only the recognition that Charlemagne had gained both the ecclesiastic and political authority over Jerusalem, but that he had also gained the recognition for his transcendental function as an ecumenical world leader. This honor was accompanied, as stated by Charlemagne's biographer, Einhard, by "robes" which corresponded to the high office of the *wali* of Jerusalem, which was the highest honor, giving Charlemagne the kingship over Jerusalem, signifying that Haroun Al-Rashid was Charlemagne's vassal and humble steward, awaiting his command with respect to the Holy Land.

Thus, this whole ceremonial, as it may not have disappeared from the records of the Islamic or Byzantine annals of the time, expressed recognition that Haroun Al-Rashid had conferred upon Charlemagne the highest rank of ecumenical leadership. As was reported by Charlemagne's biographer, the Monk of St. Gall, Notker the Stammerer, Haroun had stated: "***He (Charlemagne) will find me a most faithful steward of the revenues of that province.***" The two Ambassadors of Haroun who returned with

Isaac, that is, a Persian Ambassador and the Governor of Egypt, Ibrahim ibn-Aghlab, were therefore authorized to confirm and consecrate Charlemagne in this new function. The Holy Land had therefore become a “*Frankish Protectorate*.” This meant that there was absolutely no need for Crusades. In other words, Charlemagne had been recognized as having been granted “*powers of sovereignty*,” (*potestas*) of the Holy Land, over and beyond ordinary religious or political powers of the Islamic law. This was a reflection of the power of principle represented by the new *Ecumenical Civilization*, confirming that Charlemagne had actually received the *Mandate of Heaven*, and that this was being recognized by both the Islamic Caliphate and the Byzantine Church.



Figure 3. The water clock gift of Haroun Al-Rashid to Charlemagne.

It was because of such a great success of Charlemagne and his Carolingian Renaissance that the Venetian bankers lit the fires of the Crusades for several hundred years, and later turned European nations into a theater of religious wars from 1492 until 1648. The Venetians swore never to have another ecumenical alliance of this sort, ever again, between the East and the West. Venice destroyed the Jewish nation of the Khazar Kingdom for that reason and created the first Jewish Ghetto in Venice. Similarly, it was because the Charlemagne Ecumenical project had been destroyed by Venice that Nicholas of Cusa initiated the project to create an anti-oligarchical Republic in the Americas. As a result of the Venetian control over Europe, European nations became Synarchist nations, and became governed by Parliamentary Banking Systems in opposition to the American Republic.

The explanation for the historical anomaly of the Khazar Kingdom cannot be explained simply as a Jewish phenomenon. It can only be understood from the standpoint of the idea of the general welfare for all people, which had also been the economic conception of both Christianity and Islam at the time of Charlemagne and Haroun Al-Rashid. However, instead of applying the principle of general welfare only to individuals within one's own population, Charlemagne and Haroun applied it also to individual

nations. In other words, the conquering principle of Christianity and of Islam was a Riemannian solution of using agape to force barbarians to become Christians, Muslims, or Jewish.

The purpose of the Abbasid Caliphate was not to gain new ground and wealth at the expense of becoming “virtuous,” but to civilize barbarians and bring them, as Lyn would put it today, to “the economics of the complex domain.” Both the Carolingian Christians and the Abbasid Muslims considered that the claim over land that was wrested from the barbarians and the infidel belonged to God, and should be treated as a capital asset belonging not to individuals, as such, but to all of the people, and should be considered as a common good that could only be regulated and controlled by the State. From that standpoint, the policy of Haroun Al-Rashid was to leave the infidel in actual possession of his land, and let him continue to produce from it, for his own subsistence and for the benefit of the general community of nations, that is, for the benefit of international trade among Africa, Asia, and Europe.



Figure 4. The Abbasid Empire Circa 900 AD.

It is interesting to note that in 750 A.D. when the Carolingian dynasty of Charlemagne had replaced the dying Merovingian dynasty of the Franks in Europe, the Abbasid dynasty of Haroun Al-Rashid’s father, al-Mahdi, was consolidating its own power over the Umayyad caliphate of Damascus in South West Asia, and in North Africa. The two events were not only coincidental, but also represented two civilizational developments of the same quality and of the same moral character. So, the Khazars were forcing Islam to restore itself back over the Caucasus in the East, while the Carolingians were

forcing Islam back over the Pyrenees in the West. However, no matter how strange the coincidence, little notice was given by historians to the fact that during the last quarter of the 8th century and the first half of the 9th century, the conjunctural forces between Western Europe, Southwest Asia, and north Africa were in the process of creating an extraordinary new form of civilization, a new cultural platform, as Lyn put it, which was almost as extended as the Renaissance of Nicholas of Cusa was going to be, 600 years later, and which was changing profoundly the axiomatic character of western civilization. The 9th century Renaissance was moving Eastward, while the 15th century Renaissance was moving Westward. Let us examine a few historical events that were relevant for preparing this axiomatic change.

In 732, when Charles Martel stopped the tide of the Islamic wave on the battlefields of Poitiers, Islam had to retire south of the Pyrenees, never to cross over again as an adversary force against the Christians. As a result of the Poitiers victory and of the collapse of the Umayyad Caliphate in Damascus a few years later, Islam was forced to split into two Caliphates, one in the East and one in the West. Similarly, a few years later, the Roman Empire also split into two parts, the Collapsing Roman Empire in the West, and the Byzantine Empire in the East. The irony of such divisions was that the better parts of those two historical splits, within Islam and within Christianity, united their forces in the creation of the Jewish Khazar Kingdom in order to establish the first *Ecumenical Civilization* on this planet. The trinitarian principle of Charlemagne was applied to the three religions as a Riemannian function to establish the “peace of faith.” This was also most emphatically expressed in the rediscovery of the sphere of the heavens in relationship with the triply connected process of constructing the astrolabe.

In 757, the Byzantine Emperor, Constantine V, who had married a Khazar princess, invaded the Islamic territory of Malatia, just long enough to lose it again and be forced to accept a seven year truce with the Islamic Caliphate of al-Mansur (754-774), the grandfather of Haroun Al-Rashid. Khazaria had not yet converted to Judaism. During the last year of al-Mansur’s reign, the hostilities started again. Just to situate this period with respect to the Carolingian flank in Western Europe, this happened during the same year, 757, when the father of Charlemagne, Pepin the Short (751-768) became the King of Gaul, of Germany, and of Lombardi.

During the next year, in 758, the 20-year-old al-Mahdi was sent by his father, Mansur, to deal with the rebellion in the northeastern region of Persia. After defeating the governor of Tabaristan, in 759, Mahdi captured two of his daughters, one of whom, named Khaizaran, he married and she became the mother of two boys, Hadi and Haroun. Haroun was born in 763. Not so coincidentally, her sister was later to become the mother of Haroun’s wife.

After the death of his father, in 775, al-Mahdi (775-785) became Caliphate and solved the problem of Venetian intrigues against his nation by creating the first postal service to which he appointed his agents as postmasters throughout the Caliphate. This spying capability provided the Round City with the required intelligence to develop trade extensions, and at the same time, ward off any possible problems in distant provinces. This was an effective way of bringing to the attention of the command center in Baghdad any possible pirating or sabotaging of the beginnings of the ecumenical Islamic trade activities.

Al-Mahdi also built a huge standing army of 100,000 men to protect his frontiers and appointed his son Haroun to become the head of it. Haroun was so successful as a military commander that he later forced the Byzantine Empress, Irene, to sue for peace and pay a heavy fee to Islam in order to avoid war.

This truce with Irene eventually turned out to become a friendly accommodation with Charlemagne, because it gave Haroun full access to the Black Sea and the Caspian Sea. As a result of this success, Haroun's father named him governor of the western provinces from the border of Syria to Azerbaijan and second in line to the post of Caliphate, after his older brother Musa al-Hadi (785-786).



Figure 5. Astronomical discoveries during the Abbasid Renaissance. Note the presence of the astrolabe (upper part) and the terrestrial globe (lower part) showing the continents of Europe, Asia, and Africa.

As military commander of the Caucasian region, Haroun succeeded in making peace with the Khazar Kingdom, as well as with Byzantium. With these successes, he received from his father the title of "Rashid," meaning the "Just." At night, Aaron the Just used to disguise himself and circulate throughout the Round City in order to find out if his people were happy. Investigate the metaphors of *The Thief of Baghdad* and you will find a popular fiction of the *1001 Arabian Nights*. The story has some truth to it, and Jafar, the Barmakid vizier and personal friend of Haroun, was not the villain and evil sorcerer he was portrayed to be by the modern media. Haroun's only concern was the happiness of the people. In 785, however, tragic events were about to unfold which involved the Queen Mother, Khaizaran, who favored

Haroun for the position of Caliphate, and who conspired against his older brother, Hadi, in organizing his murder.

During the Persian campaign of that year, a situation erupted where al-Hadi disobeyed an order of his father, al Mahdi, and refused to return to Baghdad, thus, forcing the father to come after him with the Caliphate army. Al-Mahdi was never to return alive, and al-Hadi became the rebellious Caliphate. Haroun returned with the army to bury his father and to crown his brother the new Caliphate. Haroun would not challenge his brother in the interest of peace. The former head of the British Political Mission to Central Arabia, in Baghdad (1917-18), British agent and father of the infamous triple agent Kim Philby, H. St. John Philby, wrote for the benefit of his British masters: *“The army was his (Haroun’s) for the commanding, and he disbanded it. His elder brother was at his mercy, and he placed him on the throne. His mother sought to thrust greatness upon him, but he preferred to abide by the verdict of Fate. Of few can it be said so truly that he was born great.”* (H. St. John Philby, *Haroun Al-Rashid*, D. Appleton-Century Company, Inc., London, 1934, p.31.)

Philby was completely perplexed by Haroun’s behavior, but he was never able to figure out why. He could not understand why Haroun would break with the usual habit of British warfare that he was trained in and was conditioned to act from. Haroun’s decisions were the opposite to what was to be expected from a rival to the throne of Baghdad. This singular phenomenon is worth emphasizing, because this is the way that a clear-headed general uses Hannibal’s “Cannae Maneuver” of the sidestepping flank, as Lyn has often emphasized. He does something that he knows his enemy’s axiomatic habits cannot accept to have them do. This is all the more important that such a maneuver is not written in any book, but must be used when you are in a historical period of axiomatic change as Haroun was in, at that time. However, the mourning of al-Mahdi was not yet over when a second intrigue, also instigated by the Queen Mother, hit the ruling family one more time.

This second tragedy came a year later, when Khaizaran, arranged to have Hadi killed by his concubines. Under such tragic circumstances, Haroun was forced to become the Prince of Baghdad, although he had taken no part in the killing of his brother. The stains of these court intrigues did not compromise the dignity of Haroun’s historical mission, no more than did the later fantasies concocted about him in the *“Arabian Nights.”*

2. BAGHDAD 767-1258: A MELTING POT FOR A UNIVERSAL RENAISSANCE, by Hussein Askary, [Arabic EIR](#), Stockholm.

AUTHOR’S NOTE

During the days of preparation for this report, and while listening to a live webcast from Washington by Lyndon LaRouche on November 16, 2006, I received a phone call from Baghdad informing me that a cousin of mine was kidnapped and killed in one of the neighborhoods of Baghdad. He happened to have the wrong family name driving in his car through the wrong neighborhood. Coming back to the webcast from my shocking phone call, I heard LaRouche answer a question on the situation in Iraq, saying :“The point is, the United States is not respected as long as Bush is President, and as long as

Cheney is influential. If the United States wants to do something in Southwest Asia, it's got to get this bum out of the White House, and it's got to have a spokesman for the United States, which people will believe."

To my cousin Sabah and all those innocent Iraqis who have fallen as victims of this evil war, and to those fighting together with LaRouche to impeach Bush and Cheney inside the U.S.A and to change the course of history, I dedicate this humble report.

Hussein Askary, November 18, 2006



From its conception in the mind of the Abbasid Khalifa Abu Jaafar Al-Mansour in 767 AD, to the day of its **first** destruction by the Venice-allied Mongol hordes in 1258, Baghdad became the cradle of a historical scientific and cultural renaissance and a melting pot of a rich Islamic-Christian-Jewish-Arab-Persian-Greek-Indian collaboration.

Al-Mansour, standing in his camp one fresh summer morning on the spot that **became** Baghdad, said, after consulting with the monks in a nearby Christian cloister: **"This is a good location; here is the Tigris, nothing stands between us and China. Everything comes to us through it from the sea; goods reach us here from Aljazira, Armenia and their surroundings: There is the Euphrates; through it we receive goods from Al-Sham (Syria and Eastern Mediterranean) and its surroundings."** (Chronicles of Al-Tabari, volume 7)



Figure 6. Abdelmuttalib Fabema sketch of *The Round City of Baghdad*.

According to the chronicler Al-Tabari, Al-Mansour drew the general map of the city and ordered architects and geometers to come from all parts of the Muslim state to plan and build the city. (See Figure

5) Later on, the cloister and its monks became neighbors of Al-Mansour and his Al-Khuld Palace. It was in such dimensions, (China and the Mediterranean) that the leaders of the Islamic state at the time were thinking. Haroun Al-Rashid, successor of Al-Mansour, established strong diplomatic relations with Charlemagne. Actually, diplomatic relations with China were established already more than a century before that date, when Prophet Mohammed's companion Saad ibn Abi-Waqqas visited the Chinese Tang Dynasty Emperor in 650 AD. The Chinese Emperor Yung-Wei, according to writer Yusuf Abdul Rahman, "respected the teachings of Islam and considered it to be compatible with the teachings of Confucius." To show his admiration of Islam, the Emperor approved the establishment of China's first mosque at Ch'ang-an. That mosque still stands there today.

Prophet Mohammed's message to Muslims from the outset of his mission was to encourage Muslims to learn reading and writing and to acquire knowledge no matter how far they should travel and how hard they should work. It is recorded in one of his Prophet's Hadeeths that he said: "*Pursue knowledge even if it were in China*". For that reason, it became imperative on all Muslim leaders and citizens to look for knowledge everywhere, not simply and only in the religious scriptures, as some fanatics today assert.

With the building of Baghdad, Al-Mansour escaped the bloody intrigues in the former capital Al-Kufa south of Baghdad, and paved the way for a new era of economic, scientific and cultural development. Comparing the living standards and population density of the 9th century and 20th century Iraq, one is amazed to find out that it was much higher than recently. That development was made possible by the assimilation of scientific knowledge and culture from Persia, India, China and Ancient Greece into one unprecedented melting pot. Most of the translation, rediscovering and assimilation of this knowledge was done by members of different religions and language cultures working together under one mission. Christians and Jews were already integrated into the structures of the Islamic society. The Islamic state by the middle of the 8th Century had extended from the Tibet, the Indus and Oxus (Amu Dary) rivers in Asia all the way past the Mediterranean to North Africa and the Iberian Peninsula.

THE TRANSLATION FEAT

The earliest attempts to translate Greek medical records was undertaken by the Umayyad prince Khalid bin Yazid and Omar bin Abdul Azizi in the latter part of the 7th century. However, the translation work was not institutionalized before the building of Baghdad.

Arabic chronicles and history books tell the story of the sickness of Al-Mansour sometime in the 770s, and how an Assyrian-Christian physician was summoned from Persia to successfully treat him. The Physician's name was Georges bin Bakht-yashua. He lived in the city of Gundi-Shapour in Southwest Iran. That city had become a center for Assyrian-Greek-speaking Christians, since the reign of the pre-Islamic Persian Shah Khosro Anushirwan (531-579 AD), who used to assemble his Roman prisoners of war in that city. A school of medicine had developed there. But when Al-Mansour asked Georges to move with his family to Baghdad and built a hospital and educational center there, Baghdad became the new

center for medical science. Many books on medicine were translated from Assyrian and later Greek language. The books of the Greek Galen and Hippocrates became a central object of translation and study.

The Abbasid Khalifas became the patrons of science and philosophy. The most important of them were Haroun Al-Rashid (reigned 786 - 809) and his son Al-Ma'moun (813 - 833). Under Al-Rashid, the humanist academy, the House of Wisdom, was established with his direct patronage and sponsorship. In the beginning, that academy was focusing on gathering all available manuscripts and books from all different languages and translating them into Arabic, the official language of the Islamic State. Greek had the lion's share of attention of appreciation. Nonetheless, as the work started to develop and the economic and cultural needs of the expanding and growing nation increased, the translators had to move beyond the work of translation. They had to teach the subject matters of the books being translated. They had to replicate all the previous discoveries and comment on them and teach the Khalifa, his children and all the students of these different sciences. Al-Ma'moun ordered the building of an astronomical observatory as an annex to the House of Wisdom. There the translators themselves were scientists and teachers. One of the very early such translator-mathematician-physician was Al-Batrik, who translated and taught the books of Euclid. He also made the first Arabic translation of Plato's Timaeus dialog, which became one of the most important works of philosophy throughout the four hundred years of the Islamic Renaissance and the most read and commented on.

The astronomical observatory in the House of Wisdom became itself another institution where some of the most brilliant Muslim astronomers were educated and worked, such as Kusta bin Luka and the Banu Musa brothers, Ali bin Isa Al-Ustorlabi (The Astrolabium maker), Mohammed bin Musa Al-Khwarizmi (founder of Algebra, who dedicated his first book on the matter to Al-Ma'moun), and Al-Battani.



Figure 7. The Abbasid House of Wisdom in Baghdad.

In order to find manuscripts of works of Plato and other Greek philosophers, which were available in the neighboring and often hostile Byzantine Empire, Haroun Al-Rashid and Al-Ma'moun used both diplomacy and sometimes military victories to acquire manuscripts. In one of his battles with the Byzantines, Al-Rashid suggested exchanging Roman prisoners and officers for Greek books! However, the most effective way was to send "intelligence agents" to fetch "hunt" for books and recruit Greek-speaking translators inside the Byzantine Empire. (See: Torbjörn Jerlerup, *Fidelio*, Summer 2003)

The renowned Muslim historian Ibn Al-Nadim writes in his chronicles book *Al-Fihrast* : "When Al-Ma'moun defeated the Roman king, he wrote to him demanding that he disclose all the books he had been keeping in secret places in Rome (Constantinople). The Roman king who first refused, agreed later to do that. Al-Ma'moun sent some of his scholars including Al-Hajjaj bin Matar, Ibn Al-Batrik and Salam, the head of the House of Wisdom and others. When the books were brought to him, he ordered the books to be translated immediately. It is said that Yohanna bin Masaweh was among them too."

Another Historian, Ibn Nabateh writes in his book *Sarh-ul Uyoon* about one Sahl ibn Haroun: "He was appointed by Al-Ma'oun as the guardian of the chest of books at the House of Wisdom. This chest contained the books of the ancient philosophers that were brought back to Al-Ma'moun from Cyprus. The story was that when Al-Ma'moun reached a truce with the ruler of that island, he sent messengers to him asking for the chest of the books of the Greeks that were kept in a special chamber where nobody could have access to them. When Al-Ma'moun received the books, he became very happy and excited, and he appointed Sahl bin Haroun as a guardian for these books."

It is obvious from those stories that the books on Greek philosophy and science were intentionally kept away from the public in the Eastern Roman Empire, for clear political and ideological reasons.

Another prominent translator was Yohanna bin Masaweh (died 857), who also came from Gundi-Shapour. He established a hospital in Baghdad. Yohanna was a Nestorian Christian. Haroun Al-Rashid assigned him to translate Greek books that were taken as booty from Byzantine cities conquered by the Muslim army. He was also made the "chief" translator, verifying other translations and training translators. Al-Ma'moun later made him the director of the House of Wisdom. In addition to translation, Yohanna wrote books on geometry, medicine and optics. He also made medical experiments on animals, such as monkeys to test new medicines. One of his most known students was Hunayn ibn Ishaq, who mastered Assyrian, Arabic, Greek and Persian.

Hunayn ibn Ishaq (808-873) is most famous as a translator. He translated 100 Greek books to Assyrian and 37 to Arabic. He was trained in medicine and made original contributions to that subject. However as the leading translator in the House of Wisdom, he came to have an enormous influence on the mathematicians of the time. Hunayn, who was a Nestorian Christian, learned Greek in Alexandria as a young student, and became an expert on the Greek language. He took part in the travels in the Byzantine Empire and parts of the Muslim world to find books and recruit translators and scholars. Hunayn personally translated books of both Plato and Aristotle.

Other prominent translators in the House of Wisdom were the Astronomer Thabit bin Qurra, Yusuf Al-Khourī Al-Qas, who translated Archimedes' now lost work on triangles, and Qusta ibn Luqa, a Syrian Christian who translated Hypsicles, Theodosius' *Sphaerica*, Heron's *Mechanics*, Autolycus

Theophrastus' *Meteora*, Euclid, and other works. The son of Hunayn, Ishaq ibn Hunayn, strongly influenced by his father, is famed for his revised Arabic translation of Euclid's *Elements*.

A problematic aspect of this process of translation was that, from the outset, no real distinction was made regarding the difference methods of scientific reasoning within the Greek culture. That was probably due to two factors: One is the corruption of scientific thinking during the Roman Empire's centuries-long Dark Age, the other is the eagerness to collect and digest as much as possible of whatever was available from the ancients, in accordance with the recommendation of the Prophet Mohammed and the Holy Qur'an. In the beginning, almost all Greek books on Science and Philosophy were given equal weight. For example, both Aristotle and Plato were held up as great thinkers, with the distinction that Plato is the "*Divine*" philosopher due to his monotheistic view of the Universe and its Creator, a view compatible with the beliefs of Islam. Aristotle, on the other hand was regarded as the "*First Scholar*" due to his "*down to earth*" empirical approach to knowledge.

Another example was the treatment of astronomy and geometry from both the fraudulent Ptolemaic method and the saner Pythagorean method of "*Sphaerics*". The verification and the sorting process took some time, when Muslim scientists started to replicate and examine both the axiomatic and experimental aspects of what was delivered to them. Through the interventions of such great Muslim scientists and Aristotelian philosophers as Al-Kindi, Al-Razi, Ibn Sina, Al-Farabi, in the 9th and 10th centuries and even later, the dividing line started to become clearer. Critique and outright refutations of Ptolemy's astronomy, Euclid's geometry and Aristotle's methodology started to become a key aspect of the "dissertations" of upcoming scholars.

Sorting out this crucial aspect of the history of the epistemological fight within the Islamic Renaissance has not been undertaken yet in any serious manner. Its time has come now. And with the type of historical work being carried out by the LaRouche Youth Movement, it seems appropriate now to accomplish this unfinished mission.

THE BANU MUSA BROTHERS: A YOUTH MOVEMENT.

The Three Banu Musa (three sons of Musa) brothers became orphans following the death of their father Musa bin Shakir, a brilliant mathematician and astronomer in the court of Al-Ma'moun in the early 9th century. The three boys, Mohammed, Ahmad and Hasan, were taken by Al-Ma'moun under his custody. He ordered the governor of Baghdad Ishaq bin Ibrahim, who in his turn delivered them to Yahya ibn Mansour, a prominent scholar-astronomer and dean of the House of Wisdom. The three brothers grew up inside that great academy.

They lived and worked with such great philosophers as Al-Jahidh, Al-Kindi and Al-Khwarizmi, and translators and scholars like Hunayn bin Ishaq, Ishaq bin Hunayn, Kosta bin Luka and Thabit bin Qurra. The three brothers learned Greek and studied many of the books that were translated. However, as they became young adults, they participated in all kinds of political, economic and scientific missions that were assigned to them by Al-Ma'moun.

One of the close collaborators of Banu Musa was Astronomer and mathematician Sanad bin Ali. Sanad was from a Jewish family from Iraq. He worked with the brothers in a large number of crucial scientific and economic projects, such as building water canals around Baghdad, connecting the two rivers, Tigris and Euphrates.



Figure 8. The Banu Musa Brothers, (803-873), Mohammed, Ahmad, and Hasan.

One such fascinating mission was the measuring of the circumference of Earth. In the 820s, Al-Ma'moun got hold of Greek documents, referencing Eratosthenes' magnificent and creative method of measuring the circumference of Earth. Al-Ma'moun wanted that verified, or rediscovered, to find out the truth. He assigned to Banu Musa and Sanad the mission of replicating and rediscovering the principle that guided Eratosthenes. A number of the prominent astronomers and mathematicians joined the brothers out to the desert south of Mosul. Sanad wrote down the report on the mission. The brothers came with a new method of measurement. Rather than measuring the difference of the angle of the shadow cast by the sunrays on two poles located in two different locations along the meridian, Banu Musa used the heavenly sphere as a reference point.

They measured the angle of declination from the first location in relation to the North Pole in the heavenly sphere, and moving north until the angle in relation to the North Pole changed by one degree, all the time measuring the distance between the first location and the second. Knowing that each degree on the heavenly sphere corresponds to one degree on the meridian circle of the surface of earth, they came to the conclusion that the distance between the two locations A and B multiplied by 360 degrees would give them the measure of the circumference of earth. The result they reached was 40,253 km (in today's units), missing by about 133 km.

They did the measurement once again going south from the first location, and reached a very close conclusion. With that accomplished, Al-Ma'moun was satisfied, and Muslim astronomy gained a

new discovery of principle. The discovery was the principle of proportionality between the heavenly sphere and the sphere of the earth, reflecting the proportionality between the Platonic ***“Reason in the Heaven and reasoning that is within us.”*** (*Timaeus* 47.C)

Most of the persons working in the House of Wisdom were youth. Not only the Banu Musa brothers, but also Ishaq ibn Hynayn, and Qusta bin Loka, Al-Khawarizmi and Thabit bin Qurra were all in their teens and 20s when they studied and worked in there. Like the LaRouche Youth Movement today, they were involved in political and economic affairs of the state, as economic and scientific advisers to the Caliphate. They also traveled to recruit other youth from different parts of the Islamic state and even Byzantium.

One important example was the recruitment of Thabit bin Qurra by Mohammed bin Musa. Mohammed was on his way back from one of his exploration journeys in Greece and met Thabit in the town of Harran (southern Turkey today). He organized Thabit, who was a Mandaean and not a Muslim, to accompany him back to Baghdad to work together.

Thabit was much younger, but showed signs of genius. The three brothers adopted him as fourth brother and made sure that he got the best education. Thabit grew up to become one of the most important translators and astronomers in Islamic history. He translated dozens of Greek books of Plato, Archimedes, Hippocrates, Euclid, etc. He authored 150 different books in Arabic in mechanics, mathematics, geometry, astronomy and medicine. The books on mechanics by Archimedes and Heron of Alexandria that he translated opened the eyes of Banu Musa on this important science, which played a great role in their participation in the economic development of Iraq in particular and the Islamic state in general. Water works, canals, fountains, tools, and urban water systems were designed by Banu Musa. They even designed and built mechanical toys for children and amusing tricks for the entertainment of the public.

Banu Musa always worked as a team. One of the joint projects they undertook together was on mechanics. That book is still available in the University of Aleppo, Syria. It also includes geometrical studies and commentaries on Archimedes' two works *On the Sphere and the Cylinder* and *On the Equilibrium of Planes*. The book is completed with illustration of the tools and constructions they designed, in a way that reminds us of Leonardo Da Vinci's work.

Banu Musa selflessly served the spreading of knowledge and always gave credit to the Greek scientists whose works they reworked and improved. The irony of the Banu Musa brothers is that they acquired the measure of the circumference of the earth from a relationship to a heavenly sphere that could not be measured mathematically, simply because that sphere does not exist. So, the result of the earth's measurement was discovered through a defect of perception, an inferential shadow that the mind used to discover the reflection of an ordering principle of the universe, a principle that is higher than mathematics and that mathematics cannot account for nor compute.

TRANSMISSION TO EUROPE

Some of the works translated by the House of Wisdom were later translated into Latin by scholars in Toledo, Spain, which from the 10th century onward was a center of Muslim-Jewish-Christian collaboration in philosophy and science. From Toledo, these translations, as well as original writings by Islamic scholars like Ibn Sina and Al-Farabi, including the rich treasure of Arab medicine, were disseminated throughout Europe. Commentaries on Plato by Al-Farabi were among the first known works on Plato to be known in Europe. Only the Timaeus dialog was known in Europe at the time and that to a very limited extent. Many ancient Greek works were translated into Latin from Arabic. The example of the famous Apollonius of Perga is typical. His *Conics*, which played a crucial role in the development of modern astronomy, was translated from both Greek and Arabic. Its first four Books were translated from Greek, and Books Five, six and Seven from Arabic. Johannes Kepler would later revolutionize astronomy when he hypothesized that the planets moved along the pathways of elliptical curves described by Apollonius in the Conics.

The influence of Islamic science on developments on the west is a greater subject than could be dealt with in this short report. Therefore, it will remain as a separate subject for future attempts.

RELIGIOUS TOLERANCE IN ABBASID BAGHDAD

It became clear from the above mentioned prominent and crucial involvement by Assyrian and Nestorian Christians in both medical care and studies and the work in the House of Wisdom, that they were regarded as an integral part of the Islamic society. The Christians had special privileges in Baghdad, allowing them to have many churches in Baghdad, and a residential quarter in Baghdad which was called Hay Ar-rom. The patriarchs of the eastern Churches chose to have their holy seat in Baghdad. Unlike the Roman Empire, Christian archbishops were elected by the church, and approved later by the Khalifa. In addition to their professional positions, Christians were appointed in political positions too. Some of them such as Abdoon bin Sa'id and Nasr bin Haroun were appointed as ministers in the time of Khalifa Al-Muttaqi in the 10th century and under the Buwaihidi dynasty in the 10th century.

Less known, is the situation of the Jews in that period. In Baghdad, Jews had a major thriving quarter, which remained so until the fall of Baghdad under the Mongol invasion in 1258. This quarter was visited in 1169 by Benjamin of Toledo, a Jewish traveler and historian who traveled from Spain through the Islamic world to Baghdad. He left a book called "*The Journey of Benjamin of Toledo*" (available in Arabic still today). In that book, Benjamin of Toledo states that there were about 40,000 Jews living in Baghdad at the time. He also reports that there were 10 Torah schools and 28 Synagogues. Benjamin described in his book the great hospitality and respect the Grand Rabbi enjoyed there from the Muslims who considered him the heir of King David and chief of the Mosaic nation. The Grand Rabbi had both religious and legislative authority among the Jewish community in Baghdad. His authority was protected by the Khalifa. Arab chronicles describe the Grand Rabbi when he was summoned to meet the Khalifa as:

"dressed in silk with a white turban ornamented with diamonds. He was accompanied armed guards, with a page running ahead of his entourage shouting 'make way to our master, son of King David'."

The Khalifas, since Haroun Al-Rashid enjoyed having open debates in their court, where they had a weekly gathering of representatives of all religions and schools of thought. Christian and Jewish leaders had the full freedom to defend their faith in front of the Khalifa against any challenger. A famous such debate was witnessed in the court of Al-Ma'moun between the Muslim Imam Al-Ridha and the Christian Patriarch and Grand Rabbi. The debate was about Imam Al-Ridha's argument to prove that in both the Bible and the Torah there is evidence of the coming of the Prophet Mohammed, quoting extensively from the two Holy Books.

The Mandaeans were also integrated and tolerated in the Islamic state and received the same good treatment as Christians and Jews. Some of the most brilliant astronomers and scientist in the Abbasid era were Mandaean, such as Thabit bin Qurra, Al-Battani and the famous chemist Jabir bin Haiyan.

CONCLUSION:

Every great renaissance movement starts with the gathering, translation, and assimilation of the best that have been produced by other great cultures and individuals. However, each time in history, one culture had to bear the burden of lifting civilization from the mud of corruption and building something, which would last into the future for the sake of all cultures and all humankind. However, this time, with Lyndon LaRouche's initiative for a Eurasian and planetary renaissance, all cultures can work together on the principled view of Man's original sublime character as being created in the image of the Creator of the Universe. (End of Hussein Askary's report.)

3. THE ARABIC ASTROLABE AS A TRIPLY CONNECTED MANIFOLD.

One of the greatest contributions to mankind made by the Islamic renaissance was the extensive development and use of the astrolabe, as both an epistemological and astronomical inferential instrument. This rediscovery reflected a continuation of ancient Egyptian and Platonic astronomy through the original discoveries of Plato (Timaeus), Archytas (doubling the cube), Eratosthenes (the circumference of the earth), Apollonius (conics), and Hipparchus (the astrolabe). The original construction of the astrolabe can be traced back to an astronomy student of Plato, Eudoxus of Cnidus who became famous for the construction of an "arachnid" sundial that was the precursor to the astrolabe. Geometric proofs of stereographic projections of Sphaerics have been established by Apollonius of Perga and his work on conic sections.

The most ancient Arabic astrolabes in existence today come from the 9th century AD, at the time of Haroun Al-Rashid, and the earliest Arab treatises on the subject date back to the 7 and 8th centuries. It

was after the Islamic conquest of Spain that the Astrolabe was introduced in Europe during the 10th century AD. It was used not only to navigate the ocean of the heavens, but also to find one's way at sea. The genius of the astrolabe was that it represented a discovery based on the mistakes of sense-perception.

The span of the Islamic Renaissance during which this instrument was systematically used and perfected goes from about the 2nd half of the eight century at the time of astronomer, Jabir Ibn Haiyan, to the 2 half of the 11th century at the time of astronomer, Omar Khyyam, and from Spain in the West to India in the East. Ibrahim al-Fazari was the first Muslim scientist to construct the astrolabe from a model established by Hipparchus. It was his son, Muhammad Ibn Ibrahim al-Fazari who translated the Sanskrit astronomical work of Siddhanta India to Baghdad in 772 and who was instrumental in bringing Hindu numerals from India to Baghdad and to Europe. (Cantor, *Geschichte der Mathematik*, (I, 3rd ed., 698, 1907)

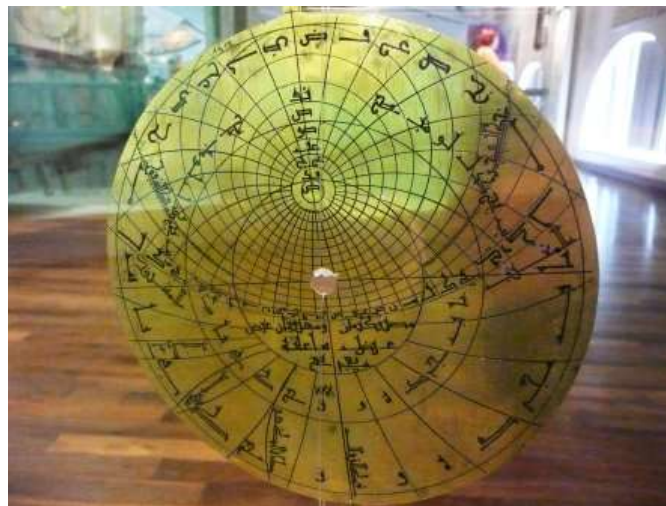


Figure 9. Arabic astrolabe table from Spain, built by Ibrahim Ibn Said al-Sahli, 1086 AD.

The astrolabe is a cognitive instrument that makes you discover what is false in your sense-perception of the universe and what is true about all of those mistakes when they are corrected and ordered together as shadows. It makes you discover, by an inferential method of inversion, that the harmonic unity of the universe must be based on the correction of your mistaken deductive sense-perceptions. In terms of corrections, the astrolabe measures non-existing angles between stars and locates their apparent positions relative to each other, and from a fixed position onto a non-existing sphere. Although these angles exist only in your eye sight, they determine a relative time of culmination of the moving stars at any given latitude and serve to identify precise locations and moments of observation on earth during expeditions at sea or on land. All of this false information becomes truthful when it is projected from an imaginary sphere of the heavens onto two concentric plane disks rotating with an alidade. This is how the reality of a triply connected universe exists only in the imagination of your mind as opposed to your sense-perception. It also demonstrates accurately the daily and annual motion of the Sun in a manner that could never be seen in relation to the heavens as a whole. As a cognitive instrument, the astrolabe is an ironic epistemological device which solves a number of crucial axiomatic paradoxes, notably by letting you project the entirety of the celestial sphere onto a plane flat disk, which is a physical

impossibility, and by giving your mind the ability to view itself in the process of observing the complete motion of the stars, day or night, from a precise but non-existing imaginary location overhead and outside of the universe, which is another physical impossibility which is only possible with your mind.

The astrolabe is essentially constructed with three rotating elements: firstly, the **Table** (Figure 8) which identifies the spherical coordinate grid of the sky at some precise latitude on earth, secondly, a **Rete** identifying the fixed stars which apparently rotate through the 24 divisions of the year and the 24 hours of the day, and thirdly, the **Alidade ruler** which locates the position of the Sun at any time during the year. The **Alidade** rotates in relationship with the two previous rotating disks in order to identify the day and hour of your observation through a triply connected circular action representing the finite yet unbounded universe. That is how a series of appropriately well-ordered lying shadows of sense perception and paradoxes give you the truth when they are harmonically connected together triply in your mind, like a trinitarian principle, to map the reality of the universe as a whole.



Figure 10. Holy Koran: 30, Ar-Rum, Verse: 21. The script reads from right to left: *“He created you (Adam) from dust, and then [Eve from Adam’s rib, and his offspring from the semen, and] behold you are human beings scattered!”*

Lastly, the Islamic Renaissance also discovered and applied a unique form of classical artistic composition which is admirably inspired from the Holy Koran and which is applied essentially through calligraphy and religious architecture. Arabic calligraphy expresses not only beauty and elegance, but also reflects the character of the human mind in his relationship with God and the process of creation. The calligraphy of the Thuluth script, a modern example of which is represented below, was originally created by the Persian calligrapher, Amanat Khan, during the 7th century Umayyad Caliphate and became fully developed under Haroun Al-Rashid during the 9th century in Baghdad. Khan’s calligraphy became world famous when his name became identified with an award for great creative beauty and was appended to the name of Abd ul-Haq “Amanat Khan,” in 1609, for his famous calligraphy of the beautiful architecture of the Taj Mahal Mosque.

This Arabic method of calligraphy appears to be well suited for designing metaphorical processes and ironies in which the message may express an idea, while the visual medium may describe its process

of composition, as the astrolabe reproduces the process of composition of the universe as an expression of human cognition reflecting the universe in the mind. For instance, Figure 9 replicates a verse of the Koran saying how Allah created man while the calligraphy describes the bulging form of an egg inside of which the weaving of its elements suggest the idea of a universal living process that is increasing in relative density and complexity, finite yet unbounded. Since my lack of knowledge of the Arabic language precludes me from deciding one way or the other, my question is, therefore: can metaphorical ironies be generated in Arabic calligraphy? Have Muslim artists exploited the possibilities of generating such ideas by demonstrating how the truth lies in the correction of perception? How can this sort of calligraphy elevate the soul to the domain of universal mind by using the shadow defects of sense-perception? I would welcome comments and suggestions from anyone who has an insight into these questions.

4. ON THE DESTRUCTION OF “THE DESTRUCTION OF THE DESTRUCTION” OR ON THE DIFFERENCE BETWEEN KNOWLEDGE AND BELIEF.

What I want to stress in ending this report is Lyn’s idea of ‘*The Destruction of “the Destruction of the Destruction”*,’ and raise the issue of how to solve the problem of this tragic cycle of destruction. Why? Because this is the first time in history that the power of unifying the entire planet in the Noospheric mission of a “*peace of faith*” has become not only absolutely necessary, but functionally realizable. In effect, it is the first time that mankind as a whole is capable of changing past history from the future, by understanding that we, in our present knowledge and organization, are the result of what Charlemagne and Haroun Al-Rashid had in mind to create, when they initiated their ecumenical economic platform over 1,200 years ago. This is a time when you are able to say to yourself: “I am what Charlemagne and Haroun Al-Rashid had in mind.” Therefore, we have the responsibility to realize that unique intention and fulfil the purpose of those eternal ideas by demonstrating that they were just and they had not been conceived in vain. It is in that sense that I wish this report to partake in the realization of their intention.

It has been a well-established fact, but not recognised as such, that pitting secular science against revealed science always leads to war, and the result is an inevitable evil cycle of *Destruction of the Destruction*. In this last section, I merely intend to open the discussion on this extremely difficult and absconding subject, and simply identify that the difference between knowledge and belief is the central most important topic to be considered, if we are to solve this acute historical problem. This is also the pathway to solve the difficult problem that Louis de Broglie and Albert Einstein left unresolved before they passed away. We must begin to restore to its original intention a completed form of general relativity that they were not able to complete during their lifetime. The historically crucial form of physical space time feature of this view is that we must use the future to change the past. That is the only way to legitimise universal history, and at the same time, secure for the next generations a true knowledge of the “*peace of faith*” which must become integral to the new physics of our time. Once one realizes that modern mathematics is based on the false religion of Bertrand Russell in which the *Destruction of the Destruction* of modern physics has been the victim, we are well on the way to being able to solve one of the most pressing problems of our time. So, in order to do that, we must now reflect on the epistemological significance of what Lyn left us to ponder as the leading item on the subject:

“The outcome of those processes of destruction, came to be expressed by a subsequent mortal conflict of ideas launched by the forces of what was self-identified as ‘the destruction,’ by forces of ‘The destruction’ centered then in Anatolia, a process which came to be called ‘the Destruction of ‘the Destruction of the Destruction’.” These words meant an action, against that Classical movement whose center was then located in the region of Spain. Those forces of retrogression then identified themselves with that intended ‘Destruction’ of the forces of Ibn Sina’s ‘Destruction of the Destruction’.” (Lyndon LaRouche, [*The Destruction of the Destruction*](#), EIR, November 26, 2010, p. 4)

This conflict of ideas that Lyn is referring to, here, is centered on the fundamental subject of creativity, and the last time the solution of this conflict was made publicly known was in Aeschylus’s *Prometheus Trilogy*. The first known such “*Destruction of the Destruction*” was recorded to have happened during the second millennium BC with the annihilation of Anatolia by the corrupt faction of the ancient maritime culture which had destroyed the Atlas and Prometheus civilization of astronavigators, and was then invading the entire region of the Mediterranean. The second great period of a Dark Age occurred from the same quarters, following the destruction of the Charlemagne ecumenical cultural platform in 842, and caused the almost simultaneous eradication of the Abbasid Caliphate Renaissance of Haroun Al-Rashid.

As Lyn reported earlier, the eradication of that humanist faction was brought about by a maritime force of destruction that degenerated into the Venetian-led Ultramontane Crusades and their subsequent launching of religious warfare across Europe from 1492 to 1648. The point to be made is that the intention of this second “*Destruction of the Destruction*” was based on the same Aristotelian idea that God resides outside of the universe and that He has no power to change the course of events inside of it. According to Aristotle, God cannot act in changing anything inside of the universe because this would reflect some imperfection in his original plan. As in the case of Nietzsche, the implication of Aristotle’s notion of God is not only that God is impotent, but that He is also dead.

Now, in our present situation, “the barbarian forces are at the gates one more time,” as Irish patriots say today, and they are again attempting to make the same Aristotelian error. So, we must correct that error by unveiling the truth that remains hidden behind the “*Destruction of the Destruction*” that was initiated with the destruction of the Abbasid Caliphate of Baghdad, when the Islamic jurist and Sufi mystic, Al-Ghazali (1058-1111) wrote *The Destruction of the Philosophers* against the intellectual supremacy of the Aristotelian and Avicennian philosophy. It was Al-Ghazali who initiated this process of destruction by attacking Aristotle as a threat to the Islamic faith and by warning of the danger of separating philosophy and religion or by wrongly unifying them. By attacking the logic of Aristotle, Al-Ghazali was aiming at the Caliphate of Haroun Al-Rashid. In other words, Sufism had been instituted as a gnostic reaction against the worldliness of the rich and powerful Umayyad Caliphate, and the later Abbasid Caliphate, especially against Haroun Al-Rashid and his “so-called” hedonistic philosophy as it was portrayed in the *1001 Arabian Nights*. Be that as it may, the important thing, here, is not to find who the good or bad guys are, but to look at the underlying assumption behind this dispute and discover how people can be easily manipulated by axioms of religious beliefs, especially when they are couched in mathematical logic.

There is no doubt that Al-Ghazali (Algazel in English) was correct in attacking Aristotle because he attempted to treat the underlying issue which was to determine whether or not God had the freedom to effect causal changes inside of the universe, and consequently, inside individual human beings. Since

Aristotle had made the claim that God resided outside of an eternal universe, He was made impotent by not being able to change anything in his original, perfect, and eternal plan. That debate, therefore, had touched on the essential epistemological tenor of the problem, because the crux of the whole matter is that of creativity in the universe, for God, Man, and the Universe itself. As Lyn also identified many times, and notably with similar attacks against Aristotle made by the friend of Jesus, Philo of Judea, the central issue was centered on the Promethean question of increasing energy flux density in the universe. From that vantage point, the Necessary Existent of Ibn Sina also poses a similar problem.

So, the way you want to proceed to resolve this axiomatic problem is to find out from the original texts, or from the most reliable translations of these philosophers, what sort of shadows we are dealing with, and what is the principle that projects them. You must look for ironic dissonances that pertain to the unity of belief and knowledge, or to their oppositions, such that there is, or isn't, congruence between knowledge and will, passive intellect and active intellect, or reason and power. Those are the axiomatic elements involved. Historically, your best lantern is what Leibniz established as the proportionality between reason and power, located in his *1671 Memorandum on Arts and Science*. In a nutshell, you must pay attention to the intention, because what is at stake in this debate is to discover the decisive historical and epistemological evidence that fosters or blocks the light of the creative principle of change inside of the universe. That is also the lantern you require to investigate cosmic radiation.

Now, ask yourself: why did this Cusa idea of the "*peace of faith*" work? It was not accepted democratically, because most people did not even understand what it meant. Only a few understood, like Charlemagne, Haroun Al-Rashid, Judah Halevi, Jeanne d'Arc, and Louis XI, for example, but nobody else. Nobody voted for it, and yet it worked. So the point is that such an idea works because it is essential for the future of mankind, not because everybody agrees with it. The new idea worked because its time had come, because it had become necessary for the survival of mankind. That is all that you need to know about the validity of a new idea. You don't need to prove or demonstrate by argumentation that it works, because it was effective simply by being truthful and necessary at the time it came out. You don't need to persuade people that the idea is good; it will do that by itself when its time has come. All you have to do is to provide the paradoxes and anomalies that show how no other idea will work at this time.

New ideas have telepathic magnetism attached to their discovery and they provide irreducible closure from that standpoint. They attract or they repulse, but they don't leave you indifferent. They force people in the right direction no matter what they do, by guiding the willing and by dragging the unwilling. *De Pace Fidei* had that same power when Charlemagne and Haroun Al-Rashid used it. And the test of truthfulness is simply: does the idea represent something useful in terms of progress for mankind? That's all. Then, watch your back, because some liberal wise guy will set up an operation to eliminate you and your idea.

On the other hand, Al-Ghazali's opponent, the Aristotelian, Ibn Rushd (1126-1198), otherwise known as Averroes, wrote a refutation in defense of Aristotle called *The Destruction of "The Destruction of the Philosophers,"* (*Tahafut al-tahafut*). As I said, for Averroes, as for Aristotle his master, God was the Prime Mover outside of the universe, but God had made the universe eternally perfect all at once, and in such a manner that only an elite priesthood, trained in the technical aspect of Aristotle's consensus language, was able to understand its true intention of culling the herd, and reducing human population. Once that second destruction by Averroes was established, then you had a system

which had a life of its own: a self-feeding hatred that was set free in the killing fields of humanity. The Venetian who concocted that deadly opposition then sat back, watched his puppets kill each other, and funded the fight on both sides. That's how religious wars get started and are conducted.

However, the best way this Aristotelian corruption of philosophy of "*Destruction of the Destruction*" can be dealt with is by developing the ironies of creativity as the social process of integrating the three great religions of the Book. So, the best way to assure *The Destruction of "The Destruction of the Destruction"* is by developing the Promethean power of creativity of the human mind. And, the best way to develop creativity of the human mind is by solving the paradoxes that reside at the heart of Christianity, Islam, and Judaism. The point is not to choose between good-guy and bad-guy, or to discuss which the best religion is. The point is to get out of the box that leads to such infernal cycles of destruction of mankind by religious warfare. It is those cycles of destruction that must be stopped by the only weak power that is greater than those forces of regression, which is irony.

This is not merely wishful thinking, and this is not an impossible task. Each religion, in its own domain of practice, encounters relevant paradoxes that are there to be resolved not by logic, but by ironies which can be found in Classical artistic compositions. It is those paradoxes which should become the communal daily bread of all Christians, Muslims, and Jews. The idea of disputes or debates among philosophers, theologians, imams, and rabbis are useful as well, and should be reinstated as a matter of course in our society today.

How else can a true human mind solve the kinds of problems that will require mankind to lift itself above the horizon of its birthplace and permit man to finally escape the torpid condition of living on earth? So, the time has come to make some room in the galaxy for these new and old ideas that change the past from the future, and to develop a "*peace of faith*" that will represent the most important axiomatic change of humanity in all of recorded history, and for all future time to come.

