

THE PHILOSOPHY OF SOCIAL ALTERNATIVE IN THE BOOKS OF MUSLIM TRAVELERS FROM THE SECOND CENTURY TO THE EIGHTH CENTURY AH

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Introduction

Trips are a civilized phenomenon. Although they are individual journeys, they are a rich source of important anthropology in the fields of history, geography, sociology, economics, archeology and theology. Their scientific and cognitive value is not negligible throughout the ages. These trips started with Muslims in the era of Abbasid Caliphate and the spread of the Islamic countries considered one of the most important reasons for creating the atmosphere and enthusiasm for these trips. The Islamic conquests have ended, and the Islamic world has expanded, and their parties spaced away and settled from the beginning of the second century AH / 8th century AD, and civilization, culture and science flourished in these areas.

Although the administration of the political institution represented by the Abbasid Caliphate had weakened and divided its empire into states, the links of religion, language and culture continued to unite the inhabitants of the Islamic countries; they felt that they were the offspring of a far-flung Islamic empire and they felt like they were sons of an Islamic empire far from the parties. Therefore, countries have continued, despite their length and breadth. What makes one go to a country so that it continues its journey to another country, which is not hindered by the difference of nations and their languages or the intersection of their diasporas by cutting off political links between their countries.

The study was divided into four sections, the first section dealt with the purposes of flights, the second section focused on the scientific value of the trips, the third section shows the accuracy and objectivity in the literature of the trips and finally, the fourth section talked about the ethical traveler's view of societies.

First section: Trips Destinations

There was always an essential reason encourage the travelers to travel abroad. The fact has been reflected of what the travelers are referring to the reasons for the nature of the news of their trips. We can also see this in the quality of their writings and the places they focus on by visiting them, addressing their subjects and portraying them with their memoirs. Perhaps it is the most important spiritual and religious reasons.

Nasser Khusraw cited his reasons for his journey by introducing the spiritual and religious aspects, especially as he was a prolific poet and philosopher. He was at the beginning of the formation of his idea like all the people of that era, confused in the doctrine of the right to be followed!. He looked around him and was really puzzled! Be Shia or Sunni, and each of them divided into many teams, and if one of the two sects choose which one of the many teams follow.

He has perused every route and for reaching the truth that relaxes and reassures his heart has read the Quran and books of Hadith, and he also returned to the Bible and the doctrines of Indians in their original languages. He extended consideration of the Avesta and Zend too. He contacted religious scholars, Muslims, Christians, Jews, Indians, and Magi, and discussed them in matters that did not lead to any clear opinion, but vainly, he did not find anyone who convinced him.

He thought that he would go to the land of the Arabs, Persia, Turkistan and India, perhaps he would find his guide to the right path to know God, but he did not reach what he wanted. The effects of the perplexity, doubt and atheism appeared in his poetry. Finally, Nasir Khusraw decided to travel to Egypt, where the Fatimid state and the Shia sect might find an answer to his perplexity questions.

Nasir Khusraw mentions that the main reason of made his mind up about the trip was influenced by what he had read in the Holy Quran from the two chapters of Muhammad and Al-Fath.

He has brow and foresighted its meanings, and found the relief of his frustration and dispels doubt of himself, and spread the calm and tranquility, what brought him to a strong and depth faith, that is what he found in the saying of the Almighty: “ Will they not then reflect upon the Qur'an, or are there locks upon their hearts?” And took his enthusiasm increases when he read the words of Almighty Allah: “Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquility to them; and He rewarded them with a speedy Victory”

Pilgrimage to the Sanctified house of Allah was one of the most important reasons, which called Ibn Jubayr to do three trips. In which all of them intended the pilgrimage of the sanctified house of Allah. And every time there was a reason forced him to go to the sanctified house of Allah; his enjoyment of wine forced him for the first time to go to It (578 AH / 1182 AD) to atone for the sin, and he thought there is nothing can atone his sins just the Sanctified house of Allah. The purpose of his traveling to It for the second time was to see Saladin after the conquest of Jerusalem (583 AH / 1187 AD). His third trip was due to his great sadness over the death of his

wife Umm al-Majd Atekha, the daughter of the minister Abu Ja`far al-Wakshi; he was love her too much and he wrote a diwan (a series of poems) in which he would be lulled by a poem "As a result of the injustice found in the commemoration of the good quran".

Since he could not stay after feeling lonely and alienation, as it seems he did not have good friends who can comfort and condolence him to kept him away of this gloom, he had more in his poems a statement of discontent with the world and time and showed his anger at the brothers and friends. In his poems, he points out that the brotherhood's performance is missing and that the world is a darling, And his tendency to asceticism has increased to make him renounce the wide world and return to mysticism. Ibn Jubeir has been religious in his journey And called it a "message to consider the hermit to mention the precious effects and rituals", thus, we clearly see the religious and mystical nature of his journey from the title to last page in his memoirs. And he was deeply focusing on the religious paintings and cases, and this is what he showed in his visit to the shrines and scenes of the flags of religion, was the most mentioned cultural landmarks in his journey were the scenes , tombs, the effects of prophets and Ahl al-Bayt peace be upon them, as well as churches and temples. Also he mentioned the preaching councils in Baghdad, religious festivals and ceremonies in the Hijaz, and the boards of science and Islamic teams in the Umayyad Mosque and meet celebrities of men of piety. While Ibn Battuta went out on his journey in the year 725 AH / 1324 AD heading to the Hijaz for performing the Pilgrimage (Al-Hajj), but he remained a tourist vacated by the thirties in his travels and successive trips.

Second section: Scientific value of flights

The observations of the Muslim travelers carried their impressions of the countries, cities, towns, villages and roads they visit. This is a definite benefit for the readers and the great cultural renaissance that the Mashreq witnessed in the Abbasid era, which had its extension in the Arab Maghreb, and their selection of beautiful and interesting images, it also promised an important source of studies of social history and comparative sociology.

In their daily memoirs, Muslim travelers focused on three aspects of the facility such as Fences, fortresses, mosques, schools, bathrooms, water, markets, houses, streets and doors, neighborhoods and suburbs, tombs and monuments. As well as the characteristics and character of the people of the cities and their lives and social customs. In general, Muslim writers, historians, scholars, and classifieds were transporting what they have about each other. For example, Yaqoot al-Hamawi, in his book The Dictionary of Countries, was the best book to convey and display the chapters of Ibn Fadlan's journey. Yaqoot al-Hamawi proved in his dictionary about twenty pages of this letter, and left fifteen pages of it, as if he had transferred two-thirds, and remained one-third.

The method of Hamwi in the transport of the message of Ibn Fadlan was clear. He often opens his mouth with: "I read in the book Ahmed bin Fadlan or opens his saying: Ahmad bin Fadlan Rasul al-Muqtadir said to al-Sqalabah and concludes with saying: "This is what he had narrated or narrated in about what he had seen since he separated from Baghdad until his returned. So I said what he said on his face.

Section Three: Accuracy and objectivity

One of the most important qualities and characteristics of Muslim traveler's books, especially their writings in the social direction was the majority of the followers of sincerity and honesty in their description (objectivity and impartiality). And because they were recording their live observations and their real description of what they were seeing, as well as the good qualities that they characterized by. Some of them clearly revealed his writings, his sense of intelligence and the depth of his horizons and the depth of his thinking and contemplation. And good scrutiny and criticism and analysis. Nasser Khusraw, for example, says at the end of his memoires: "I honestly described what I saw on my journey. As for what I heard and had an objection, readers do not attribute it to me, nor do they harm me or blame me for it. "

Nasser Khusraw was honest in his writings, if he saw something by his eyes, he directly write something about, and if he heard about something, he narrated and made the pledge on his head. Nasir Khusraw wrote his journey's events day by day, and that made him believe in his accuracy, and you can get depth sense from his describing to some places and names, it is not as easy to hang on to memory for many years, then be described with such precision and perfection. Among these places, he described the mosque of Jerusalem and the opening ceremony of the Gulf (the feast of the opening of the Gulf by the flooding of the Nile). As well as the son of Jubayr was careful observation, sincere expression, varied attentiveness.

The Muslim geographers surveyed the information of the travelers as well as the information of each other and reported information that contradicted what they knew from the areas they had visited or endorsed. As was the case when Yaqoot al-Hamawi took the message of Fadlan's son to the country of the Russians; not only did Yaqoot al-Hamawi narrate the story and convey it, but it turned it upside down; if he had visited the country as it was in the Khazars, he discusses the novel and mentions what was his time, including at least three centuries. The areas he did not visit expressed his admiration for what he read about, as he did in describing the Russians or disavowing himself in advance, as he did in the description of the Ethel River, while Hamwi agreed with Fadlan when he confirmed the authenticity of his novel.

The most prominent comments of Hamwi about the son of Fadlan, which bore the character of frankness, criticism and in his description as follow: The author, may God have mercy on him, said: This and others like him are the ones who submitted the patent and I did not guarantee his health. Commenting on his description of

the Khazar: "Abdullah Alfaqeer said: this is a lie, most of what is frozen are five inches and this is rarely: either the habit is two inches or three that I saw and asked the people of that country about, and perhaps thought that the river freezes all and not so. Also I said, this is a lie because the wheel is more like what I have tried, and I carried a fabric with thousand pounds on it, because all of them are driven by one head, either a cow, a donkey or a horse. As for the cheap of firewood, it is possible that it was in its time. As for the time when I was in it, one hundred of them was three dinars in my corner... This is the one who drew them correctly, but in al-Rustaq, without the city.

Section Four: The traveler's ethic of community ethics

The people of Baghdad did not honor the son of Jubayr and did not host him or his guests, even though they are residents of a city that is the present of the caliphate of the empire of the Islamic world. His criticism was the most vicious criticism directed by a pilgrim to the people of the city he encountered in his travels. The son of Jubayr did not limit them to their faults, which he felt or felt towards them and what he did, except to describe it with utmost precision and frankness. This prejudice was further exacerbated by his mystic religious view, in which he said: the people are hardly received from them any good except those who do humility with hypocrisy, and himself goes with wonder and pride that alienate strangers. In addition, they show to those who are inferior to them and the fathers, and despise them, among others about the hadiths and the news. Each of them may conceive in his belief and immortality that the whole existence is smaller in addition to his own; they do not take pride in a place that is not like them other than, as if they do not believe that God has a another land or other slaves, They withdraw their tails, flesh and blood, and do not change with Allah a denunciation, they think that the most precious pottery in the drawing of Azar, and do not know that the virtue of the Hadith, in the fire they will pledge gold in their favor”.

Ibn Jubayr continued his fierce criticism of the people of Baghdad until the end in a severe prejudice against them. He confirmed his belief that the people of Baghdad is useless to please change their behavior and morals, despite the efforts of preachers and preachers, because he believes that the scholars have reached the masses of preaching no longer useful in changing them and while criticizing the people of Baghdad, we find praise to his mouth when he says: Except their innovated pharaohs and their preachers are not guilty that they are in the way of preaching and remembrance, the maintenance of alert and insight and perseverance on the warning and fear warning.

Shrines sanctifying them from the mercy of Almighty, which detracts a lot of their sins and pulls the tail of amnesty for the ill effects and prevents the deaf Knocker to be resolved in their homes. But they are beaten with them in the cold iron [Baghdad people] and throw the bombing Jalamd; there is almost free days of their assemblies of a preacher to speak it; the conciliator in them is still in the Council of the male all his days, they have a way of blessing is committed.

Nasser Khusraw described Cairo as the best description he could describe as a city traveler. He seemed to love Egypt, although he did not intend to stay there long, but the hospitality and good reception he received from it's people made him stay there for four consecutive years. He says in describing the houses: "The houses were of cleanliness and splendor so that they say they were built of precious jewels not of plaster, bricks and stones. And they are far from each other; trees do not grow on the wall of another house, and each owner can do what should be done in his house at all times, from demolition or repair, without bothering his neighbor.

Nasir Khusraw also described the decisions of the Fatimid Caliphate as the days of the ruler by Al-Hakim, which he considered to be one of the best, such as preventing alcoholic drink of all kinds heavy and light and prevent women to go out. He was relying on the fact that the Sultan does not oppress anyone and does not covet anyone's money, and therefore security was widespread. He said: "I saw money owned by some Egyptians, if I mentioned it or described it to people, they wouldn't believe in Fares; I cannot determine their money or limit them. As for the security that I have seen there, I have not seen it in any country before”.

Nasser Khusraw also pointed to the issue of buying the the Mosque of Amr ibn al-Aas by Al-Hakim from the sons of Amr ibn al-Aas and his reconstruction. He said: "Al-Hakim bought this mosque from the sons of Amr ibn al-Aas, they went to him and said: We are poor and destitute and our grandfather built this mosque, if the sultan authorized, we will destroy it and sell its stones and bricks”. Sultan bought it with a hundred thousand dinars and made all the people of Egypt as witnesses, and then he built many great buildings on it, including a silver chandelier with sixteen sides. Each side has an arm, and its radius is twenty-four. It is said that the weight of this chandelier twenty-five silver Quintal, each Quintal is 100 pounds, and each pound is forty-four hundred and one hundred dirhams. It is also said that when it was made, it was very big and they took the door off for take it out, and then they returned the door in its place. They covered this mosque with ten layers of beautiful colored mats on the top of each other, every night, they lit it by more than a hundred lanterns and on the nights of the seasons they burn more than 700 candelabra.

Nasir Khusraw did not hide his surprise at Cairo markets, especially the market of jellyfish. He said: "on the north side of the mosque there was a market called "the Jellyfish market”, there is no market like it, is known in any country. I saw there are tools that are made of wilting like bowls, combs, knobs, Knives and others. I also saw skilled teachers, who carved a very beautiful crystal, they brought it from Morocco, and the merchants of

Egypt believe in all that they sell. If someone lied to a buyer, he was placed on a camel, given a jerk in his hand, and roamed in the city. , And he beats the bell and calls out, "I have lied, and here I am, and everyone who says lies would get punishment " .

Ibn Battuta praised the ethics and nature of the people of Damascus, and expressed his great admiration and satisfaction with them, for several reasons such as their respect for the strange and the Moroccans of them and the system of endowments, he said: The people of Damascus are competing in the building of mosques, corners, schools and scenes, and they trust the Moroccans and trust them with money, parents and children. Anyone who has been cut off from one side of Damascus must have a pension from the imam of a mosque, a school reading, a mosque in which he comes to live, read the Qur'aan, or a scene from the blessed scenes. . One of the virtues of the people of Damascus is that none of them will fast during the nights of Ramadaan alone at all. the princes, judges and dignitaries will call their companions and the poor people to get fast with them, and the traders and the big market, the weak and the Badoni people, they meet every night in the house of one of them or in a mosque and each one comes to him” .

The endowments in the city of Damascus was the most astonishing thing to Ibn Battuta, and he describes it saying: "Endowments in Damascus do not limit their types and banks, some of them are hanged for those who are unable to perform Hajj and it is given to those who do Hajj for men. Including the endowment of the preparing the girls to their husbands, who they are unable to equip them by their parents, also to break the captive, for the sons of the way and Modified road and paved.

One day I passed through some of the alleys of Damascus, and I saw a small king who had fallen from his hand a sheet of Chinese pottery and broke. Many people gathered and said: “gather their parts and carry them with you to the man who fix it ‘ the owner of pots’, he gathered them and go to see him, he gave him what he bought like that dish. This is one of the best works that the master of the boy must hit him on breaking of the dish or disintegrate, and it also breaks his heart and changes for that; this suspension was a grave for the hearts. God rewarded the good of his wish for good in such good.

Conclusion

Muslims Trips in the middle Ages is still attracting the attention of geographers, historians, sociologists, economists and others. These memos show some of the cultural and social images of different types of everyday life. Every traveler has reflected his daily narrative, his structural, intellectual, cultural, scientific and religious nature, as well as his literature, feelings and perceptions. The traveler may show criticism or admiration and be surprised at the same time for what may be encountered, especially in the field of social life, which was given the largest area of interest of travelers; he expresses his opinion according to his perspective on the nature and characteristics of customs or social, religious or even artistic aspects.

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