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THE CONTRIBUTIONS OF MUSA'S BIN SHAKER SONS OF THE SCIENTIFIC LIFE IN THE ABBASID ERA

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ABSTRACT

This research specialized in studying the contributions of the sons of Musa bin Shakir to the scientific life of the Abbasid era, which witnessed a clear scientific renaissance in the Arab-Islamic civilization, and the sons of Musa bin Shaker formed one of the important tributaries of the Abbasid era. This renaissance because it left clear imprints in it, whether in the field of science or scientific activities. This research is divided into two axes; the first axis is concerned with studying the biography of the sons of Musa bin Shakir and their relationship to the House of Caliphate, while the second axis is concerned with studying the scientific contributions of the sons of Musa ibn. Shakir. Through this research, we concluded that the sons of Musa bin Shakir had many scientific contributions in the field of knowledge and scientific activities, and who formed one of the important tributaries of the Arab-Islamic civilization in the Abbasid era.

INTRODUCTION

The sons of Musa bin Shakir were among the scientific tributaries of the Arab-Islamic civilization in the Abbasid era, and on the basis of this principle we proceeded to study their contributions to the scientific life in the Abbasid era to show what these sons are doing. In view of the scientific movement that flourished in that era and to advance the study of this topic, we divided it into two axes, the first axis is concerned with studying the biography of the sons of Musa bin Shakir and their relationship to the House of Caliphate, while the second axis is devoted to studying the scientific contributions of the sons of Musa bin Shakir, and to achieve our goal of this study, we adopted On a group of sources that varied in presenting the required facts, and at the head of those

sources is the Index Book by Abu Al-Faraj Muhammad bin Ishaq bin Muhammad bin Ishaq, known as Ibn Al-Nadim, and we benefited from it with knowledge. The joint and individual authorship of the sons of Musa bin Shakir, their compilation of Greek literature and its translation into Arabic, and the book of Scholars' News on the Wise News by Jamal al-Din Abi al-Hasan Ali bin Yusuf bin Ibrahim. Al-Shaybany, dubbed Al-Qifti, this book was interested in studying the biography of scholars and the scientific products that they presented, and it is considered one of the important sources for research as it provides us with valuable information about the biography of Musa Bin Shaker and his sons and their important contributions to the Arab-Islamic civilization.

***The first axis: the biography of the sons of Musa bin Shakir and their relationship with the House of Caliphate*.**

They are the sons of Musa bin Shaker, who in the days of his youth was a thief who rode on a blond horse and pulled a white rags on his hands and feet so that whoever saw him at night thought that he was veiled and changed his clothes and fumed, and prayed in darkness with his neighbors in the mosque, and then went out and crossed the road after knowing who went out with money and beat them, then he left his night and prayed Fajr with the worshipers in the mosque, and when he increased, he accused him, and the congregation witnessed that he continued to pray with them at the beginning and end of the night[(15)], then he repented after that and became the owner of the Abbasid Caliph Ma'mun, and he died and left three little children[(24)], who only know Bani Musa[(22)], and they are: -

Muhammad bin Musa bin Shakir.

He is Muhammad ibn Musa bin Shakir[(27)], al-Baghdadi[(2)], al-astrologer[(17)], al-Hasab[(23)], the author of engineering[(5)], and the title of Abu Abdullah[(38)], known as Ibn Musa[(18)], and Ibn Shakir[(27)], who did not preserve the place and date of his birth in earlier and later sources, as historians describe him as a man of stars[(36)], and he is famous for science, credit and authorship[(23)] and his eldest and most respected brother[(15)], states that he **"was lucky in geometry, number and stars, the scholar of Euclid and the Almagest, and he collected the books of the stars"**[(15)].

He and his brothers received the patronage of the Abbasid caliph al-Ma'mun from their childhood after the death of his father [(15)] as stated in this regard **"Al-Ma'mun recommended them Ishaq bin Ibrahim Al-Masaghi and their stay with. Yahya bin Abi Mansour in the House of Wisdom His books were coming from the Romans to Ishaq to take care of them and take care of them. And he is asking about their news until the safe for the sons made me Musa bin Shaker...."**[(15)].

And Muhammad bin Musa bin Shakir became a special place among the Abbasid caliphs, where he attended their councils [(13)], as it was narrated in this

regard that he was an expert in sitting and lecturing kings, and he was during and after al-Ma'mun time [15]. He was also one of the Abbasid Caliph Al-Mutawakkil[30], where he crossed him on the ground with his brothers and a group of Hashemite leaders and writers to be near him[21]. He accompanied him on his travels, where he says that **"a special person came with him in Damascus…"[30]**, his status was raised by the caliphs, and his income per year reached about four hundred thousand dinars [15].

It is clear from previous accounts that Muhammad bin Musa bin Shakir, after the death of his father, obtained the patronage of the Abbasid Caliph al-Ma'mun, the right of the House of Wisdom, and was acquainted with the treasures of his possession. Sitting books and scholars until his scientific talents grew and raised by the Abbasid caliphs, who attended their scientific councils and accompanied them on some of their trips.

It also became a place for consulting the Abbasid caliphs in the field of astronomy, aspects and horizons[12], as it was said on the authority of Muhammad ibn Musa al-astrologer that the Abbasid Caliph Al-Mu'tasim Billah Al-Abbasi disagreed over[10], **"the city of Abu Jaafar al-Rusafa, whichever is higher. On the authority of Al-Dirah"**[26], as it was narrated when: **"People quarreled over the owners of the cave, their number and locations ... and how they visited the sun as it rose and set from the cave ..."**[12]. In the days of the Abbasid Caliph Al-Wathiq in the Cause of God, [12] who ordered that Muhammad bin Musa bin Shakir be directed to the land of Rom, to see the owners of the cave and their inscription, as he mentioned: **"So we arrived at the land of Rom. Take the step, and it will tempt you to the mountain shield that is. The masters engraved on it the verses and several verses, including: the height of the house, the threshold of the magnitude, the height of the door"**[39]. Sunrise and sunset from the cave of the owners of the cave and inscription. He said: God Almighty created for them this cave the future of the North in their honor and made them a sign for the worlds[12] as in the Quranic verse **(** Surah Al - Kahf, verse 17**)**[37].

It was also narrated that when **"al-Mutawakil decided to build a city, he would move to it, and it was attributed to him and mentioned it, so Muhammad bin Musa ordered the astrologer and engineers who attended his gate to see it. Choose a location ..."**[21], and Muhammad bin Musa bin Shakir had a saying after the death of the Caliph Al-Muntasir Billah al-Abbasi, and the leaders met to choose Al-Mustaein Billah al-Abbasi for the Caliphate, saying:[4]. The place of shura was also lost in the Abbasid Al-Mustaein Billah caliphate, as was mentioned in this regard when the strife and fighting took place between the caliph Al-Mustaein Billah and calipha Al-Muataz Billah. Muhammad bin Abdullah asked him to estimate the number of Al-Muataz Billah Al-Abbasi's soldiers, and it was said: **"They have two thousand people with them, a thousand livestock"**[19], it was also narrated when the Abbasid Caliph Al-Mustaein Billah removed himself from the caliphate and sold him to Al-Muataz Billah Abbasid in the caliphate, and he wanted to leave for Basra. Muhammad bin Musa bin Shaker said to him: **"Basra is an**

environment, so how did you choose it to go down? Calipha Al-Mustaein Billah said: Oppa or leave the caliphate!"[19].

It appears from the previous accounts that Muhammad bin Musa bin Shakir was the subject of special advice in the scientific fields of the caliphs and statesmen, and he died in the year 259 AH / 873 AD [1].

Ahmed bin Musa bin Shaker

He is Ahmad Bin Musa Bin Shaker [28], Al-Baghdadi [2], Al-Astrologer [3], the philosopher [2], and his title is Aba Mutahhar[28], which neither the earlier nor later sources have preserved for us. The place and date of his birth, as historians describe him as **"a scientist in ancient sciences who dominated him from the sciences of engineering, tricks, movements, stars and music"**[35]. He had a great desire to study ancient sciences and early literature [20]. He surpassed his brother Muhammad in making tricks [24], until it was said that **"he opened for him what was not opened to his brother Muhammad or to his brother Muhammad, other veterans who investigate tricks"**[15].
He received the care of the Abbasid Caliph Al-Ma'mun after the death of his father [15], where he grew up from a young age in the House of Wisdom, and became a place for scientific consultations by the caliphs, especially the Abbasid Caliph Al-Ma'mun[25], as he was close to the caliph and referred to him in resolving what he barely knew from the sayings of the advanced wise men[6], and that the Abbasid caliph Al-Watheq Billah sent him to Rome on a scientific mission to see the owners of the cave and their inscription [3], and raised his position among the caliphs until his income in the year we have about seventy thousand dinars[15], and he died in the year (265 AH / 878 AD)[2].

From the foregoing it is clear that the special patronage that Ahmad bin Musa bin Shaker received from the Abbasid Caliph al-Ma'mun from a young age, and grew up in the House of Wisdom, contributed to the development of his scientific talents and the creation of a scientific researcher who participated in the scientific missions sent by the Caliphs to the world, thus becoming a place for the caliphs to consult in Scientific things.

Al-Hassan bin Musa bin Shaker

He is Hassan bin Musa bin Shakir[32], who was not preserved by earlier or later sources, the place, date of birth and year of his death, and it is sufficient to mention that he was alive a year before (259 AH. / 873AD), and historians describe him as **"a scientist in engineering, tricks, movements, music, and stars"**[35]. He specialized in engineering, as he states: **"he has a wonderful personality that no one knows about"**[15]. He was interested in studying ancient science and early books [27].

He received the patronage of the Abbasid Caliph Al-Ma'mun after the death of his father, and the right to the House of Wisdom from a young age and

acquired knowledge at the hands of his scholars [15], and like his brothers and became a reference for the Abbasid caliphs of their contemporaries in scientific matters [27].

It is clear from the above that his accession to the House of Wisdom under the leadership of the Abbasid Caliph Al-Ma'mun produced a world that served the Arab-Islamic civilization.

The second axis: the scientific contributions of the sons of Musa bin Shaker

The sons of Musa bin Shakir recorded many scientific contributions in the Abbasid era, and to facilitate the study, these contributions must be limited to two areas- :

Their contributions in the field of science

The sons of Musa bin Shakir left clear imprints in some sciences, including astronomy and geography, as it was mentioned in this regard that the Abbasid Caliph al-Ma'mun had found in the books of the first generations that the circumference of the Earth was twenty-four thousand miles and wanted to verify this measurement, so he said to the sons of Musa bin Shakir **"I want you to follow the path mentioned by the applicants so that we can know if this is free or not, so they asked about equal lands in which country are they? They were told the Sinjar desert from it and took the height of the North Pole with some machinery, hit a stake in this position and tied a long rope in it, then walked to the north side on the plane without swerving to the right or left as much as possible. ... until they ended up in a situation where they took the height of the aforementioned pole, and they found that it had risen to the first high degree, and then they wiped that amount that they estimated from the ground with a rope, and it reached sixty-six miles and two-thirds of a mile. Then they knew that each step of the astronomical stairs corresponds to it from the surface of the Earth sixty-six miles and two-thirds, and then they returned to the place where they struck the first peg and pulled a rope in it, heading towards the south and walking upright. Then they took the height and found that the North Pole is less than its first height one degree, so their calculation was correct and it is known that the number of astronomical stairs is three hundred and sixty degrees ... so they multiplied the number of astronomical stairs by sixty-six miles and two-thirds of that is the share of each degree - the sentence was four Twenty thousand miles"**[27].

When they returned to the caliph and told him the extent of the analogy that they reached, and he agreed with what he found in the books of the predecessors, he asked them to apply that in a place other than the Sinjar desert, so he leads them to the land of Kufa and do what they did of the measurement in the Sinjar desert, so the result of the measurement was consistent with the measurement that was made. They did it in the desert of Sinjar and what was mentioned in the first books [29].

And the Abbasid Caliph al-Ma'mun used it in the field of astronomical exploration[4], as it was reported in this regard that Muhammad bin Musa bin Shakir wrote a book on astronomy called Harakat al-Astronomy[5] and sought to uncover what was mentioned in the hadith of the Prophet Muhammad, peace be upon him: **"Time as a body on the day God created the heavens and the earth ... "**is one of the scientific facts, as according to the most famous of the new moons from the beginning of God Almighty's creation of the sky and the earth to the time when the Prophet Muhammad, may God bless him and grant him peace, said his noble prophetic hadith on the day of sacrifice from the farewell Hajj, and he found that he returned to the position of the sun and moon when it is eight years[9], another book on geography called Rasm al-Ma'mur was classified by al-Bilad, and they were considered geographers[6]. He and his brother Ahmed bin Musa bin Shakir gave us geographical description of the place in which the owners of the cave and the inscription are, and their description of everything they saw in that scientific mission in which the caliph Al-Wathiq Billah Al-Abbasi[8].

It is clear from the above that these descriptions, despite their geographical value, had historical value because they provided the science of history with valuable historical information and was a clear imprint of Muhammad bin Musa bin Shakir in the science of history as mentioned in this regard, Muhammad ibn Musa bin Shakir narrated a historical story, including reports about the arrival of a man to the Abbasid Caliph al-Ma'mun and claimed prophethood[33], and news about the Abbasid Caliph al-Mu'tasim Billah[10], and the Abbasid Caliph Al-Wathiq[31], and the Abbasid Caliph Al-Mustaein Billah[19] .

As for the field of engineering sciences, physics and mathematics, the sons of Musa bin Shakir left clear contributions to these sciences, as historians describe them as **"working hard in knowing the science of engineering"**[20], it was said that they were advanced in the mathematical type and had insight in geometry and science of tricks, and in that they had a wonderful composition [15], Safadi said[18], they were, **"Most of them are engineering. The tricks in drawing weights ..."**, and they have wonders in tricks[4], **"Strange situations and drawing strange weights"**[18], **"They have a wonderful Moses author who knows the tricks that built honest purposes famous for great interest When we were all ..."**[15], including the tricks of the book of Bani Musa[16], they were described as **"a rare wondrous book that includes every stranger"**[27], and they are said to be the most famous athletes from this era and among the inventors in engineering and tricks[7], and they are **"well-known for their merit, science and classification in the mathematical sciences"**[23].

In the field of their contributions to these sciences, it was narrated that Muhammad bin Musa bin Shakir was able to measure the level of height of the city of Abu Jaafar from Rusafa, so he said: **"I weighed it and found that. The city is higher than Rusafa by two arms and about two-thirds of an**

arm "[10], he was an engineering scientist at that time [6], and one of the engineers specialized in choosing suitable sites in terms of engineering building cities, and it was also reported that the Abbasid Caliph Al-Mutawakkil moved to them when he wanted to build a new city, from him choose the appropriate site for him to build [21].
As for Ahmed bin Musa bin Shakir, he specialized in making tricks [15], and in dragging weights [18]. As for Al-Hassan bin Musa bin Shakir, he surpassed his brother in the field of engineering, where he described that he was **"unique in engineering and had a wonderful inscription in it." No one comes close to knowing everything he knows about his printing, and he has only read six articles from the book of Euclid in the origins of it, which is less than half of the book, but his mention was amazing and his imagination was so strong that it happened to himself through extracting problems that no one of the first People, such as dividing a corner into three equal parts and placing two lines between two lines, with several ratios, then analyze them and refer them to issues ..."[15].**
The sons of Musa bin Shakir wrote about these sciences that we referred to earlier in a set of books [28], which we will discuss later.

As for the field of musicology, the sons of Musa bin Shakir excelled in this field [4], and it is mentioned that Muhammad bin Musa bin Shakir used to attend the councils of caliphs such as the council of the Abbasid caliph al-Ma'mun and the Abbasid Caliph Al-Mu'tasim Billah, and the singers reside in those majalis in terms of the quality of their voice and singing [14].

As for poetry, it is mentioned that Muhammad bin Musa bin Shakir said: **"I used to like to see two poets and discipline one of them ..."**[11], this confirms that he used to evaluate poets, and it was also said it is **"I love the division in poetry"**[34].

It is evident from the foregoing that the sons of Musa ibn Shakir had clear contributions to the development of many sciences in the Abbasid era.

Their contributions to scientific activities

The sons of Musa bin Shakir recorded many contributions in this field, as the translation movement had a share of their contributions, as it was reported that they were **"those who sought to search for ancient sciences, create desires in them, and followed their souls in them. Asqaa and places ... "**[28], and it was said: **"they had a high degree of eagerness to acquire the ancient sciences and books of the first generations, and they exhausted themselves about it, and they carried to the Romans whoever they brought out to them, and they came to move from vast areas and distant places ... "**[27], and it was said: **"They meant the books of the early adopters, and they spent the money at their request"**[4], and they asked the translators to translate it from Greek into Arabic[15].

It is evident from the above that the sons of Musa bin Shakir collected ancient books, especially Greek ones, from various countries and translated them into Arabic, which contributed to the flourishing of the translation movement in the Abbasid era.

The sons of Musa bin Shakir also contributed to the writing movement and provided the Arab library with many books, as it is mentioned that Lubna Musa has a book on al-Qurastun[28], and the book The Tricks of Bani Musa[15], and that Muhammad bin Musa bin Shaker has writing a group of books , including the book of Geometric shape and the book of the first astronomical movement, the book of conics, the third book, the part book, the world primacy book, and a book on watermark speech.

Ahmed bin Musa bin Shaker also wrote the book almasyila, The Book of Tricks, the Book of Issues [28], and the book on the sphere of the sphere and the division of the angles into three equal parts [15], and put an amount between two expressions, which is divided successively into one section, as well as writing a book in an educational and engineering manner [28], it seems that he applied the scientific method in his authorship.

As for Al-Hassan bin Musa bin Shaker, he wrote the book Al-Mudawar The touch goes on[15], and when the sons of Musa bin Shakir were interested in observing and studying astronomy[4], and their interests extended to caring for talented people and scientific capabilities, as it is mentioned that Muhammad bin Musa bin Shaker was expelled from the countries of Rome, and he found on his way Thabet bin Qurra, who was he was free and had scientific abilities, so he took him with him and received his education[15], until it was said: **"He read to Muhammad ibn Musa, he learned in his home, and he had a right over him, so he linked him to al-Mu'tadid and brought him into the group of astrologers"**[23].

It seems from the foregoing that Muhammad bin Musa bin Shaker, when he found Thabit bin Qurra, was free and had talents and scientific abilities, so he took over his education and briefed him on the books of early adopters and developed those talents and scientific abilities until he became a scientist graduated from the Muhammad bin Musa bin Shaker School for the Gifted and who provided the Arab civilization. The Islamic production was later cultured.

CONCLUSION

After relying on God Almighty, we succeeded in completing this extensive research and (the contributions of the sons of Musa bin Shakir to the scientific life in the Abbasid era), which was devoted to monitoring the scientific contributions of Musa bin Shakir in the Abbasid era. Therefore, we mention the most important results that we have reached in this research, namely: -

1- The sons of Musa ibn Shakir were the place of advice in the scholarly affairs of the Abbasid caliphs among their contemporaries.

2- They participated in most of the scientific missions sent by the Abbasid Caliphate to global horizons, and provided geographical descriptions and historical news about those horizons.
3- They led a campaign to collect the books of the first generations, especially Greek, from international horizons, and translate them into Arabic at their own expense, which reflected the effects of that campaign on the flourishing of the translation movement in the Abbasid era. Era.
4- The sons of Musa bin Shakir worked on solving scientific problems and verifying old theories, in the spirit of the collective scientific team at times and the individual spirit at other times.
5- They worked in the field of observation and astronomical calculation.
6- They contributed to the development of many sciences and specialized in the fields of engineering, mathematics and physics.
7- Muhammad bin Musa bin Shaker worked as a consultant engineer in selecting construction sites and urban planning.
8- The science of music received the attention of the sons of Musa bin Shakir until Muhammad ibn Musa started singing in the councils of the caliphs.
9- Muhammad bin Musa bin Shakir used to care about poetry, as he used to stay with the poets.
10- The sons of Musa bin Shaker contributed to the writing movement and provided the Arab library with many joint books that the three sons participated in writing under the name of the sons of Musa bin Shaker at one time, and the individual books that each of them wrote. They wrote individually at other times.

11- Muhammad bin Musa bin Shakir contributed to the care of talented people and scientific capabilities and their education in his home, until they later became scholars of their time.

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