**THE PLACE OF THE HIJRI THIRD CENTURY IN THE DEVELOPMENT OF THE ISLAMIC SCIENCES**

**Justification**

It is very important to learn how Islamic sciences started and how they developed in the first centuries. In order to see the point reached in the later periods and today and to understand how it has evolved, it is necessary to know the emergence and development process well.

In order to enable some determinations about how and under which conditions Islamic sciences emerged and what kind of process it followed, we are dealing with the first century of Islamic sciences and the centuries after that, as a series of international symposiums, with the subheading "Islamic Sciences Through Centruies". In this framework, we examine each century in a separate symposium, discuss the Islamic sciences of that century as a whole and try to bring them up to date. With this, we aim to reveal how the basic Islamic sciences emerged, how they developed, what subjects they started, what course they followed, how much they overlap with the issues we know today, whether they have anything to do with some problems we live in as the Islamic world today, in the historical process or whether there are some breaks, changes, differentiations in any place, and thus to contribute to Islamic science, culture and civilization.

We also try to determine that In which centuries, in terms of Islamic sciences, more scientific activities and services were presented, which centuries were richer and brighter in terms of scientific activities, in which centuries scientific studies were weak and insufficient; what is the relationship between the rich or weak scientific activities with the general course of those centuries, administration, politics and socio-cultural situations, how social conditions play a role in the decrease and increase of scientific activities, their quality or weakness; under which conditions sciences diversified and enriched, which conditions regressed scientific studies, whether scientific services and activities have a relationship with geographical regions and factors such as people, climate and nature in those regions, if scientific activities diversified and enriched in any region in any century, what factors were effective in this.

**Previous Studies**

In 2019, we tried to reveal the birth, establishment and blooming of Islamic sciences in the first century of Hijri with the title of **“Islamic Sciences Through Centruies: International Symposium of the First Century of Hijrah”**. In the birth and discovery of Islamic sciences, we tried to show the place and role of the Prophet and the his Companions. Likewise, in this century, we tried to show the position and influence of the scholars belonging to the Followers generation (tâbiûn) in the development of Islamic sciences. We have tried to highlight the developments that took place in this century, their causes, consequences and their reflections on the next centuries. Around 180 papers in Turkish, Arabic and English were sent to the symposium from 16 different countries. Since it is not possible to present all of them in two days, 50 papers selected according to various criteria were presented on 24-25 October 2019 at the conference halls of Istanbul University Faculty of Theology with the participation of a large number of listeners. The papers were published as an e-book under the name of **Islamic Sciences in the First Century of Hijri** (Istanbul: Ensar Publications, 2020, 2 volumes) in the form of an edited book after being passed through the referee process.

We continued this activity, which we took a break in 2020 due to the pandemic, in 2021 with the title of **“Islamic Sciences Through Centruies: International Symposium of The Place of the Second Century Hijri in the Formation of Islamic Sciences”**, and we covered the developments in the field of Islamic sciences in this century. In the first thirty-five years of this century, the influence of the Tabiun generation continues. After them comes the generation of Followers of the followers (tebe-ü tâbiîn), who grew up at their knees. We examined the contribution of all these to the development of Islamic sciences. We examined Imam Abu Hanifa and Imam Malik, who are among the most important figures of this century, and their scientific activities. We revealed the sects that emerged in this period, their effects on the following periods, the scholars who came to the fore in fields such as tafsir, hadith, fiqh, theology, akaid, mysticism, Arabic language and rhetoric, recitation, sirah, Islamic history, history of religions, their works and their effects in various aspects. We tried to introduce the first founding texts written in these fields and the founding persons who gave life to these texts with various studies. In addition, we tried to deal with the mihne incident and translation activities, which are important matters due to their emergence in this century. There was great interest in this symposium. Around 100 papers were sent from 14 different countries in Turkish, Arabic and English. The symposium, in which 62 papers were presented due to the pandemic, was held online on October 22-23, 2021. Some papers were published as an e-book under the name of Islamic Sciences in the Second Century of Hijri (Ankara: IKSAD Publications, 2022, 5 volumes) after passing through the referee process.

**THE PLACE OF THE HIJRI THIRD CENTURY IN THE DEVELOPMENT OF THE ISLAMIC SCIENCES**

In 2022, it is aimed to examine various sciences in terms of the third century Hijri with the title of **International Symposium on the Role of the Third Century Hijri in the Development of Islamic Sciences.**

**Scope**

In terms of the religion of Islam and Islamic sciences, the third century of Hijri is extremely important like the previous two centuries. We can think of the first century of Hijri as a century when the seeds of Islamic sciences sprouted on the ground and sprout, and the second century of Hijri as a century when Islamic sciences grew and became saplings. The third century Hijri is a century when these trees produce fruitful products. Although some fruits were given in the second century, we can think of them as early blooming flowers. The century in which the products actually emerged is the third century of the Hijra, which we intend to process with various aspects this year. Here, when we say the third century, we mean the years 200-299 of hijra, 815-912 AD.

The third Hijri century is a century in which the Abbasid caliphate was wholly effective. At the beginning of the century, Me'mûn (caliphate 198-218/813-833), who was the seventh caliph of the Abbasids served as the caliph. Me'mûn pioneered the execution of important services, especially in translation. The century ended during the caliphate period of Muqtadir Billah (295-320/908-932). In this century, in the Andalusian Umayyad State, Hakam I, Abdurrahman II, Muhammad I, Munzir, Abdullah and Abdurrahman III served.

In this period, one end of the Islamic geography is in the Atlantic Ocean and the other end is in the Great Wall of China. In addition, the Islamic State of Andalusia has completely dominated the territory of today's Spain. As Muslims dominate the Mediterranean, they are also fully active in the Caucasus and Central Asia. Although there were some revolts against the Abbasids from time to time, they did not have any effect. The Abbasids established organizations in many areas such as construction, politics, military, education, trade, taxes, international relations and so on.

When we look at it in terms of religious sciences, we see that the third century of the hijra was very productive. Although the science of tafsir was formed in the first two centuries of Hijri, intensive tafsir activities were carried out in the third century. In this period, many tafsirs and prominent commentators draw attention, especially linguistic tafsir. For example, Yahya b. Sellam's (d. 200/815) Tafsîru Yaḥyâ b. Sallam; Tafsîru'l-Qur'an by Mu'tazilî scholar Abu Bakr al-Esamm (d. 200/816), Aḥkâmü'l-Ḳurʾân by Imam Shafii (d. 204/820), Ferra's ( d. 207/822) Meʿāni'l-Ḳurʾân, Ebû Ubeyde Ma'mer b. Al-Musennâ's (d. 209/824) Mecâzu'l-Qur'an, Abdurrezzak bin Hemmam's (d. 211/826-27) et-Tafsîr, al-Ahfeş el-Evsat's (d. 215/830 [?]) Meʿāni'l-Ḳurʾān, Tafsīru'l-Hasan al-Askeri of Hasan al-Askeri (d. 261/871), the eleventh imam of the Isnâaşeriyya Shia, one of the most important mufassirs of the Andalusia Bakî b. Mahled's (d. 276/889) et-Tafsîru'l-kebir, Ibn Kutayba's Tafsîru muskil'l-Qur'an, Berber origin Ibazi mufassir Hud b. Muhakkem al-Hewârî’s (d. 280/893) Tafsîru kitâbillâhi'l-ʿazîz, one of the oldest Ibâziyya commentaries and Tefsîru't-Tüsterî by Sehl et-Tüsterî (d. 283/896) that has survived to the present day are important works that should be mentioned.

The third century of Hijri was a century in which important hadith scholars lived and the most reliable sources of hadith science were given, in short, the science of hadith reached perfection in this period. As a matter of fact, the author of al-Musnad, Ahmed b. Hanbal (d. 241/855), the authors of Kutub-u Sitte, Imam Bukhari (d. 256/870), Imam Muslim (d. 261/875), Ibn Mace (d. 273/887), Abu Davud (d. 275) /889), Tirmidhi (d. 279/893), and Nesai (d. 303/916), although he died at the beginning of the fourth century, lived in this century and created their sahihs and sunens, which are masterpieces of hadith. Abdurrezzak es-San'ani (d. 211/827), Yahya Ibn Main (d. 233/848), Ali b. Al- Medini (d. 234/849), Ibn Abi Shayba (d. 235/850), Ishak b. Rahuye (d. 238/853), Ebu Muhammed ed-Darimi (d. 255/869), Ibn Kutaybe (d. 276/890) and Ebu Zür'a ed-Dimeshki (d. 281/895) were also prominent hadith scholars of the century.

From the point of view of the science of fiqh, the formation of the Hanbali school coincides with the third century AH. The founder of the sect, Imam Ahmad b. Hanbal (d. 241/855) is one of the most important figures of this century. Although the Shafi'i sect began to form in the second century AH, since Imam Shafii (d. 204/820) died in the third century AH, the Shafi'i Sect was considered as a development of this century. The Hanafi and Maliki sects, which were founded in the second century of the Hijra, also experienced their evolution in the third century, and important works related to these sects were created.

Important Hanafi and Maliki scholars such as Hasan b. Ziyad (d. 204/820), Isa b. Eban (d. 221/836), Ibn Habib es-Sulami (d. 238/853), Sahnun (d. 240/855) and al-Hassaf al-Shaybani (d. 261/875) also lived in this century. Another prominent fiqh sect of this century is Zahiriyyah. The founder of the sect, Davud ez-Zahiri (202-272/818-886), was born in the third century of the hijri, founded his sect in this century and died in this century.

When we look at it in terms of religious faith sects, the third century of Hijra is the century when the Mutezila was the most influential and authoritative. Thanks to the support of the Abbasid caliphs, the Mutezile is getting stronger. In addition, Shiism is gaining strength and finds a wide spread especially in the Iraq-Iran region. Meanwhile, the separation of Shiism into various sects and the emergence of some extreme sects are also on the agenda. Against the Mutezile, the Ahl al Hadith school is the most strong one which comes from Ahmad b. Hanbal. After a while, this school will form the Ehl-i Sunnat ve'l-Jamaat school, which was formed by the Ash'ari and Maturidi sects.

Although the science of Kalam was formed to a large extent in the first and second centuries of the Hijri, the science of Kalam entered a new phase with the meeting of Muslims with foreign cultures in the second century and especially in the third century, with the translation of books specific to various civilizations, especially Greek thought, into Arabic. Therefore, in this century, theological issues belonging to foreign cultures and civilizations began to enter the Kalam and works were written about it. In this century, we see that the culture of polemic especially came to the fore, and works of the type of polemic were written for some false sects. al-Bukhari’s (d. 256/870), Af'alü'l-İbâd ver-Red ale'l-Cehmiyye, Osman b. Said ed-Darimi’s (d. 280/894) er-Red al'el-Cehmiyya, and Imam Shafii's (d. 204/820) er-Red ʿala Ibn ʿUleyya can be given as examples of the subject mentioned. In this period, scholars such as Ibn Kullab al-Basri (d. 240/854), Haris al-Muhasibi (d. 243/857), Ebubekir Ibn Abi Shayba (d. 235/849), Ahmed b. Hanbal (d. 241/855), Ali b. Said el-Marvezi (d. 292/905), Abdullah b. Hanbal al-Shaybani (d. 290/903) stand out in the science of Kalam.

The third century Hijra is also very important in terms of Sufism. As a matter of fact, famous mutasavvıfs and founders of the science of tasavvuf such as Bişr al-Hafi (d. 227/841), Haris al-Muhasibi (d. 243/857), Beyazid-i Bistami (d. 234/848), Sehl et-Tüsteri (d. 283/896), Cüneyd-i Bağdadi (d. 297/909), Zunnûn al-Misrî (d. 245/859) and Abu Said al-Harraz (d. 277/890) lived in this century, wrote works in this century and spread their thoughts in this century. In addition it has an important place in terms of understanding important sufi issues such as shatahat, sharia-truth and prophethood-velayah discussions.

The works written in the field of recitation (qıraât) go back to the second half of the first year of Hijri. In the first three centuries of the Hijri, the recitation scholars, who were mostly in cities such as Mecca, Medina, Kufa, Basra and Damascus, made some choices over time and people concentrated on some of them. This is how the first schools of recitation emerged. Ebû Ubeyd Kāsım b. Sellâm (d. 224/838) collected twenty-five readings in addition to the famous seven readings in his book on recitation, and Cehdami (d. 282/896) collected twenty in his Kitâbü'l-Ḳırâʾât. In the context of the third century Hijra, the only recitation scholar who can be mentioned from the qiraat-ı ashara is Khalef b. Hisham (d. 229/844). However, almost all of the narrators of the imams of qiraat-i ashara are from the third century.

The third century Hijra falls into the first period in terms of the history of the Arabic language, which is generally divided into four periods. The main goal of rhetoric studies in this period was to deal with the Qur'an in all its aspects. Müberred's (d. 285/898) al-Kamil is very important in terms of detailing the issues of rhetoric. Al-Beyân ve't-tebyîn by Câhiz (d. 255/869) is another important work of this period. Apart from these, Ferrâ's (d. 207/822) Meʿāni'l-Ḳurʾān, Ebû Ubeyde Ma‘mer b. Müsennâ's (d. 209/824) Mecâzü'l-Ḳurʾân, İʿrâbü'l-Ḳurʾân and Meʿâni'l-Ḳurʾân, and Ibn Kutaybe's (d. 276/889) Teʾvîlü müskili'l-Ḳurʾân which are put forward in relation to language, literature and tafsir and also includes rhetoric are important works. In the context of literary criticism, Ibn Salam al-Cumahî's (d. 231/846 [?]) work named Ṭabaḳātü fuḥûli'ş-şu'arâʾ, Ibn Kutaybe's (d. 276/889) e-Şʿir ve'ş-şuʿarâʾ, İbn al Mu'tezz’s (d. 296/908) Ṭabaḳātü'ş-şuʿarâʾ are remarkable in this period. The third century Hijri takes place in the periods of development and maturity in terms of Ilm al nahw (syntax). In the development phase, which continued until the middle of the third century, more commentary, summary, criticism, defense, supply etc. studies have been done mostly on Sibavayhi’s (ö. 180/796) al Kitab. In addition, subjects such as lexicon, literature, nevâdir, akhbâr, which are not directly related to nahw, were excluded from the science of nahw, and nahw was made to cover only its own subjects and the subjects of the science of sarf. In the maturity period, which lasted from the second half of the third century Hijra to the end of the century, previous studies were annotated, supplemented and abbreviated, terms were completed and definitions were revised. In this period, grammar discussions between linguists belonging to Basra and Kufa schools intensified.

Islamic Historiography: Ibn Ishaq (d. 151/768), who gave the form of Siyer books as they are known today, obtained rich news that no one before him could collect, and by classifying them, he wrote his famous work Kitâbü'l-Mübtedeʾ ve'l-mebʿas̱ ve'l-meġāzî (Sîretü Ibn Isḥâḳ). A copy of this work, which has not reached our time in its entirety, is the book of Ibn Hisham (d. 218/833), a scholar of the third century, known as es-Sîretü'n-nebeviyye. Vakidi (d. 207/823) is one of the important history scholars of the century. The most obvious feature of his Kitâbü'l-Meġāzî is that he only dealt with the military expeditions of the Messenger of Allah during the Medina period. At the beginning of the great historians of the third century Hijri, Ali b. Muhammad al-Madaini (d. 228/843) comes. The most comprehensive of the more than 240 books and treatises of him is Aḫbârü'l-ḫulefâʾi'l-kebir, and historians have quoted extensive narrations from it. Kitâbü'ṭ-Ṭabaḳāti'l-kebîr (eṭ-Ṭabaḳātü'l-kübrâ), which is the first stratum work that includes siyer and megāzî, was written by Ibn Sa'd (d. 230/845) in this century. The Ensâbü'l-eşrâf of Belâzürî (d. 279/892), known as the historian of conquests, Khalifa b. Hayyât's (d. 240/854-55) works named et-Târîh and Kitâbü'ṭ-Ṭabaḳāt are among the most important works of the period.

Muhaddis Tirmidhi (d. 279/892) wrote his book Kitâbü'ş-Şemail for the first time. He talked about the personal qualities of the Prophet. Hisham b. Muhammad al-Kalbi (d. 204/819) who is Considered the most important figure of the Arab-Islamic World in terms of Ensâb, wrote about 150 works, primarily on ensaba and ahbar. İbnü'l-Kalbi brought together the information that his father collected separately for each tribe in his works Cemheretü'n-neseb and Nesebü Meʿad ve'l-Yemeni'l-kebir, of which an incomplete copy has reached today.

One of the leading scholars of Basra language school, Ahbâr narrator Asmaî (d. 216/831), who collected old Arabic poems in his anthology named al-Aṣmaʿiyyât, has a book called Târîḫu'l-ʿArab ḳable'l-Islam. Among the many works of Ansab scholar, historian and literary scholar Muhammad b. Habîb (d. 245/860), al-Muḥabber, in which he wrote the genealogies of the historical prophets and caliphs,and the names of their mothers, without going into details and al-Munemmaḳ fî aḫbari Ḳureysh, in which he included all the prophets and the ensab and ahbâr of the Quraysh tribe from Adam on, should be mentioned.

One thing that should be pointed out about the third century Hijri is the mihna events. Although it started in the second century of the hijra, its harshest and most brutal practices were carried out in this century. Another important event of this century is the translation movement, which started in the second century of the Hegira, but continued more intensely in this century.

As can be seen, the third century of Hijri was a very active and productive century in terms of many sciences. Accordingly, all scholars who died between the dates specified in the third century AH are included in the scope of the symposium. Again, books written between these years, established sects, important events that took place, important services provided, and important institutions established are among the topics of the symposium.

Important activities such as important wars made in this century, new regions conquered, political events experienced, relations with neighboring countries, social and economic mobility are also included in the scope of the symposium.

In this symposium, we aim to deal with all these important events that took place in the third century of the hijra, especially within the framework of their relevance and relation to the period.

**Topics**

**Islamic Historical Studies**: All people, works, topics and terms in the fields of Sirah and Islamic History, Civilization History, Institutions History, Art History in the third century AH.

**Qur'anic Studies**: All persons, works, topics, and terms that fall into the field of Mushaf Studies, History of the Qur’an, Qıraat, History of the Qıraat, Ulumu'l-Qur'an, Tafsir, Methodology of Tafsir and History in the third century AH.

**Hadith Studies**: All persons, works, topics and terms included in the scope of Hadith, Methodology Hadith and History in the third century AH.

**Islamic Law Studies**: All persons, works, topics and terms included in the scope of Fiqh, Methodology of Fiqh and History in the third century AH.

**Aqidah Studies**: All the people, works, topics and terms that fall under the scope of Kalam/Aqidah, History of Kalam, History of Islamic Faith Sects, History of Religions in the third century AH.

**Linguistic Studies**: Arabic Language, Rhetoric and History of the in the third century AH, all the people, works, topics and terms that fall under the scope of other languages used by Muslims.

**Sufi Studies**: All persons, works, topics and terms included in the History of Sufism and Sufism in the third century AH.

**Studies in Philosophy and Islamic Thought**: All persons, works, topics and terms included in Philosophy, Logic, Islamic Thought, History of Islamic Thinking in the third century AH.

**Religion and Politics**: All people, works, topics and terms related to the relationship between Religion and Politics in the third century AH.

**Natural Sciences**: The state of natural sciences in the third century AH and their relations with religious sciences and all developments, people, works, topics and terms in this field.

**Translation Movement**: All people, works, topics and terms related to The translation movement in the third century AH.

All persons and subjects included in Islamic Thought in the third century AH.

**Some Matters Regarding the Contents of the Papers**

In this context, the following issues should be noted regarding the papers:

1 - The works to be sent must be original. A work previously published elsewhere will not be accepted if it is sent in its original form or with some minor changes.

2 – The author should be dealing with the subject from a new and different perspective. Studies that deal with a known subject with known methods will not be accepted.

3 – It must be absolutely related to the period. Subjects outside the Hijri 200-299 range will not be accepted.

4 - The work must be presented here for the first time. Friends who have a thesis about the period can present the relevant sections of their theses by overhauling, expanding or narrowing them with a new understanding. However, the thesis must not have been published. If it has been published, the author can prepare and send the relevant subject again, different from the current version. The same is valid for articles, papers, articles and similar studies. If there is such a work published, the author can present it again and with a new understanding different from the current version.

5 – Studies must be handled in a scientific and academic style.

6 – Studies can be in Turkish as well as Arabic and English.

7 – The size of the works should not be less than 5 thousand words and not more than 17 thousand words.

8 – A person can attend the symposium with only one paper.

9– The sender of the work must name his file as follows: For example: Tafsir\_H\_Aydar; Hadis\_H\_Aydar; Like Kelam\_H\_Aydar. First, he should write the field of the work he sent, and then write his name and surname.

**Process**

1 - Those who want to participate with a paper meeting these qualifications, should contain 500 words (500 words in Turkish, 500 words in English for Turkish papers; 500 words in Arabic, 500 words in English for Arabic papers; 500 words in English for English papers) revealing the original and original aspect and content of the paper. , 500 words in Turkish) should be sent to the corporate address of the symposium ([hicriucuncuasir@istanbul.edu.tr](mailto:hicriucuncuasir@istanbul.edu.tr)) until 23.59 on Friday, 15 July 2022, in the format specified below.

2 - Abstracts will be reviewed by the symposium organizing committee, and those deemed appropriate will be sent to the members of the relevant scientific committee; The abstracts approved by the members will be accepted, the requested changes will be returned to the paper owner to make the necessary changes, and they will be processed after the changes are made. Papers unanimously rejected by the members will not be considered. Papers in which one member expresses a positive opinion and the other a negative opinion will be sent to a third member; Evaluation will be made according to the opinion of the third member. Papers decided to be accepted will be announced on 25 July 2022.

3 – The full text of the accepted papers should be sent to the address of the symposium organizing committee [hicriucuncuasir@istanbul.edu.tr](mailto:hicriucuncuasir@istanbul.edu.tr) on 28 October 2022 at the latest.

4 – Papers will be reviewed by the Organizing Committee and will be sent back to the participant in case of correction or change requested. The final form given by the participant will be presented at the symposium to be held on 25-26 November 2022.

5 – Papers will not be published in the symposium booklet. Those who wish can publish their papers in article format by sending them to any journal. Those who wish can send their papers to [hicriucuncuasir@istanbul.edu.tr](mailto:hicriucuncuasir@istanbul.edu.tr) by naming them as in the example of Kitap\_Tafsir\_H\_Aydar, in order to be published in an e-book to be published by an international publishing house under the name of Islamic Sciences in the Third Century AH, by adapting them to the conditions required for the section. If accepted, the paper will be published as a book chapter.

**Who Can Participate?**

Researchers and academics at all levels who work on the above-mentioned subjects and want to do so can participate in our symposium.

**Language of the Symposium**

Turkish

Arabic

English

**Fee and Accommodation**

Participation in our symposium is free of charge. Travel expenses, accommodation ect. belong to the participant.

**Important Dates**

Deadline for submitting abstracts: 15 July 2022

Announcement of accepted abstracts: 25 July 2022

Deadline to submit full text: 22 October 2022

Symposium Date: 25-26 November 2022

**Symposium Venue**

Istanbul University Faculty of Theology Conference Hal