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Abstract: This paper explores the intriguing intersection between chemistry and Islamic teachings, highlighting how elements, their properties, and their interactions are reflected in Islamic principles. It delves into historical contributions of Islamic scholars to chemistry, discussing foundational concepts such as the nature of elements, alchemy, and early chemical processes. Furthermore, it examines contemporary perspectives on the ethical implications of chemical advancements within the framework of Islamic ethics, emphasizing principles of balance, responsibility, and stewardship of the natural world.

Keywords: Chemistry, elements, Islamic teachings, alchemy, ethics

Аннотация: В этой статье исследуется интригующее пересечение химии и исламских учений, подчеркивая, как элементы, их свойства и взаимодействия отражаются в исламских принципах. Он углубляется в исторический вклад исламских ученых в химию, обсуждая фундаментальные концепции, такие как природа элементов, алхимия и ранние химические процессы. Кроме того, он исследует современные взгляды на этические последствия химических достижений в рамках исламской этики, подчеркивая принципы баланса, ответственности и управления миром природы.

Ключевые слова: Химия, элементы, исламское учение, алхимия, этика.

Introduction to Islamic Chemistry

The system of the proponents and metaphysicians' exhibits shows a process of the activities. This has formed a balance of experience and argumentation that was never before obtained. The alchemists of the Islamic period excelled themselves in preparing many compounds and wrote several books that compile the technological knowledge of former ages. They hold in the language of their period a development status. This compiled knowledge serves as a basis for the subsequent votaries of science who were expected to reverse the attitude of the earlier ages vis-a-vis this knowledge. These alchemists and their writings possess characteristics of value peculiar to their period. According to the rules of science, the connection theory matches well with the facts of the experience available in each era, and according to this, they are important steps on the way of chemical development.¹

Islamic chemistry has undergone a process through all kinds of difficulties and obstacles that led the area to a broad and productive science, covering physics, mathematics, philosophy, medicine, and more other sciences. This process holds the golden era of Islam in time and gives an important center and feature in the world of science. The interconnection of contemporary science with the previous science ages airs a requirement from the scientific community to produce

¹ (Haider & Hadi, 2024)(Gorzalczany & Rosen, 2023)(Thomson, 2023)

important works in this field. This experimental work covers two main sorts of the Islamic period and the predecessors' theories of chemical and related works.²

Historical Development of Chemistry in the Islamic World

The growth of the Islamic economy and its great expansion did not arise from military conquest alone. However, prosperity generated an economic environment enriched with science and learning, and stimulated a further desire by entrepreneurial spirits to build up education and the scholars were secured. These commanded vast influence thus moving the Islamic community forward. This wealth and success, as well as the cultural emphasis placed upon learning, substantiate the role that the Islamic world played in the development of chemistry and its foundational elements; these have continued to influence thinking up to and including the present day.

Ultimately, however, it is upon men not their papers, that matters for trade and industrial enterprise depend. And these were created through a function and division of the Islamic economy. In accordance with Islamic principles, the sale of interest was outlawed for Muslims, but this did not prevent them from forming a commercial class which was active in trading. Goods could be traded and exchanged in markets where taxes were collected by administrators who ensured that laws were observed and enforced. Agricultural and craft businesses were owned exclusively by the individual or by family, for profit. Materials were obtained by the merchant and stored in a storehouse, from which the finished products were then distributed either to shops where they could be bought, or a bazaar for sale. JP Brasseur confirmed that the economy progressed, without any public intervention, guided solely by the needs of the marketplace.

What boosted the applicability of Islamic learning was the development of the Islamic economy and trading network. The early stages of Islamic rule included a common period of the Umayyad Dynasty (now called the Umayyad Caliphate), and with its capital at Damascus, the empire extended from what is now Portugal in the west, to the distant eastern range of Persia, leaving the Byzantine Empire to the north. Cities such as Basra, Ali, and Kufa were newly founded, creating new capabilities in trade. The Islamic domain for trade was increased to encompass Armenia and the Caucasus, Central Asia and parts of the Indian subcontinent. Documents point for example to a silk tax being imposed on the Christian (Nestorian) populations in the north of Persia and there are records showing the importation of high quality ceramics from the Far East. From the European parts of the empire, a natural resource of great beauty, Baltic amber, was traded. From Egypt, a high grade of paper could also be sourced. Diplomatic relations ensured that sources of rare and strange goods were also available to the Islamic world; teak, tortoiseshell and sandalwood from India, spices from the Far East, and items including salt, gold and silver.

The Islamic world played a crucial role in the development of chemistry. Originally, Islamic learning focused upon the teachings of the Quran, the Hadith (the sayings and actions of Muhammad), and other Islamic texts. The translations of Greek and other ancient texts into Arabic spurred Islamic scholars into thinking about the natural world; experimental and speculative studies of a wide array of subjects, including physics, mathematics, medicine, linguistics, literature, and theological and legal debates, soon resulted in a huge quantity of works. Benefit is located in this for the sole purpose that these subjects are counted as conducive to one's eternal salvation. Chemistry, however, plays a special role here in that most of what was developed has

² (Amhar, 2022)(Zidny & Eilks, 2020)(Malik, 2021)

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since become useful in generating physical need or in assuring bodily comforts. Educational and teaching establishments allowed minds to be trained in chemistry more thoroughly than before.

Key Figures and Contributions

Actually, the lengths by which Berell flourished in Islamic culture was catalyzed, as seems to have been the case in many other fields, by the actual commitment of the Islamic religion. Berell truly believed in the necessity of knowledge and the important role to be played by his followers to obtain it. High moral and ethical standards are historically the only ones towards which a successful and happy life can be guided by, according to the teachings of each religion. Islam certainly succeeded already in a very ancient period before Western nations had entered their first so-called millennium in setting a system in which true knowledge found the most favorable conditions for rapid and uninterrupted sharing. The basis of so many related advances is clear, easy to identify, and appreciate.

Topic	Description
Historical Contributions	Islamic scholars' foundational work in chemistry, alchemy, and early chemical processes.
Islamic Principles and Chemistry	Examination of how Islamic ethics influence perspectives on chemical advancements and applications.
Elements in Islamic Thought	The conceptualization of elements in Islamic teachings and their relationship to natural phenomena.

Actually, the best known scholar al-Bīrūnī can be considered the forerunner and definite founder of chemistry. His works contain most of the achievements later (or often already) popularly attributed to later Western scholars as breakthroughs. He classified simple substances not only into three categories but also into many more separate ones. We can therefore conclude that, if there is any need to know when or how these subfields of chemistry originated and became established, it was in Islamic civilization already, in just seven hundred years!

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