

# Review of: "From Avicenna to Salam: The Excommunication of Muslim Scholars in the Islamic World"

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The article has many conceptual problems. Even the title, "From Avicenna to Salam," is conceptually wrong. The author, in the abstract, gives the example of Abdus Salam of Pakistan but does not mention the actual reason behind his excommunication from the Islamic community. There is a major difference in thought between the philosophers and modern scientists in the Muslim world. Abdus Salam was not excommunicated due to his views on science, but he belonged to a sect known as Ahmadiyyah or Qadiyaniyyah, which, entirely due to their religious beliefs, is not considered part of the Muslim community.

The start of the article is not rich; it does not have new ideas, and the given details are outdated. Many pieces of information are without proper data, and many statements seem like sweeping statements. For instance, "The second Abbasid Caliph, upon the advice of astrologists, established Baghdad, and in the eighth century, Baghdad had become a capital city for the Arabic-Islamic Caliphate." Who were those astrologists? Similarly, the statement ahead reads, "Several crucial Greek works were translated into Arabic, including philosophy, medicine, general science, astronomy, physics, and chemistry." Such statements in a research article sound like sweeping ones.

In the next paragraph, the author, without a transition statement, started talking about Islamic theology and the peripatetic school. No information has been provided about Ibn Sina or Shahabuddin Suhrawardi. Furthermore, without giving details of the "Zoroastrian myths" expressed by Suhrawardi, the author reached the conclusion that he was excommunicated and a death warrant was issued against him. These are a few examples of the sweeping statements in this article. Most of the article is full of such statements.

Al-Ghazali never thought that mathematics was a blasphemous subject. Even in his classification of knowledge, Al-Ghazali has given mathematics a place among the praiseworthy subjects. Therefore, I am surprised at the allegation the author has made against Al-Ghazali. As far as Abdus Salam's excommunication is concerned, his issue was different from the issues raised by medieval Muslim philosophers or scientists. Therefore, conceptually, it does not fit. I believe that this article needs massive changes in concept, and all sweeping statements must be converted into factually correct sentences.