

## **Academic Freedom During Saljuq Dynasty (Analysis of the Year 447-590 H / 1055-1194 AD)**

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**ABSTRACT:** *This dissertation answer four questions. First, how was the emergence of Saljuq dynasties on the stage of Muslim history? Second, how were historical factors behind academic freedom in research, teaching, spreading ideas and scientific mobility of clerical in Saljuq dynasty? Third, how was the tradition of academic freedom in research, teaching, spreading ideas and scientific mobility of clerical in Saljuq dynasty? Fourth, how was the progress of academic freedom in research, teaching, spreading ideas and scientific mobility of clerical in Saljuq dynasty? This study uses social history, based on library research. these findings revealed that: : First, the emergence of dynasties Saljuq based on the historical stage has a political background, religious, economic, intellectual. From the political point of view, strength development Saljuq encourage them to conquer territory and finally Baghdad as the center of the Abbasid caliphate. This appears also motivated by the ruling Shia religious competition before, namely Buwayhi dynasty. The desire to improve the economic conditions also encourage Saljuq dynasty for control of major cities. The desire to improve the quality of science represented by dynastic patronage Saljuq against a variety of educational activities. Second, the academic freedom of Saljuq dynasty motivated by the diversity of religious schools, the diversity of social groups and social classes, the different political groups as well as the growth of intellectual activity in major cities in Saljuq dynasty. Third, academic freedom during the dynasty Saljuq seen in the freedom of research, freedom to teach, freedom to disseminate ideas, and mobility of the scientists. Fourth, the advancement of academic freedom of Saljuq dynasty seen in the fact that the scholars can research and write his opinion that emerge to various schools in the various fields of study. Scientists also gain the freedom to teach his views on the various existing educational institutions. Scientists enjoy freedom of movement and social mobility across the Saljuq region, and in the process disseminated science to the general public.*

**Keywords:** *Academic Freedom, Saljuq Dynasty*

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### **I. BACKGROUND**

Studies academic freedom is a part of the intellectual tradition of the lives of the scholars and scientists who loves science. Academic freedom according to Stober Yarri, is a concept that describes the relationship rights with responsibilities, as an academic assignment by giving full freedom to investigate and publicize as well as for the discussion of a subject in a room to avoid the argument that the title has nothing to do (Donna Yarri and Spencer S. Stober; n.d: 3).

Libby Garland and Eben Wood (n.d: 11), in a work, concluded that academic freedom is actually the freedom to think, investigate, debate and teaching and academic work. Ashley Dawson (n.d: 2) Also, he mentions in an attempt to distinguish the university from the business as well as from the private office, even add freedom at work researching, teaching at the university, and travel to study outside of school.

In the days before the Abbasids, Abu al-Fadl al-Abbas ibn Ahnaf ibn Aswad ibn Talhah Ibn Hardan ibn Kaldah ibn Khajim ibn Shihab ibn Salim ibn Grant ibn Kalib ibn `Abdullah ibn` ad ibn Hanafi (192 H) a Hanafi School writes Maruj al-ahab book contains about community organizing in Basrah (Ibn Khallikan: nd: 232)..

Next, in the period before the Abbasid Caliph al-Ma'mun book of Aristotle's logic is translated into the book of al-Jami` Baina al-Hakimain which in turn affects the logic of monotheism Mu'tazilite school of thought (Abu Nasr al-Farabi; n.d: 55).

Later, al-Ma'mun period that tends to philosophy because Mu'tazilite hold his view with logic in understanding the religion (al-Ma'mun; n.d: 65). In add, when in the same policies that require uniformity of belief everyone, but at that moment, Imam Ahmad Ibn Hanbal (w.241 h / 820 M) responded with a different saying al-Qur`an that creation is not mandatory. In turn, put pressure on scholars who are not in line with its policy (Hasan Asari; 2006: 174)..

Next, at the beginning of Saljuq Dynasty in his life living as robbers and noise makers in other areas (Taqus Suhail, Muhammad; 2002: 83). Added, they as well as other barbarian nation, which is rough but superior in the military (Abd Mukti; 2007: 26). In turn, thanks to fuel kemeliterannya pemimpin Saljuq named Suljuq Ibn Tuqaq, which is overseen by the nomadic tribes sukses devoted to Biqu, king of Turkey, hence the king bestowed the title sabasy (military leader). (Abu al-Husin al-Din al-Asir; 1965: 236).

Based, the problems mentioned above, this study was conducted to discuss and disclose activities concerning academic freedom do intellectual Muslims in the classical period, especially during the reign of

Saljuq Dynasty. This study is not only a review of history but also a material reflection of a shadow history of the classical period to describe the activities of Islamic education, so that in turn Muslims contemporaries have high scientific awareness to build a more advanced civilization and develop like the classical period.

In turn, in particular, from the formulation of the main problems can be formulated sub-problems as follows: First, How emergence Saljuq dynasty in Muslim historical stage. Second, How historical factors behind academic freedom in research, teaching, spreading the idea and mobility of scientific scholars in Dynasty Saljuq. Third, how the tradition of academic freedom in research, teaching, spreading the idea, and mobility of scientific scholars in Dynasty Saljuq. Fourth, How the progress of academic freedom in research, teaching, spreading the idea, and mobility of scientific scholars in Saljuq Dynasty.

## II. RESEARCH METHODOLOGY

This study uses historical methodology (Kuntowijoyo; 1995: 12-17). Thus, the author uses the means used to express the human, social significance as a business reconstruct past events into a story. One side of this research using library research methods, in turn, the authors examine the books written by scholars of history and character education that has to do with the problems examined. The author in this study using the approach of social history. In turn, the authors used a knife khuristik inspiring model analysis by applying the model prefers despite the diachronic dimension of time to the office area. Furthermore, the authors analyze the data using both sources of primary and secondary data were analyzed contents (Content Analysis), by writing the facts contained in the dimensions of the overall time of the traditions of academic freedom of Saljuq Dynasty based on the historical data into an thorough interpretation.

## III. FINDINGS

### 1. Background of Academic Freedom

#### 1.1 Academic Freedom Factors of Saljuq Dynasty

Factors behind academic freedom Dynasty Saljuq divided into four factors: First, social. Second, politics. Third, religious. Fourth, intellectual.

##### a. Social

The background of the social factors of academic freedom, diversity of social groups and classes, when freedom Saljuq ibn Tuqaq with his followers after they joined the Muslim community there Jand which states converted to Islam (Taqus; n.d: 77). Moreover, by embracing Sunni, ibn Saljuq Tuqaq and his followers in the second half of the century to 4/10, it is not difficult to assimilate the Muslim community and work on Samanid dynasty rulers in Ma Wara` al-Nahr in the East.

Unlike the city of Baghdad when it was inhabited by a population that is heterogeneous and diverse cultural backgrounds as well as religious, and already has a different character (Abd Mukti: 2007; 27) Nevertheless, the growth of the population is heterogeneous and diverse make Abbasid dynasty reform on systems and government personnel as a result of changes in total on the structure of society and the government, which in turn when at the time of Caliph al-Ma'mun confirmed al-Fadhil ibn Sahl (w.202 H / 818 AD) as ministers from among Persian intellectuals and defense affairs the state of the Turkish military. Its role can be likened to Nizam al-Mulk on Saljuq dynasty were also nationals of Persia.

Next, when *Saljuq dynasty* led by *Thugrel Beq* realize that in East Persia when the Sunni sect strong enough because it is protected by the Sunni rulers. Known East Persian protect Sunni sect of the practical side of government Thugrel continue the policies of his predecessors by combining authority with Sunni authority, on the other hand makes the ideological struggle against the ruling *Sy`ah*, which is suppressed by Sunni Abbasid Buwayhi dynasty. Then, Thugrel Beq remain in making policies Saljuq dynasties always supported the trend-ingrained tendency among the majority of society, and this is the real reason why these policies always succeed.

##### b. Politics

Background of academic freedom in the political factor was the difference in political groups, Since Caliph provides for government recognition de jure BEQ Thugrel in the year 432 AH / 1011 AD, and thanks to his military reliable and the support of the Sunnis because he managed to strengthen his rule. In turn, these conditions are supported in the year 447 H, Thugrel BEQ in coming envoy Abbasid caliph to inform him that he was obedient to the Caliph and ask permission to enter Baghdad and the Caliph allow it, he entered Iraq through Hulwan (Ash Shalabi, Ali Muhammad; 2006 : 47).

Next, in the reign of Thughril BEQ, she discretion to recruit leaders and appoint ministers Mu'tazilite as prisoners of war as a military leader, and this is already practiced by the rulers of the Abbasid dynasty (Abd Mukti; 2007: 103).

Unlike when the Abbasid Caliph al-Qadir Billah along the sultan Mahmud ibn Sabaktakin, ordered to broadcast the Sunnah in Khurasan, then the act is delivered, so it is not up to much in dispute among the People of the Sunnah with Mu'tazilite, and Rafidhah with Ismaili.

In turn, when in the year 455 AH / 1034 AD, the Sultan Alp Arselan to face the effects of Syi`ah Imami and Ismaili sect, he raised a wing Sunni sect, and has the spirit of al-Hasan ibn Ali ibn Ishaq at-Tusi, who holds Nizam al-Mulk as prime minister (Ash Shalabi: 2006: 280). This support continues, around the year 456 AH / 1035 AD, the Sultan Alp Arselan Saljuqiyah deliver lectures about the flow Rafidhah pulpit Khurasan that he leaned to Asy`ariyah (Ibn Khallikan; n.d: 222-223).

### **c. Religious**

Background academic freedom on factors religious diversity of schools of religion, since the reign of al-Mutawakkil, due to the need of the help of the Sunni majority against the Turks, who already dominate his power, so he had to, in the year 234 AH / 813 AD, repeal support of Mu'tazilite and switch to Sunni (Abu al-Furuj `Abd Rahman ibn Ali Muhammad Ibn al-Jawzi; n.d:207).

In other situations, the first wave of Turkey emigrants entered into the Muslim world, and two centuries later, followed by the Saljuq that to the Islamic world via Transoxiana (Ma'Wara` al-Nahr) during the second half-century 4/10. Meanwhile, the year 345 H / 924 M Saljuq enters the country consisting of residents of Samarqand, Transoxiana that most of the followers of the Hanafi school of jurisprudence and theology Maturidiyah flow. Then, by adhering to the Sunni stream Saljuq not have problems to work on Samanid ruler in Ma'Wara` al-Nahr, let alone make the Sunni sect as the ideology of the country (Abd Mukti; 2007: 92).

In the end, the support when the leadership makes Thugrel Beg Sunni ideology is religion and state, and position itself as a protector, and a responsibility to turn Sunnis throughout the region empire. Thughril BEQ, trying to maintain its ideology. Although, since the beginning of the ruling dynasty has made Saljuq Sunni supremacy as the ideological struggle. Turn this opportunity, to Imam al-Ghazali, in the face of Batiniyyah a clear objectives were exist, one of them, to assert the primacy of Batiniyyah, and its relationship with faith commands (Abu Hamid Muhammad Ibn Muhammad ibn Muhammad; n.d: 50)

### **d. Intellectual**

Background of academic freedom at the intellectual factor due. the growth of intellectual activity in major cities Saljuq dynasty, especially when joined with the culture of the Arabs, Persian, Roman, Greek, and Indian Oceans, make every sect leader is no religious issue and thought that they were trying to get rid of (Imam al-Haramain Abu al- Ma`ali `Abdul Malik bin` Abdullah Yusuf; 1950: 60).

This opportunity was used son of Mahmud al-Gaznawiyah ie amir `Umar al-Gaznawiyah initiated the writing of tafsir (version Sunni) in the year 399 AH / 978 AD assigned to the 'ulama' in the region of his empire, once completed is stored in the madrasa al-Shabuniy Nishapur.

Next, a different case with the above problem, since Nizam al-Mulk viewed madrasahs have found four madrasahs Nishapur: First, Sa`diyyat madrasa founded by the year 390 AH / 969 AD by Amir Nasr ibn Subuktaqin, brother of the Sultan Mahmud al- Gaznawi. Second, the school built for cleric Abu Ishaq al-Isfarayaniy before the year 405 H / 984 AD Third, Bayhaqiyat madrasa which was established before the year 408 H / 987 AD Fourth, madrasahs built by Abu Sa`ad Ismail ibn `Ali ibn al -Musannna al-Istirabadziy, before the year 440 AH / 1019 AD (Taj al-Din Abi Nasr `Abd Wahab ibn` Ali ibn `Abd al-Kafi as-Subki; 1964: 214).

Especially after seeing the first madrasah Ismail ibn Ahmad ibn Asad ibn Saman (w.296 H / 875 AD), contained in Ma'Wara` al-Nahr the Persian nationality, and two other madrasahs in Bukhara, then about a century then followed by a madrasah -madrasah population of Nishapur, Khorasan (Naji Ma'ruf; 1973: 5-8).

In addition, to see the progress of culture, civilization and Muslim intellectuals, which is high on the palaces and Gaznawiyah Samanid dynasty, the centers of Islamic studies Bukhara, Samarqand, Nishapur, Nalkh, Merw, Harah, Isfahan and Baghdad. These factors that drove the Saljuq loving and protecting science and culture.

## **2. Intellectual Tradition of Academic Freedom of Saljuq Dynasty**

As in the tradition of academic freedom Saljuq dynasty divided into four factors: First, freedom in research. Second, freedom in teaching. Third, spreading the idea of freedom. Fourth, freedom in the mobility of scientific scholars.

### **2.1. Freedom of Research**

Freedom examined in the intellectual tradition of Saljuq descendants, which is dominant in this tradition are: Corak Mu'tazilite, in the field of theology, when Imam Abu Hamid al-Ghazali wrote his book *Fasl al-Tafriqah Baina Islam wa Zandiqiyah*, when expressing opinions ibn Hazm that mentions schools Mu'tazilite, close to the infidels because of habit and taulidnya who criticize using logic to discriminate between views in matters such as the nature of the divine theology (divinity), goodwill tawhid (Al-Gazali; 1961: 111).

The same period, the Mu'tazilites also admitted, in fact something that no substance, no substances that give effect to the power, then imaged with him, they say that the act lies in the eternal substance act. In turn, the group Mu'tazilite affect Muslims knowledge of theology.

Added, in terms of the nature of science Mu'tazilite to know the nature of knowledge by means of scientific only to know the state of substance and not in his nature, they canceled the two in character, saying "the real people who want wills increases his substance," and said "increase of substance", but wants his creation the other, by just saying it.

Apart from the above, the style of Shia, in the field of Imamah, when the Syi`ah from the group Ismaili set Ja`far ibn Muhammad ibn Ismail as the seventh imam enforce prophetic knowledge to be guided in their book "Syajarah". Finally, the Ismailis cling to their own work.

Next, in the field of jurisprudence, around the year 448 AH / 1027 AD, Abu Ja`far at-Tusi Muhammad ibn al-Hasan who went from Baghdad to Najef the expulsion of the Syi`ah in his town, and managed to write works of *fiqh* and *hadith* in accordance schools Imami Syi`ah namely *at-Tahzib and al-Istibsar*.

The post of the above, the pattern Sunni in the field of theology when Isma`il ibn `Abd al-Rahman ibn Ahmad ibn Isma`il ibn Ibrahim ibn `Amr ibn `Aiz Islamic sheikh Abu` Uthman al-Sabuni (w.449 H) Hanbaliyah an Islamic school that wrote Zuma al-Qalam, on the science of *kalam* containing his views.

Future opportunities are also used when Abu Ya`la Muhammad ibn Husayn al-Firaq al-Hanbali (w.458 H / 1037 AD), who wrote the book *Al-Ahkam al-Sultaniyyah*, which contains follow the opinion of Ahmad ibn Hanbal, while priests Abu Hasan `Ali ibn Muhammad ibn Habib al-Mawardi (w.450 H / 1029 AD), who wrote *Ahkam al-Sultaniyyah*, containing different Syafi`i priests history of Maliki and Hanafi (Abi Ya`la; 1974: 8).

## 2.2 Freedom in Teaching

Freedom in teaching in the intellectual tradition Saljuq descendants divided into two patterns, ie patterns Mu'tazilites and Sunnis styles, dominant in this tradition are: The Mu'tazilite style, freedom in teaching in the field of theology as the year 456 AH / 1035 AD, `Abd al-Samad ala Abi Ali ibn Walid, who was a teacher at the school of Mu'tazilite Jami`, and when it sits Abu Sa'id ibn Abi `Amamah Jami` with him in the al-Mansur in the teaching Mu'tazilite (Abu al-Falah; 1931: 336).

Regardless of the style of Mu'tazilite moved into Sunni complexion, when the year 470 H, Abu Ja`far ibn Abi Musa, a Hanbali Islamic school teacher who studied theology and law al-Qur`an and Islamic inheritance jurisprudence, he also has an explanation view of schools and Jurisprudence manners and virtues of the Islamic school imam Ahmad ibn Hanbal. In contrast to the above, when Abu al-Walid ibn Sulaiman ibn Sa'id bin Khalif Waris Ayub ibn al-Tujibi al-Maliki al-Andalusi 474 H / 1053 AD, who studied *fiqh* and *hadith* in Baghdad, from scholars such as Abu Tayyib Syafi`i *fiqh* al-Tabari and Abu Ishaq al-Shirazi and others learned *fiqh* in Musul with Abu Ja`far al-Sam`ani also learn from *Kitab al-Isti`ab* .together Abi Muhammad ibn Hazm to understand *Zahirinya* in the *majlis* (Ibn Khallika;n.d.:142).

Next, in the year 489 AH / 1068 AD, Abu Fadhil Abd Malik ibn Ibrahim al-Muqaddas, or al-Hanjani, who followed his father's schools: the school of Abu Hanifa, later, he moved to the school Syafi`i, when it became wa`iz in Nishapur city. In contrast to the above around the year 504 AH / 1083 AD, `Ali ibn Muhammad ibn `Ali, Abu Hasan Tabari al-Harasi, who studied at madrasas Nishapur, later, studied at madrasas Nizamiyah Baghdad (Abi Hasan `Ali; n.d: 6 ).

## 2.3 Freedom in Spreading Ideas

Freedom to spread ideas in the intellectual tradition of the descendants of Saljuq divided into several shades, and the fields of science, a style that is dominant in this tradition are: The style Mu'tazilite, in the field of theology, when followers of the school of the Mu'tazilites of Andalusia, named Ahmad bin Musa bin Haidir who said, "the real God is *Aqil* (Know everything). (Ali ibn Ahmad Ibn Hazm; nd: 202).

The other hand, the followers of the school of Ibn Musarras is Ismail bin Abdullah al-Ra`ni that led to leave and considered infidels, except for a few people who still follow him. Most of the seven opinion it is 1). Indeed, the bodies will not be resurrected; were raised was in spirit, 2). which will be judged is the human spirit, then, can go to heaven or hell, 3). the universe would not perish and creativity is not linked to God's holy of holies, but 'arsyiah that govern them. Next, Abu Hashim Abdul Salam al-Juba'i follower Mu'tazilite argues in his work that: "Allah shall eliminate many difficulties on his servants on every case that ordered them, in special circumstances to avoid the lie of something non-essential".

After the escape of the above problems, The Sunni style, in the field of theology, with shades of Sunni time ibn Hazm in his book *Fasl fi Milal wa ahwal wa Nahl*, who criticized the opinion of al-Baqilani say that Allah has no power to show signs of its power to people who claimed prophet and a liar ". On the other hand the difference in the field of jurisprudence, in the period of Abu Ishaq al-Shirazi (w.476 H), a Syafi`i Law Schools that ask questions about issues of jurisprudence that is concerning *hiyar* there any obligation for the wife, then

the view *hiyar* their real teacher mandatory for the Islamic school of Maliki, in contrast to the view of Abu Hanifa said there is actually no such obligation *hiyar* him.

Next, he also discusses the content view of the words of Allah, namely: As for the word of Allah, namely: QS. Saba verse: 17, Q.S Naba verse: 36, Q.S al-Qomar verse: 14, that there was no difference about the real difference when the view Mu'tazilite always the way in which they use *ta'dil* and *tajwir* (Al-Subki; n.d: 413).

## 2.4 Freedom in Mobility

Freedom of mobility in the intellectual tradition of Saljuq descendants divided into several shades, and the fields of science, a style that is dominant in this tradition are: The Sunnis style, in the field of jurisprudence with shades of Sunnis, in the year 476 AH / 1055 AD, Abu Ishaq Ibrahim ibn `Ali ibn Yusuf `Firuz Abadi al-Shirazi, who studied Jurisprudence in `Ali ibn Abi farj bidawi, in Basrah Ali Jazari, in Baghdad Abu Tib Tabari, heard of `Ali ibn Aba wa Syajan Barqani and others. Then, Nizam al-Mulk build madrassas in Nahar al-Ma`ali and al-Shirazi, he wrote the book *al-Muhazib*, *wa al-Tanbiyah*, *al-Nukut*, and write about the differences in the book *Luma`*, *Tabsirah al-Ma` unah* and *Tabaqat fuqaha* (Ibn Jawzi; nd: 229).

Next, the same thing in the days before Abu Hamid al-Ghazali (w.505 H / 1111 AD), studied Jurisprudence at his birthplace Tusi to his teacher Ahmad bin Muhammad ar-Razikani. Furthermore, ventured into Jurjan, where he met with Abu Qasim al-Isma'ili and write a book *Ta`liqah*, returned to Tusi and to the city of Nishapur (Al-Gazali; 1927: 353).

Then, in the period 454 H / 1033 AD, when `Abdul Rahman ibn Ahmad ibn al-Hasan ibn al-Azal Bandar Abu Al-Fadl al-Razi Imam al-Muqari` al-Zihad, who read a lot and go to Barara and Mecca to hear his opinion Ja`far ibn Finaki in Nishapur of Salmi in Binusa, from Muhammad ibn al-Naswa Jahir in Jurjan, from Abu Nasr ibn Ismail in Isbahan and ibn Mandah in Baghdad, Basrah, Kuffah, Iran, Paris, Damascus, Egypt.

## 3. The Progress of Intellectual Tradition of Academic Freedom in Saljuq Dynasty

### 3.1 Advances in Researching

Progress examined in the intellectual tradition Saljuq descendants, a style that is dominant in this tradition are: The Sunni style, First, the method of science, in the year 467 AH / 1146 AD, thanks to Nizam al-Mulk, and Malik Shah, who founded the observatory in Nishapur, for high level by using the method of observation and the experiment, also lecturing (lecture method), discussions and seminars (Abd Mukti; 2007: 144).

At the same time Imam Abu Hamid al-Ghazali who describes *`Arifiyin'* real science It depicts the true science of light held it to heart that seeks to purify of properties with Riyadhah light is reprehensible.

Second, the method of jurisprudence, in examining progress in the intellectual tradition of in the field of jurisprudence methods descendants Saljuq when imam Abu Hamid al-Ghazali in the work of *al-Ulum Fatihat*, which discusses the Islamic school, trying to explain it with bayani, namely the problem of dissent Shafi and Abu Hanifah about acts of God and the purpose of each.

Third, philosophy, examines the progress of this period in the field of philosophy when Abu Hamid al-Ghazali (w.505 H / 1084 AD) who wrote the work *Tahafut al-Falasifah*, which combines *Kalam* science in its criticism of the school of philosophy and criticism *Batiniyyah* used learning in madrassas in Nishapur and Baqdad.

Fourth, the logic of science, progress researching in the field of logic when imam al-Ghazali was writing the book of *al Mihak al-Nazar fi al Mantiq*, which describes the form of the meaning of the composition written in the right way and lie for example the new world and God is *Qadim* then returned to the power structure between two of his knowledge of substances by setting one of them to the end of the stay then would the world do not qadim. Added, also in his *al-Ma`arif Aqliyah* who wrote about logic, *Kalam*, speech, writing, and goals of people demanding.

### 3.2 Advanced in Teaching

Progress in the intellectual tradition of teaching the children of Saljuq divided into several shades, and the fields of science, a style that is dominant in this tradition are: The Sunni style. First, jurisprudence, teaching progress in the field of jurisprudence during the Saljuq dynasty when in madrasahs Nizamiyah has thought Syafi`i priests, the teachers gave lessons from the school of Imam Syafi`i, which will be taken from the pulpits were also followed by the school Hanbali (Abu Ishaq al-Shirazi; 1970: 9). Finally, Madrasahs Nizamiyah bring progress in the taught curriculum the knowledge of priests schools.

Second, the human method of obtaining knowledge, when Imam al-Ghazali, who in the teaches how humans acquire knowledge that there are two ways: first learn about the people, second, learn about God (Al-Gazali; 1934: 32). Third, preparation of teaching, when a teacher must show the respect of all the knowledge, encourage students to do the same and prepare them to learn the knowledge that others (Hasan Asari; 1993:

110). Fourth, the purpose of teaching, the current view of Imam al-Ghazali, in explaining the goal as a teacher is: teach eschatology (religious knowledge) and teaching the science of the world (general knowledge), then its purpose Hereafter (religion), if the objective is different then it will harm.

In the field of the advancement of science teaching with Syi`ah style dominant intellectual tradition are: First, teaching methods, teaching progress in the field of teaching methods during the Saljuq Dynasty in the same year also Batiniyyah in starting a teaching by means of debate and opinion to get the truth. In turn, using the method of debate in the world of Muslim teaching.

### **3.3 Advances in Ideas**

The progress of ideas in the intellectual tradition of the descendants of Saljuq divided into several shades, and the fields of science, a style that is dominant in this tradition are: shades of Sunni dominant intellectual tradition are: First, psychology, advances the idea in psychology during the dynasty Saljuq when express references in understanding the animal soul (al-nafs al-Hayawaniyah) determined the two external parts (including 5 senses) and internal. The internal part is divided in five parts: the power of imagination (al-Khayaliyyah), the power to maintain memory (al-Hafizah), the power of making decisions or opinions on the value or quality (al-Wahmiyah), the strength of the ability to remember (al-Dhakirah) and the power of thinking (al-Mufakkirah) (Al-Gazali; 1927: 47-51). Next, as well as the term of reference to understand the power of (al-Quwa Mudrikah) visible in the book Ma`arij complete the same work as in a book of psychology, the term nafs determined to al-qalb, spirit, and al-aql.

In the same year the Imam al-Ghazali, who describes the study of human nature in his soul (nafs), as well as share knowledge, namely: First, the science of the Shari'a. Second, science aqliyah, where most of the Shari'a aqliyah nearby science is science, whereas science aqliyah Shari'a nearby is knowledge. Added, the logic of using the term mirror, as in a mirror the conditions will be seen if the image is the result of an object in front of him, and when the picture was reversed mirror, the mirror will not look to see the results. So is the work of imam al-Gazali, a fairly convincing evidence about the theory of syllogistic logic.

The post of the above problems, the classification of knowledge, the idea of progress in the field of classification of knowledge during the Saljuq dynasty in the same year the book Fatiha al-Ulum containing classify all science into two, namely the science of humanity / real objects (ilm al mu`amalah) and the spiritual knowledge (ilm al-Mukhasafah). Added, believes the science is initially based on the revelations of Allah the Al-Qur`an and Hadith then the proposition Aqliyah, Burhan and Qiyas. Meanwhile, al-Qur`an containing science, to feel and think about it, knowing God's command of al-Qur`an goal is ulul al-chapter. By giving an explanation (bayan) and using his thoughts, then, is essentially the science of al-Qur`an on the science of usul, furu`, syari`at and thoughts.

### **3.4 Advances in Mobility**

Freedom of mobility in the intellectual tradition of Saljuq descendants divided into several shades, and the fields of science, a style that is dominant in this tradition are: shades of Sunni dominant intellectual tradition are: First, the theological, the progress of mobility in the field of theology Imam al-Haramain, which when Baghdad learning Abu Muhammad al-Jauhari, essay examines Abu Bakr al-Baqillani of Theology, in Isfahan learn at Abu Nu`aim al-Isfahani author of al-Hilyah, also held a scientific discussion in the country visited.

Second, Sufism, the progress of mobility in the field of Sufism imam Al-Gazali, who fled Baghdad towards Syria, in Syamia `Izlah, khulwah, riyadah, mujahadah, cleansing the soul, moral improvement, purification of the heart with the remembrance of Allah, produce writing Sufism. He also did `seclusion in the Umayyad Mosque Damsyiq. In turn, Rihlah of scientific imam al-Ghazali in the formation of a scholar of mysticism and Muslims mysticism.

## **IV. CONCLUSION**

The emergence onto the world stage Saljuq dynasty of Muslim political point of strength development Saljuq encourage them to conquer territory and finally Baghdad as the center of the Abbasid kekhalifahaan. This appears also motivated by the ruling Shia religious competition before, namely Buwayhi dynasty. The desire to improve the economic conditions also encourage Saljuq dynasty for control of major cities. The desire to improve the quality of science represented by dynastic patronage Saljuq against a variety of educational activities.

The academic freedom Saljuq dynasty motivated by the social sector because of the diversity of social groups and classes, such as Since the Saljuq that emerged in the second half of the century to 4/10 is not difficult to work on a ruling dynasty Samanid and mingle with the Muslim community in Ma Wara `al-Nahr (Transoxiana), due to follow the flow of Sunni. Added, since the city of Baghdad inhabited by a population of heterogeneous and diverse in cultural background as well as religious, cultural and Baghdad resident already has a different character.

In the religious field the diversity of religious schools, such as flow Batiniyyah, most of them came from an invitation takwil his message in the form of learning which abolished thinking by requiring them to follow the Infallible Imams. As for the intellectual field with the growth of intellectual activity in major cities dynasty Saljuq like since Nizam al-Mulk witness the progress of civilization, Muslim civilization, which is high on the palaces of the dynasty Samanid and Gaznawiyah, and the centers of Islamic studies Bukhara, Samarqand, Nishapur, Nalkh, Merw, Harah, Isfahan and Baghdad.

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