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## Is alchemy haram

Re: Is watching a anime about alchemy haram? Salam, No not at all. You aren't practising it so it's fine. Oh and I loved that anime! :3 Arabic alchemy is as mysterious as Greek in its origins, and the two seem to have been significantly different. The respect in which Physica et mystica was held by the Greek alchemists was bestowed by the Arabs on a different work, the Emerald Tablet of Hermes Trismegistos, the reputed Hellenistic author of various alchemical, occultic, and theological works. Beginning "That which is above is like to that which is below, and that which is below is like to that which is above." It is brief, theoretical, and astrological. Hermes "the thrice great" (Trismegistos) was a Greek version of the Egyptian god Thoth and the supposed founder of an astrological philosophy that is first noted in 150 bc. The Emerald Tablet, however, comes from a larger work called Book of the Secret of Creation, which exists in Latin and Arabic manuscripts and was thought by the Muslim alchemist ar-Rāzi to have been written during the reign of Caliph al-Ma'mūn (ad 813-833), though it has been attributed to the 1st-century-ad pagan mystic Apollonius of Tyana. Some scholars have suggested that Arabic alchemy descended from a western Asiatic school and that Greek alchemy was derived from an Egyptian school. As far as is known, the Asiatic school was not Chinese or Indian. What is known is that Arabic alchemy was associated with a specific city in Syria, Harran, which seems to have been a fountainhead of alchemical notions. And it is possible that the distillation ideology and its spokeswoman, Maria—as well as Agathodaimon—represented the alchemy of Harran, which presumably migrated to Alexandria and was incorporated into the alchemy of Zosimos. Three different sets of ideas and skills fed into the origin of alchemy. First was the empirical sophistication of jewelers,... The existing versions of the Book of the Secret of Creation have been carried back only to the 7th or 6th century but are believed by some to represent much earlier writings, although not necessarily those of Apollonius himself. He is the subject of an ancient biography that says nothing about alchemy, but neither does the Emerald Tablet nor the rest of the Book of the Secret of Creation. On the other hand, their theories of nature have an alchemical ring, and the Book mentions the characteristic materials of alchemy, including, for the first time in the West, sal ammoniac. It was clearly an important book to the Arabs, most of whose eminent philosophers mentioned alchemy, although sometimes disapprovingly. Those who practiced it were even more interested in literal gold making than had been the Greeks. The most well-attested and probably the greatest Arabic alchemist was ar-Rāzi (c. 850-923/924), a Persian physician who lived in Baghdad. The most famous was Jābir ibn Hayyān, now believed to be a name applied to a collection of "underground writings" produced in Baghdad after the theological reaction against science. In any case, the Jābirian writings are very similar to those of ar-Rāzi. Ar-Rāzi classified the materials used by the alchemist into "bodies" (the metals), stones, vitriols, boraxes, salts, and "spirits," putting into the latter those vital (and sublimate) materials, mercury, sulfur, orpiment and realgar (the arsenic sulfides), and sal ammoniac. Much is made of sal ammoniac, the reactive powers of which seem to have given Western alchemy a new lease on life. Ar-Rāzi and the Jābirian writers were really trying to make gold, through the catalytic action of the elixir. Both wrote much on the compounding of "strong waters," an enterprise that was ultimately to lead to the discovery of the mineral acids, but students have been no more able to find evidence of this discovery in the writings of the Arabic alchemists than in those of China and India. The Arabic strong waters were merely corrosive salt solutions. Ar-Rāzi's writing represents the apogee of Arabic alchemy, so much so that students of alchemy have little evidence of its later reorientation toward mystical or quasi-religious objectives. Nor does it seem to have turned to medicine, which remained independent. But there was a tendency in Arabic medicine to give greater emphasis to mineral remedies and less to the herbs that had been the chief medicines of the earlier Greek and Arabic physicians. The result was a pharmacopoeia not of elixirs but of specific remedies that are inorganic in origin and not very different from the elixirs of ar-Rāzi. This new pharmacopoeia was taken to Europe by Constantine of Africa, a Baghdad-educated Muslim who died in 1087 as a Christian monk at Monte Cassino (Italy). The pharmacopoeia also appeared in Spain in the 11th century and passed from there to Latin Europe, along with the Arabic alchemical writings, which were translated into Latin in the 12th century. In the 12th century the Christian West began to shed its habit of indifference or hostility to the secular literature of ancient and alien civilizations. Christian scholars were particularly attracted to Muslim Spain and Sicily and there made translations from both Arabic and Greek works, many of which were in some degree familiar but some of which, including the literature of alchemy, were new. The Greek alchemy of the Venice-Paris manuscript had much less impact than the work of ar-Rāzi and other Arabs, which emerged among the voluminous translations made in Spain about 1150 by Gerard of Cremona. By 1250 alchemy was familiar enough to enable such encyclopaedists as Vincent of Beauvais to discuss it fairly intelligibly, and before 1300 the subject was under discussion by the English philosopher and scientist Roger Bacon and the German philosopher, scientist, and theologian Albertus Magnus. To learn about alchemy was to learn about chemistry, for Europe had no independent word to describe the science of matter. It had been touched upon in works concerned with other forms of change—e.g., the motion of projectiles, the aging of man, and similar Aristotelian concepts. On the practical side there were also artists' recipe books; but for the first time in the works of Bacon and Albertus Magnus change was discussed in a truly chemical sense, with Bacon treating the newly translated alchemy as a general science of matter for which he had great hopes. But the more familiar alchemy became, the more clearly it was understood that gold making was the almost exclusive objective of alchemy, and Europeans proved no more resistant to the lure of this objective than their Arabic predecessors. By 1350, alchemical tracts were pouring out of the scriptoria (monastic copying rooms), and the Europeans had even taken over the tradition of anonymity and false attribution. One authority wrote at length about supposed disagreements between two Arabs, Iahiae Abindinon and Geber Abinbaen, who were probably two versions of the name of Jābir ibn Hayyān. The most famous Jābirian work in Europe, The Sum of Perfection, is now thought to have been an original European composition. At about this time personal reminiscences of alchemists began to appear. Most famous was the Paris notary Nicolas Flamel (1330-1418), who claimed that he dreamed of an occult book, subsequently found it, and succeeded in deciphering it with the aid of a Jewish scholar learned in the mystic Hebrew writings known as the Kabbala. In 1382 Flamel claimed to have succeeded in the "Great Work" (gold making); certainly he became rich and made donations to churches. By 1300 alchemists had begun the discovery of the mineral acids, a discovery that occupied about three centuries between the first evidence of the new strong water (aqua fortis—i.e., nitric acid) and the clear differentiation of the acids into three kinds: nitric, hydrochloric, and sulfuric. These three centuries saw prodigious efforts in European alchemy, for these spontaneously reactive and highly corrosive substances opened a whole new world of research. And yet, it was of little profit to chemistry, for the experiments were inhibited by the old objectives of separating the base metals into their "elements," concocting elixirs, and other traditional procedures. The "water of life" (aqua vitae; i.e., alcohol) was probably discovered a little earlier than nitric acid, and some physicians and a few alchemists turned to the elixir of life as an objective. John of Rupeščissa, a Catalanian monk who wrote c. 1350, prescribed virtually the same elixirs for metal ennoblement and for the preservation of health. His successors multiplied elixirs, which lost their uniqueness and finally simply became new medicines, often for specific ailments. Medical chemistry may have been conceived under Islam, but it was born in Europe. It only awaited christening by its great publicist, Paracelsus (1493-1541), who was the sworn enemy of the malpractices of 16th-century medicine and a vigorous advocate of "folk" and "chemical" remedies. By the end of the 16th century, medicine was divided into warring camps of Paracelsians and anti-Paracelsians, and the alchemists began to move en masse into pharmacy. Paracelsian pharmacy was to lead, by a devious path, to modern chemistry, but gold making still persisted, though methods sometimes differed. Salomon Trismosin, purported author of the Splendor solis, or "Splendour of the Sun" (published 1598), engaged in extensive visits to alchemical adepts (a common practice) and claimed success through "kabbalistic and magical books in the Egyptian language." The impression given is that many had the secret of gold making but that most of them had acquired it from someone else and not from personal experimentation. Illustrations, often heavily symbolic, became particularly important, those of Splendor solis being far more complex than the text but clearly exercising a greater appeal, even to modern students.







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