

CHAPTER V:

HOW DID THE MUSLIMS and ARABS INFLUENCE THE ENGLISH LANGUAGE

(Arabic-English Linguistic Cross- Fertilization)

THE ROUTES OF ARABIC INFLUENCE can now be traced to the following:

1. Translation (Greek to Arabic) and Reversed Translation (Arabic to Latin)⁽¹⁾⁽²⁾⁽³⁾:

Islam ordered its followers to gain knowledge and science. The Messenger of Allah (Muhammad) said: "The seeking of knowledge is obligatory upon every Muslim."

[Hadith Ibn Majah 224].

And also said: "The word of wisdom is the lost property of the believer, so wherever he finds it he has a better right to it."

[Hadith Tirmithi 35:19].

Indeed, Arabs and Muslims were fascinated by the Greek philosophers and scientists to the extent that they were persuaded in 830 AD by Romans to halt their military campaigns against Constantinople in return of acquisition of Greek books kept in Byzantium underground tunnels. Furthermore, the Abbasid Caliphs were patrons, supporters and promoters of the arts and intellectual activities. The famous Doctors of time: Jurjis Ibn Jibrail, Yubannah Ibn Masawayh, and Hunayn Ibn Is'haq Al-Ibadi (Baghdad) at the special request of the successive Caliphs: Abu Ja'afar Al-Mansoor (754-775 AD), Haroun Al-Rashid (786-809 AD) and Al-Mamoon (813-833 AD) respectively, undertook the heavy commitment of translating Greek medical books (obtained from Byzantium) into Arabic language. Each of the translators was offered the equivalent weight of the book in Gold.

Latterly, Caliph Al-Mamoon ordered a School of Translation to be attached to the Academy of Baghdad, called "The House of Wisdom" and appointed Hunayn Ibn Is'haq Al-Ibadi (808-873 AD) as its Head. The latter translated Galen's books: "On Anatomical Procedures" (Fi Aamal Al-Tashrih) of which the original Greek books IX and XV incl sive were totally lost (thus Arabic translation was the only preserving medium of the lost Greek boks), "On Examinations By Which The Best Physicians Are Recognized" (Fi'l-Mihna Allati Yurafa'u Biha Afadil Al-Atibba) and "The Best Physician Is A Philosopher" (Fi Anna Al-Tabib Al-Fadil Faylasuf). George Sarton from Harvard University in his book: 'A Guide to the History of Science; Mass. USA 1952; pages 27-28' traces the roots of Western intellectual development to the Arab tradition, which was 'the outstanding stream, and remained until 14th century one of the largest streams of medieval thought'. Further, 'The Arabs were standing on the shoulders of their Greek forerunners, just as the Americans

are standing on the shoulders of their European ones. There is nothing wrong in that'. Then Sarton strongly criticizes those who 'will glibly say 'The Arabs simply translated Greek writings, they were industrious imitators...' This is not absolutely untrue, but is such a small part of the truth, that when it is allowed to stand alone, it is worse than a lie'.

Indeed, the history is the cumulative human endeavours, treasured experience, and wisdom of the ancestors; it is the compass that benefits from the past experience in order to direct and guide people to the best way of the future. If civilizational history begins at Sumer, as Professor Samuel Noah Kramer from the University of Pennsylvania *documented the 39 First: in Man's recorded history based on the tablets of Sumer (Mesopotamia)*. [History Begins at Sumer, first appeared 1956, 3rd revised edition, 1994, University of Pennsylvania Press], then both Egyptian and Phoenician civilizations were based on the Sumerian civilizational experiences. Similarly, Greeks based their civilization on Egyptians' shoulders; Arabs/Muslims build-up on Greek experience, the same way Europe build-up their civilization on the experience of Arabs/Muslims. In the academic world, when a University student undertakes a PhD study, he/she will be required to review the literature from the time immemorial to the present time of his/her PhD thesis in order to benefit and build on the experience of others before he/she can expound own creative and original work. Furthermore, the students of yesterday are the masters of tomorrow; also, many studious persevering students can sometimes outsmart their teachers.

Arab scientists reached the zenith of their creative golden era during 8th - 12th AD centuries (inclusive), dominating Europe during its dark medieval ages; in fact European medieval ages correspond to the golden era of Islamic world, Arabic language was the *lingua franca* of the world at that time. Indeed, most of Arabian books in Medicine and Philosophy such as Haly Abbas' "*Liber Regius*", Avicenna's "*Al Qanon*", Albucasis' "*Al-Tasrif*", Averroes' "*Collegiate*" were then translated from Arabic into Latin language by Constantinus Africanus (1020-1087 AD), Gerard of Cremona (1114-1187 AD) and Faraj Ibn Salim. The latter was a Sicilian translator who at the order of King Charles of Anjou, took the arduous assignment of translating 23 volumes of Rhazes' "*Liber Continens*" during the translator's lifetime. The Latinised versions of Arabic books were used in the Medical Schools of Europe as the only available textbooks in medicine from the late 11th century to the early 18th century^{(2) (3)}. In fact, these Latinised versions of Arabic Books were one of the sources (if not the main source) for European Renaissance.

Therefore, Latinized versions of many Arabic words, names, and terms passed, wittingly or unwittingly, into the Latin, particularly in Medicine, Agriculture, Law, and Ecclesiastical Circles, and were used by Europeans, because the Latin language was so revered as to be used with great religious and historical zeal as the official language of Europe in order to revive the glory of Romans and Roman Empire. Also, following Norman invasion of England, French became an integral component of the English language and Because Norman French at that time (whether in Britain or in Arabic Sicily) was the international language of trade, it acted as a conduit, directly (via Old French) or indirectly (via Latin), for Arabic words borrowed from the markets of the East and implanted onto English Language. Through the usage of Latin words and through commercial communications with Arabic civilization in Spain, Arabs influenced indirectly, the old English of the Anglo-Saxons. Thus, Arabic contribution to the English language was a

peaceful intruder adopted by the Anglo-Saxons and Normans themselves, out of scientific necessities and human linguistic demands. In contrast, Romans and French (Norman) contributions in English were brought about, after their military invasion and occupation of British Island by Julius Caesar in 55 B.C. and William The Conqueror in 1066 A.D., respectively.

It may be interesting to quote here the comparative analysis of a western botanist and gardening expert *Ann Pavord*⁽⁴⁾:

(Compared, though, to the stagnation in Europe, the burst of intellectual activity in Western Islam [Andalusia] between the tenth and the thirteenth centuries is a miracle. Christianity had not had a liberating effect on the medieval mind in Europe. St Augustine taught that knowledge (which included, of course, all the sciences) was the reflection of the divine mind in human intelligence. It encouraged a kind of passivity. Illumination, clarification, could only be brought about by divine authority; either direct or interpreted by the intermediary of the church. Nature was 'an empty vessel' as Charles Raven calls it, "a vacuum which the church filled with its own ideas. It did not foster or encourage individual observation and experiment. In the Middle Ages in Europe, interpreting the natural world was not so much a matter of teasing out the truth, as littering it with superstition, signs and portents. When the Arabs had completely assimilated all the knowledge that Western texts had to teach them, they re-exported that knowledge back into Europe. Through Arab infiltration, European scholars became acquainted again with the roots of their own culture. And learned a great deal else which had a profound effect on the way they subsequently viewed the world around them.

As slowly as Islam itself had assimilated the knowledge of the ancient Greeks, **the fruits of Arab scholarship percolated to the West, often through Jewish intermediaries**. They were scholarly; able to communicate in Greek and Arabic as well as Hebrew, multicultural before the word was even invented [i.e. multicultural is originally the characteristic of scientists in the Islamic World, and many Jews lived there and acquired this character], men such as Sabbatai ben Abraham ben Joel (913-82), better known as Donnolo. He was a Jew of Otranto; when he was only twelve, he and his family were captured by Saracen raiders and taken to Palermo (in Sicily). By the time the family was ransomed by relatives in Italy, ben Joel was fluent in Arabic, which he had learned from his Saracen captors. He studied medicine and practised at Rossano in southern Italy. Like Constantine the African, who came after him, he claimed in his *Book of Creation* (c.946) to have studied 'the sciences of the Greeks, Arabs, Babylonians and Indians'. He travelled all over Italy in search of fresh knowledge, spreading Arabic erudition as he went. **Constantine the African (c.1020-1087) was a native of Carthage [in Tunis], an Arabic-speaking Muslim [Benedictine monk of Monte Cassino]** who had travelled for many years in India and Persia. About 1065, he came via Sicily to Salerno, on the south-west coast of Italy. There, he learned both Latin and Greek, entered the monastery at Montecassino and spent the rest of his life translating Greek and Arabic works on medicine and plants into Latin. Single-handedly; he drew attention to this Greek/Arab body of knowledge a hundred years before translations began en masse. For the most part, European scholars had to depend on these intermediaries to bring them the fruits of Arab scholarship. Arabic was too impenetrable a language [partly true; it reflects the Church deliberate alienation of Arabic language from the Europeans], even for the great polymath Roger Bacon to decipher. He had no problems in teaching himself Greek and

Hebrew *but the only way to learn Arabic was to live in a country where the language was spoken*. A few outstanding scholars such as Adelard of Bath (c.1080-1145) and Gerard of Cremona (1114-87) went to Spain and prepared their own translations of Arabic treatises [people went on scholarship to Spain to learn Arab sciences] - when Western science first began to draw from Islam, Spain was an important point of contact. After 1085, when El Cid stormed Toledo with Alphonso VI of Leon, the city became an important meeting point for East and West...[thus] the body of knowledge [was] swirling across continents, as if on a vast map of the world displayed in a Second World War operations room. First, the action is in Byzantium (Constantinople - today Istanbul), then Edessa, then Djundishapur, then Baghdad. When the first medical school of medieval Europe is established in 985 at Salerno (Italian City) by four doctors - a Greek, a Jew, a Saracen (i.e. Arab) and a local Salerno man - that becomes the focus of intellectual activity⁽⁴⁾

Following English words of Arabic etymology are only few examples of this period:

al-hemy, albatross, alcohol, Alcorun, alcove, alembic, alfalfa, algebra, algorithm, alkali, Allah, almanac, amalgam, amber, ameer, amir, anchor, anil, aniline, apricot, arab, arabesque, arrack, arsenal, arsenic, artichoke, assassin, assegai, astrolabe, atlas, attar, azimuch, azure, benzoin, borax, burnoose, cable, calibre, caliph, camel, camphor, candy, cane, zarafe, carat, caraway, carmine, cat, check, cinnabar, cipher, coffee, coffle, cotton, crimson, cumin, damask, dinar, dirham, elixir, emir, garble, gauze, gazelle, Gibraltar, gypsum, hajj, hakim, halvah, harem, hashish, hazard, henna, jar, jasmine, julep, kebab (kabob), kaffir, khamsin, kohl, lemon, lilac, magazine, mohair, monsoon, mosque, Muslim, myrrh, nadir, natron, nizam, nucha, orange, Qur'un, safari, saffron, salep, saphena, senna, sesame, sheriff, sofa, spinach, sugar, sultan, syrup, tabby, tale, tariff, typhoon, vizier, wade, xel'ec, zenith, and zero.

2. Islamic presence in Europe^{(5a) (5b)}

Islamic cultural civilizational influence on Europe mostly followed on the Islamic conquest of Spain, Constantinople, and Sicily. Indeed Arabic language was the *lingua franca* in Andalusia (Spain and Portugal), in Sicily, and in the whole of Islamic world (Islamic Caliphate or in current western-terminology the Islamic Empire or Arabic Empire) and thus Arabic language vocabulary seeped through and later became enmeshed within the European language; in particular, Arabic language became embedded within the social fabric of English language (being a representative and a melting pot of European languages).

Andalusia: Muslims crossed from North Africa to the southernmost tip of Spain in July 710 AD; they then defeated the Visigothic king Roderick and the central administration of his kingdom in Iberian Peninsula. Muslims conquered Narbonne and Pamplona in the south-west of France and in 732, a raiding expedition penetrated to between Poitiers and Tours, but was defeated by Charles Martel in a battle that convinced the Muslims that they had come to the limit of profitable raiding expeditions. They spared their manpower and directed their efforts to unifying and pacifying the country; they organized Spain as a province of the Arab/Islamic empire with a governor responsible to the governor of North Africa based in Caiouan (in Tunisia) who was responsible directly to the Caliph in Damascus till 756 AD when the control of the Islamic empire (Caliphate) passed from Umayyad dynasty with their capital at

Damascus to Abbasids who moved their capital to Baghdad. A young Umayyad prince "Abdul Rahman I" had escaped and became the first of the Umayyad dynasty of Cordova making Islamic Spain an independent state, retaining only economic and cultural ties with the rest of the Islamic world. Muslims ruled Spain for 8 centuries until 1492 when the kingdom of Granada fell to Christian kingdoms.

Constantinople (formerly Byzantium, latterly Istanbul): Furthermore, the Byzantine Roman Empire was exposed to the same expansionist pressure from the Muslims. When the Arabs/Muslims first burst out of Arabia, they gained several victories over Byzantine armies and rapidly conquered the provinces of Syria and Egypt. Constantinople itself was attacked in 669, and further threatened by land and sea for several years up to 680. Just before the conquest of Spain, Constantinople was closely besieged for a whole year (716-717). This pressure on the Byzantine Empire continued indefinitely until Constantinople fell in 1453 to Ottoman Empire under the leadership of Mohammad II (The Conqueror). Sulciman The Magnificent, and subsequent Ottoman caliphs were able to penetrate even deeper in the eastern part of Europe, besieging and threatening Vienna (Austria) on 2 occasions with Ottoman's most formidable military machine in history. **Turks were Muslims and were fascinated by Arabic language; they commanded the most strategic bottle-neck position between cold waters of the Black sea and warm waters of the Mediterranean White sea, and thus they provided a unique link between Arabo-Islamic culture and language with the Christian west and such influence was expressed in the English language at various levels, such as the military ranks, architectural designs, and in the food and cookery as well as in the textiles (carried through and traded along the 'silk road' endpoints).**

Saracen (Islamic) Sicily: The Byzantines were eager to use Sicily as a launching pad for the retaking of Saracen (Muslim) lands to build a Christianized empire under the rule of Rome and the Papacy. In defence of North African coast, Muslims counter-attacked with combined armies of Arabs, Berbers, and Spanish Muslims (collectively termed Saracens, *sharqi'een* or easterners in Arabic) landed at Mazara del Vallo at the invitation of a Byzantine general rebelling against the emperor. Latin Christendom felt the military impact of Muslims through Sicily when the city of Syracuse was first raided in 652; Palermo, Messina, and Syracuse fell to Muslims in 831, 843, and 878 respectively.

Contributions of Arabs and Muslims: Arabs and Muslims implemented Arabic as the common language, and introduced much-needed land reforms and fostered the development of trade, agriculture and mining. New crops were introduced, including citrus trees, date palms and sugar cane; more importantly, Saracens developed and perfected a system of water supply and irrigation. Muslims ruled for more than 4 centuries until the Island fell to the Normans in 1091 following an alliance between Papacy and Normans (notice that England fell to Normans in 1066). Policy of reconciliation was adopted with the indigenous people; Arabic continued to be spoken along with French, and Arab engineers, bureaucrats and architects continued to be employed by the court. The externals of the life of some of the later rulers seemed to contemporaries more Muslim than Christian: in particular, Roger II (1130-1154) and the latter's grandson Frederick II of Hohenstaufen (1215-1250) have been called "**the 2 baptized Sultans of Sicily**" (notice the Arabic word 'Sultan', the governor)!!! Indeed, both wear Arab robes, and Roger II kept a substantial harem.

The main motivation underlying these gigantic waves of Islamic conquests and expansion (as perceived by Arabs) was the spread of Islam to the non-Muslims. Islam itself is based on 2

main foundations: Qur'an, the holy book, and Hadiths, the traditions of prophet Muhammad sayings and deeds (both of which are expressed in Arabic language). Many Westerners, such as W Montgomery Watt refused to think of Muslims as making yet another alien intrusion into Europe, but rather as representatives of a civilization with great achievements to its credit over a large part of the earth's surface, whose benefits overflow into the neighbouring Western Europe or Latin Christendom. W Montgomery Watt states in his excellent book *'The Influence of Islam on Medieval Europe'* pages 1 and 84 respectively: (Medieval Christian writers created an image of Islam that was in many respects denigratory, but through the efforts of scholars over the last century or so a more objective picture is now taking shape in the minds of occidentals. For our cultural indebtedness to Islam, however, we Europeans have a blind spot. We sometimes belittle the extent and importance of Islamic influence in our heritage, and sometimes overlook it altogether. For the sake of good relations with Arabs and Muslims we must acknowledge our indebtedness to the full. To try to cover it over and deny it is a mark of false pride). (Because Europe was reacting against Islam, it belittled the influence of Saracens (Muslims) and exaggerated its dependence on its Greek and Roman heritage. So today an important task for us is to correct this false emphasis and to acknowledge fully our debt to the Arab and Islamic world)⁽⁵⁾.

The invasions of Spain, Byzantine Asia Minor, and Sicily meant that for a time there was an Islamic presence on the fringes of Latin Christendom, a presence that had repercussions in the rest of Europe manifested specifically by direct mercantile contacts and exchange of technology between France and Spain. Charlemagne, King of France was in diplomatic relations with the caliph of Baghdad, Harun Al-Rashid, as well as with the latter's rival, the Umayyad emir of Spain; and by this channel some knowledge of the vastness and power of the Islamic world have reached Europe. Furthermore, Hispano-Arabic influence on the French language was transferred into the English indirectly through the Norman invasion of England under William, the Conqueror. Also, the school of Palermo together with the school of Salerno (south of Italy) played a great role in transmitting Arabic sciences to Europe.

Arab cultural/civilizational contributions to Western Europe are many. With its hundred thousand residents, the Emir's capital of Cordoba dwarfed every other city in Europe. His 400,000-volume library may well have sheltered as many books as all Christian Europe combined, shelving among its treasures long-lost Western wisdom and exotic new ideas from the East. Arabs invented the Arabic numerals and used them in the western part of Caliphate (North African Coast and Andalusia); they also modified Indian numbering system and used it the eastern part of Caliphate (Arab Peninsula, Fertile Crescent, Persia and India). They thus replaced the cumbersome Roman numbering system. Arabic numerals are based on the number of angles for each number it represents. So 1 was written more like:

(or the way it's still written in much of Europe and Latin America with \uparrow angle), and the 2 was written like z with \angle angles,

3 with \sphericalangle angles,

4 with \sphericalangle angles,

5 with sharp corners and \sphericalangle angles,

6 with  angles.

7 with a cross in the middle and dash in the base make  angles.

8 the two squares in 8 make  angles.

9 with sharp corners folded from below make  angles.

They also introduced the concept of zero written as  without an angle.

Indeed, the invention of Zero did not only result into the advanced Mathematics and related sciences, but it boosted peoples' daily life communications and calculation processes; it eventually led to the invention of Computers based on the concept of Binary Digit (zero (0) and one (1), symbolized as Bit, the smallest unit of computer memory storage, when 8 Bits = 1 Byte, which is equivalent to One character, like letter A or B). Computes that eventually led to revolution in the Information Technology (IT), could never be imagined without the Arabic invention of Zero.

Arabs were expert in cultivation of crops like oranges, sugar, and rice; and they taught Europeans better irrigation techniques. They also introduced paper-making, the compass and the new lateen-sail for ships which let them tack upwind. Arab scholars contributed much in areas of human knowledge like astronomy (we still use some of the names they named stars with, like Altair, Deneb, and Aldebaran), mathematics, medicine (Ibn Sina's writings became the most authoritative texts on the healing arts in medieval Europe) and philosophy (Ibn Rushd's rationalist philosophy). Arabs were the carriers of old Greek textbooks (translated to Arabic) thus preserving Greek knowledge after the original Greek texts were lost. Arabs excelled in improving upon Greek, Indian, and Persian science and they themselves contributed their own original new and creative works. Arabic texts translated into latin provided an important source for European Renaissance. Arab contributions also included aspects concerned with the refinement of life and the improvement of its material basis. Public baths and private bathrooms were common in Muslim world, and while Top-Capi (Ottoman Sultans' Palace in Istanbul- now museum) contains extensive quarter for Bathing and Massaging, by contrast Versailles Palace in Paris doesn't contain a single bathroom!!! While Spaniards under Muslim rule luxuriated in hot water soaks at local bathhouses, one chronicler sniffed at the primitive hygiene of Europeans elsewhere, "[who] do not keep themselves clean and only wash once or twice a year in cold water. They do not wash their clothes once they have put them on until they fall to pieces on them" ⁽⁵⁹⁾. The early Christian church (in response to the debauchery of Roman baths), frequently discouraged cleanliness. "To those that are well, and especially to the young," Saint Benedict in the sixth-century commanded, "bathing shall seldom be permitted." Saint Francis of Assisi considered an unwashed body a stinking badge of piety. Thus after the collapse of the Roman Empire and descent into the Dark Ages, sanitation virtually disappeared. Europe during the Middle Ages, it's often been said, went a thousand years without a bath!!! Bathing was replaced by the use of perfume. Queen Isabella of Castile boasted that she had had only two baths in her life—at birth and before her marriage. Queen Elizabeth of England took 2 baths every year and used to have a fan in cold weather used to expel her bad smell. King Lois XIV of France took one bath per year; that is why alcohol-based perfumes were primarily invented and used in Paris and London to cover up the bad

smel' (physiologically, the sense of human smell can only distinguish the strongest smell of the two).

While Muslims have elaborate system of irrigations, underground toilet tunnels, and excellent standards of hygiene, by contrast Europe's waste was thrown out into streets or emptied directly into rivers that also served as the drinking water supply. In fact, the slang term for toilet, loo, is reported to have derived from the practice of the French yelling out the warning, "*Gardez l'eau!*" (pronounced *gardy loo* – meaning "*mind the water!*"), before emptying the chamber pot from an upper level onto the street below. Following the devastation of the Bubonic Plague, some areas of Europe attempted to improve sanitation by outlawing the practice of discarding waste on public streets. However, widespread installation of underground sewerage systems in European cities did not occur until the early 19th century.

Most Europeans had little awareness of the Arabic and Islamic character of what they were adopting. The "**gracious living**" of the Arabs and the literature that accompanied it, stimulated the imagination of Europe and not least the poetic genius of the Romance people. Also, it is said that Andalusia was the first in Europe to enlighten streets at night using oil-lit lamps (prolonged burning candles, instead of short lived wax candles). Also when the water clock in Cordova or Granada in the mid 20th century stopped working the Spanish engineers could not repair back until they officially asked the help of Moroccan Engineers, they then together and after a corroborated efforts and time were able to make water clock work again.

Also, William Shakespeare (1564-1616) was aware of Arabic culture in Spain as he illustrated in his famous play on "*Othello*", the Moorish dark-coloured Nobleman. Furthermore, Shakespeare's romance story of "*Romeo and Juliet*" (such romance without extra-marital sex is rare in British practice) and "*Merchant of Venice*" (in-depth knowledge of Jewish practices) may even support the suggestion that William Shakespeare had descended from a "La Moriscos" (Spanish Muslim Arabs converted by force to Christian Catholicism after the fall of Granada and Andalusia) with Arabic Muslim ancestors! This is the most likely explanation for Shakespeare's wide knowledge; his knowledge and identity were the focus of lengthy debate. The theory that Shakespeare was not the writer of the works attributed to him, based on the assumption that he did not possess the knowledge and culture revealed in those works, was first put forward by Herbert Lawrence in 1769. In 1857 William Henry Smith suggested that the only writer of that age competent to produce such writings was Francis Bacon⁽⁶⁾!

3. Crusaders and European presence in the Levant (1099-1291) (50050)(50050)

Christianity as a state's religion started with the Roman Emperor Constantine, a man who had his own son executed and his wife boiled alive, saw in Christianity a pragmatic means of bolstering his own military power and uniting the vast and troubled Roman Empire; he accepted Christianity based on his dream in which he saw a cross in the sky inscribed with the words: 'In this sign thou shalt conquer'. However, he accepted Christians on equal bar with pagans and allowed both religion and pagan traditions to merge together. However, the crusading movement of the later 11th century did not start as a vigorous response to Islam; its centre was in northern France, far from direct contact with the Muslim states. Papacy became

concerned that the states of Catholic Christendom should cease fighting one another and rather direct their energies against the infidels outside [meaning Muslims] against the heretics and opponents within (Jews), declaring that the duty of the Christian warrior is to fight against all the enemies of the Church and the Papacy⁽⁶¹⁾.

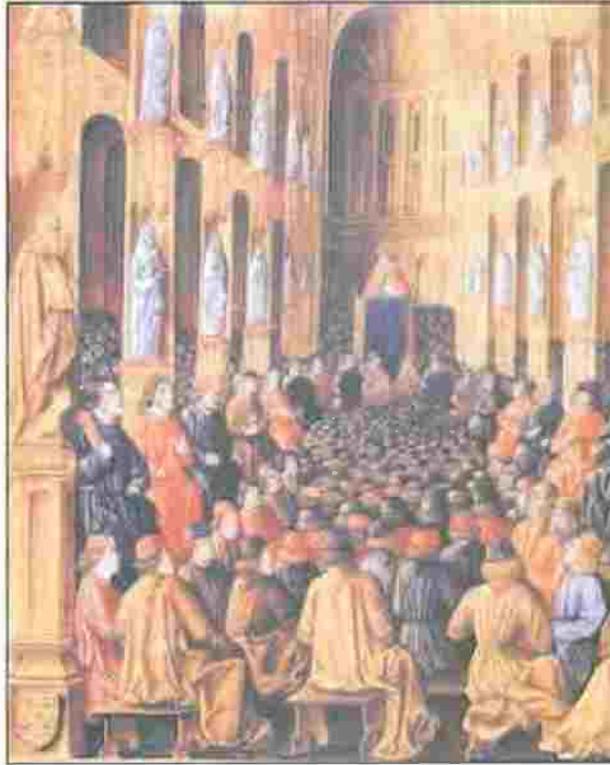
The Papacy, therefore, supported numerous political efforts against enemies of Christendom, and not exclusively against Muslims. For the invasion of England in 1066, William the Conqueror had the papal blessing and a papal banner. In 1054, the Papacy in the Vatican underwent the Great Schism, resulting in the complete break between the Byzantine Orthodox Churches and the Latin Churches, forcing the Papacy into alliance with the Normans. Thus in 1059, the Pope had made a treaty with the Norman knights in southern Italy who were fighting the Byzantines, (i.e. against Orthodox Christians). The Crusade was even used against heretics within Christendom, notably in 1209 against the Cathars or Albigensians in southern France.

However, the Crusading movement against Muslims started when the Pope supported the efforts of the Normans of southern Italy in order to re-conquer Sicily. The battle of Cerami in Sicily in 1063 by Gaufredus Malaterra and the joint naval expedition organized by Pisa, Genoa, Rome and Amalfi against Tunisia can both be considered as Crusades.

When the Byzantine empire at Constantinople, suffered a great historical defeat by the Muslim Seljuk Turks at **Manzikert** in 1071 (463 Hijri) (when 200,000 Christian Romans under the leadership of Emperor Armanus were defeated by 20,000 Muslim cavalry under the leadership of Sultan Alb Arsalan); the Emperor was captured and later freed, but Romans deposed him and appointed another Emperor instead in Constantinople. With the continued Islamic Seljuk threat to Constantinople, the new Byzantine emperor requested a military help claiming that if Constantinople fell, the back door to Europe would be open and soon central Europe would be the battleground. In the 11th century there were occasional incidents of tourists (visiting the Holy Land) getting mugged, having their mules hijacked and falling victim to foul play; such reports were filtered back into Europe, the telling and re-telling greatly magnifying the indignities, though one cannot help to wonder how a boatload of Muslim tourists would have been treated if they had landed in 11th century Paris or London?⁽⁶²⁾ Pope Urban II who was keen to improve the Ecclesiastical schism between western (Rome) and eastern Christendom (Constantinople), recognized Byzantine argument: that their city was in fact the frontline for defence of Europe. Also there were frequent violence and carnage committed by armed terrorist gangs within Europe; the Pope considered killing of non-Christians in the name of God was not a sin, thus aggressive energies would be vented outside Europe.

It was Urban II speech in 1095 at Clermont who called for the knights of Europe to unite and march to Jerusalem to save and liberate the Holy Land from the Islamic infidel (?), his speech marked the launching of the 1st Crusade (of 8 campaigns in the subsequent 200 years): he captured the imaginations of the ordinary men by the idea of recovering Jerusalem and making the pilgrimage to the holy places in Palestine. There was a phenomenal response to the appeal made at Clermont, instead of expected 20,000 - 30,000 professional soldiers, nearly 100,000 peasants came under Peter the Hermit [from Arabic *Hirnat*, *Muh'riet*, the Holy] set off on their own "People's Crusade", by the time this mob entered Hungary, it was starving and pillaged as it advanced. When they arrived in Constantinople, the emperor

immediately ferried the peasants over to Anatolia where they were promptly massacred by the waiting Muslim Turks.



Pope Urban II in 1095 at the Council of Clermont, where he preached an impassioned sermon to take back the Holy Land.

It is said that when this First crusade arrived in Constantinople in 1097, the Byzantine emperor Alexius (hoping for a small professional force to fight for his primary cause: to take back Anatolia), he was alarmed at the size of the western armies which converged on Constantinople (they were numbered in excess of 100,000, a number simply far too big to manage and supply). Needless to say, he closed the gates of the city, rightfully fearing that if given a chance this mob might actually try to seize his throne. The following spring (1098) the campaign kicked off under the nominal command of the Byzantines. The following 2 years (1099-1100) were a bloody, grueling advance through terrain and climate totally alien to the knights of France, Germany, and England; at least two-thirds of the men died along the way from punishing heat and combat. The Crusading idea gained momentum as these armies pushed on southwards towards the Holy City of Jerusalem. The capture of the city with bloody massacres of its civil peaceful inhabitants in 1099 and the establishment of the kingdom of Jerusalem (with subordinate statelets at Edessa, Antioch and Tripoli) crowned the achievement of the aims of the Crusading movement.

The chronicler Raymond of Aguilers, described the scene when a band of crusaders massacred both Muslim and Jews (civil peaceful inhabitants) in Jerusalem in 1099: *"Wonderful things were to be seen. Numbers of the Saracens were beheaded....Others were shot with arrows, or forced to jump from the towers; others were tortured for several days, and then burned with flames. In the street were seen piles of heads and hands and feet. One rode about everywhere amid the corpses of men and horses. In the temple of Solomon, the*

horses waded in the blood up to their knees, nay, up to the bridle. It was a just and marvelous judgement of God, that this place should be filled with the blood of unbelievers!"!!! Pope Gregory VII had declared: '*Cursed be the man who holds back his sword from shedding blood*'. For the next 80 years after the First Crusade, the Holy Land was divided up into Crusader States (though the skirmishing continued between them as well).

Historians like to clump events into groupings of First Crusade, Second Crusade, Third Crusade, but it was almost a continual process. Waves of Crusaders flooded into the region for well over 200 years; some were motivated by genuine piety, others were sent as penance for remission of a sin, but majority came as part of general land and loot grab unleashed by the wars. Behind the idealism, there were more pragmatic and commercial reasons: tourists by the thousands flocked there every year out of Europe, generating brisk and flourishing business.

This success however, was due to the disunity of Muslims throughout the region, with several leaders struggling against one another. When Atabeg of Mosul overcame various rivals and increased his strength, he was able to recover Edessa in 1144. Then Saladin came on the scene in 1169, united Egypt and Syria under his rule, and inflicted a number of defeats on the Christians, culminating in recapture of Jerusalem from the Christians in 1187 following his victory in Hittin⁶⁵. Circa 1192 AD (after defeat of Crusaders in battle of Hittin 1187), it is said that Saladin and/or his Doctor, Abdul Latif Al-Baghdadi were personally involved in applying their practical knowledge of Arab Medicine in the secret treatment of serious wound injury of king Richard, Coeur de Lion (the Lionhearted), the leader of the Third Crusade and the King of England. Perhaps, such gentlemanly relationship rather than defeat is what instigated Richard into peace treaty and led to departure of Crusaders; making the best of a bad deal, a truce was struck, granting tourists rights to the Holy City to the westerners. Indeed, this Anglo-Arabic communication between the English King and the Arabic Sultan extend well beyond the military combat, for instance King Richard appealed to Sultan Saladin through his personal messenger: a Crusader Knight who lost his beloved sister (captured by Muslims, named 'Mary' then changed her name to 'Thura'ya') so that the sister will **return** with her brother or to take her brother as prisoner with her. King Richard quoted Umar ibn Al-Khattab saying: '*since when you have enslaved people when they were born to their mothers Free?*' Saladin responded by first saluting King Richard and immediately releasing both the sister and her brother, securing their safe return, and he said: 'if I have to follow Umar Ibn Al-Khattab's saying, it is so that King Richard can reciprocate that by following the Messiah's saying: 'leave what Caesar's to Caesar, and what God's to God' and act accordingly to **return** the occupied land to its owners!'

Interestingly, as Richard headed for home, he was waylaid by a rival, locked up, and held for ransom. The Historian William Forstchen in the book (*It Seemed like a Good Idea – A Compendium of Great Historical Fiascoes*) wrote: 'One would think that the English would have thanked the kidnapper, for the forgotten side of the legend of Richard is that since his ascension to the throne, he had barely set foot in England, viewing it as nothing more than a bottomless money pouch and supplier of bodies for his noble efforts! He had bankrupted the country as a result, and his ransom sent it into even deeper financial trouble. The irony is that his brother, John got hung with all the blame for squeezing the country in order to get his brother out of jail. Richard came back home, ran the country into even deeper debt organizing a new army, then went off to attack his former ally, France, where he was promptly killed.

John spent the rest of his reign trying to repair the damage, and received even more negative press^(5 b).

Thus, the 3rd Crusade (1186-1192) was initially partially successful in recovering Acre in 1191 after a two-year siege but made no further progress, after the recapture of Jerusalem by Muslims from the Crusaders.

After this frustration, the aim of the 4th Crusade was diverted to capture Constantinople instead in 1204 (!) In fact, it was Pope Innocent III who sent crusaders to Constantinople to force Eastern Greek Byzantine Church into submission to the Western Roman (Latin) Catholic Church supremacy in order to bolster his (Pope's) authority in Rome. The original public cause of the Crusaders, to help protect Constantinople against the Muslim Turks was completely ignored: instead under the pretext of restoring a deposed relative of the Byzantine emperor, the Crusaders now stormed Constantinople, set the city afire, massacred a fair part of the population and looted the place clean, and in passing put their own puppet on the throne. Thus soldiers of Christ fell upon Constantinople with a vengeance, raping, pillaging, and burning the city; according to the chronicler Geoffrey Villehardouin, never since the creation of the world had so much booty taken from a city. The Pope's response to the Constantinople (Greek) Emperor: '... we believe that the Greeks have been punished through (the crusaders) by the just judgement of God; these Greeks who have striven to rend the seamless Robe of Jesus Christ... Those who would not join Noah in his ark perished justly in the deluge; and these have justly suffered famine and hunger who would not receive as their shepherd the blessed Peter, Prince of the Apostles...'. Nicetas Choniates, a Byzantine chronicler wrote: 'Even the Saracens (the Muslims) are merciful and kind compared to these men who bear the cross of Christ on their shoulders'. Eventually the old Byzantine line re-established itself on the throne as a pale shadow of their former power and glory. The eventual decline of an empire that could trace its lineage back to the Caesars can be marked from this moment^(5 b).

Political interest, however, continued to be centred in Jerusalem, and quarrels among the successors of Saladin enabled the Franks to occupy it once again from 1229 to 1244, this time by treaty.

About 1250, power in Egypt and Syria passed from the Ayyubids (the dynasty of Saladin) to the Mamelukes (Mamluks), and the pressure there were soon able to exercise on the Crusaders led to a gradual reduction of the latter's territory.

While the Muslims remained divided, the Europeans were comparatively safe, playing one side against another. But the rise in power of Mamluk Egypt placed the Latin state (Crusaders' Christian Palestine) within the jaws of a huge pincer, all but surrounded by hostile neighbours, and with the sea at its back. The prospects for Christian Palestine looked bleak, but the appearance in 1260 of the Mongol army of Hulagu, Ilkhan of Persia, gave some respite. The Muslims agreed to truces with the Christians, in order to fight off the invading Mongols, who had already destroyed Baghdad, the central capital of Islamic world. Caliphate and killed the Caliph. But in many respects this simply replaced one threat by another (for Crusaders), because innumerable forces of Mongols (known also as Tartars) occupied, devastated parts of Holy Land, and killed many Templars and Hospitalliers there; Mongols were no friends of the Christians and in time threatened the Latin kingdom (quite as much as had the Mamluks. Despite this terrible threat to Christendom very little was done, and it was left to the Muslim armies to stem the Mongol advance⁽⁹⁾.

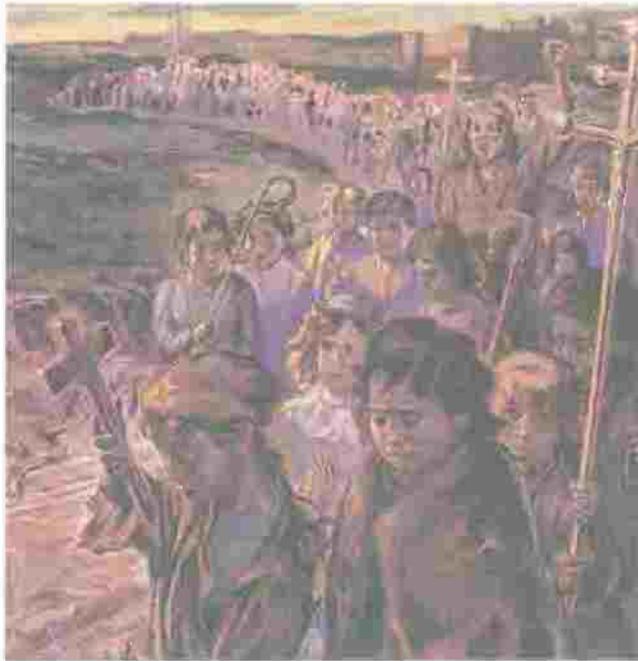
In July 1260, the Mamluk leader Kutuz asked the rulers of the Latin Kingdom for safe passage for himself and his army through their lands, and for an alliance in order to defeat this common threat. While granting the first request, the Christians refused the second. On 3 September 1260, at 'Ain Jalut' just to the south of Nazareth, the Muslim armies crushed the Mongol forces. It was a great victory, and enormously increased Mamluk morale and confidence. Within a generation, it was this same power that would oversee the collapse of the entire Latin kingdom. The decline was gradual, with castles and territories furthest from the coast falling one after another to Muslim forces. There were times of respite, such as Prince Edward of England's truce of 1271, and those of 1281 and 1282, but this last agreement, in which Templar Master William of Beaujeu and the Mamluk commander Kavalun agreed to a peace of ten years and ten months, was broken in 1285. Shortly thereafter, one by one, the coastal castles went the way of the inland fortifications: Latakia fell in that same year, as did al-Marqab, a castle of the knights Hospitaller. Four years later (1289) Kavalun sent his army against Tripoli, which fell in April 1289. It was obvious that Acre, the nerve centre of crusader power, would be next to feel the might of the victorious Mamluk forces⁽⁹⁾.

Western Christendom bestirred itself at this time of crisis, and in 1290 a score of ships with reinforcements and supplies arrived at Acre. But the inexperienced newcomers, initially hailed as saviours, proved to be the undoing of great city. They instigated a riot, and murdered many Muslims. According to the anonymous chronicler 'the Templar of Tyre': (those killed were not fighting men but simple peasants who were accustomed to bring their produce to the city for sale). It was all the pretext Kavalun needed. He sent messengers demanding expiation of the crime and threatened the destruction of the city if his demands were not met. Kavalun's demands were rejected and despite death of Kavalun, his son was as zealous and courageous as his father; in April 1291 the Mamluk army marched on the city. With Acre lost, the remaining castles of Sidon, Tortosa and 'Arlit fell one after another: Sidon abandoned in July, Tortosa and 'Arlit a month later. The Templars tried to mastermind an invasion of one small corner of the Levant, the tiny waterless island of Ruad, from which they hoped to launch a counter-attack against the Mamluks. However, Ruad finally fell in 1303. The survivors of the garrison were taken in shackles to Cairo, where they met their deaths before a festive multitude, riddled with arrows of Mamluk bowmen. With them died the dream of a Christian Holy Land, and raison d'être of the Templar Order⁽⁹⁾.

After the Mamelukes (Mamluks) took Acre by storm in 1291, the remaining coastal towns fell within a month or two. Crusaders attempt to recover Jerusalem for the Christendom had failed utterly⁽⁵⁾. Thus Crusades' occupation was not destined to last, for Islam got its act together and eventually threw these Christians out of their feudal holdings in the Holy Lands. In about 200 years of crusades, thousands, if not millions, were killed, they destroyed in much the same as the Church had at the onset of the Dark Ages. They burned any book they found; thousands of volumes of sacred religious texts, and the works of many scholars were burnt. Far from gaining converts to the Roman Catholic Church, the crusades spread a bitter animosity that lingers today. When the crusades against the Muslim, Orthodox Greek Christian (Constantinople), and Jewish infidels (as they called their enemies) failed to bring about lasting European unity under the banner of Christianity, the Church struck closer to home, attacking anyone who threatened its power or disobeyed its commands.

One of the most horrid crusades was the *Children's Crusade*. The medieval cities of Europe were aswam with orphaned and abandoned children, and several of them became

convinced that where adults had failed, children would surely succeed, for God would protect them in their march to the Holy City. By the thousands the children of Europe poured out and headed to the coast, begging and stealing along the way to stay alive. The Church did make an effort to try to dissuade them, but nothing could turn them aside in their innocent fervor. Reaching ports along the coast of Italy, the leaders negotiated with a consortium of ship owners who, in exchange for God's blessings, would provide transport to the Holy Land. The deal was struck the children were loaded aboard, and in a fiendish display of capitalism and social engineering, and the entire lot of poor children was sent to North Africa and sold into slavery for a profit.



Children's Crusade

End of Crusades and Fate of Papacy⁽⁵⁰⁾⁽⁵⁰⁾:

The bloody crusades outside and inside Europe and the contact with peaceful Islamic Eastern culture during crusades and during peaceful visits and trade was counter-productive against the Papacy. Popes were extremely powerful; a notable example was **Innocent III (pope: 1198-1216)**, Innocent wielded power greater than even the emperors themselves and used his power to marshal crusades to reshape the political landscape not only of Western Europe but also Christian Byzantium in the East. However the simultaneous strengthening of secular and religious authority produced some of its own new tensions. The Crusades had an enormous influence on the European Middle Ages. At times, much of the continent was united under a powerful Papacy, but by the 14th century the old concept of Christendom was fragmented, and the development of centralized bureaucracies (the foundation of the modern nation-state) was well on its way in France, England, Burgundy, Portugal, Castile, and Aragon partly because of the dominance of the church at the beginning of the crusading era. Powerful popes found themselves in contention with powerful princes, in particular with the Holy Roman Emperor. Princes felt that it was their privilege to make appointments of bishops to the church within their lands, a source of major political influence for them. The popes however felt that this power belonged only to Rome. A fierce "investiture" controversy thus broke out between

church and state throughout Western Europe. But the all-important church did not survive. In 1309 the French king more or less forcibly brought the pope to live in **Avignon** in Southern France under his "protection". (Otherwise known as the "**Babylonian Captivity**"!) This so compromised and enfeebled the papacy that soon other powers were supporting their own candidates to the papacy. Thus as the 1300s rolled along the popes gave more the appearance of being mere pawns in the political struggles of Europe than they did of grand leaders of Europe's huge religious community. Then when in 1377 the pope was finally returned to Rome, several "popes" competed for recognition. This continued to worsen the spiritual dignity of the papacy, whose image dropped decidedly in the eyes of the faithful, and remained at a low for quite some time. Perhaps, what perceived as a Divine Retribution of **Black Death (1348-1350)** struck Europe to close the Crusades chapter, by wiping out 25 million people. In England alone, in a 3-year period it wiped out half of the population of 4 million people. After this a wave of other epidemics swept a much weakened Europe. In England, efforts by landowners (including the church) to hold scarce labor captive, produced a massive uprising in East-Central England known as the Peasants' Revolt (1351), which though suppressed, left among the commoners a legacy of discontent with the wealth of the landowners and the church.

The ruthless Papacy and its hostile Crusades inside Europe with its inspired and approved Inquisition Tribunals had influenced Europe negatively by breeding 3 main phenomena:

1. Secularism by dissociating the Church and Christian religion from the State legal system and laws.
2. The new trend of Darwinism evolutionist opposition to the Creationist Christian belief (with hostility towards religion in general) with the serious consequence of separation of science from religion.
3. The Marxism materialistic dialectic interpretation of history based on the motivation of human by his economic need and material greed, on the assumption that religion is the opium of the nations; thus negating motivation of Man by Divine inspiration nor by spiritual religious aspiration.

Western Distorted Views of Islam in Medieval and Early Modern Europe (10911)

Islam in condemning Makkan polytheist pagans and idolaters documented in Qur'an their allegations and the Islamic replies to such allegations for the future reference. Before embarking on such allegations, the God (Allah), The Most High reveals that the real intention of such false allegations is to be used as part of propaganda war against Islam:

"And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can, and whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the hereafter, and they will be the dwellers of the Fire, they will abide therein forever".

Verse 2:217 of Surat Al-Baqarah (The Cow).

"They intend to put out the Light of Allah (i.e. the Religion of Islam, this Qur'an, and the Prophet Muhammad) with their mouths, but Allah will bring His Light to perfection even though the disbelievers hate (it)."

Verse 61:8 of Surat As-Saff (The Row or the Ranks).

While it is the Muslims' right to repel evil with an evil, yet Allah The Most High advises Muslims that it is far better to forgive their enemies and make reconciliation:

"And those who, when an oppressive wrong is done to them, take revenge. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allah, verily, He likes not the Zalimun (polytheists and wrong-doers).".

Verse 42:39-40 of Surat Ash-Shura (The Consultations).

Most polytheists' allegations were either directed at the Qur'an authenticity, and/or involved the character assassination and defamation of Prophet Muhammad himself.

As for the Qur'an, the claim that Muhammad forged it, is answered by Allah Himself:

"Or do they say: 'He (Muhammad) has forged it?' Say: "Bring then a Surah (chapter) like it, and call upon whomsoever you can besides Allah, if you are truthful". Nay, they have denied the knowledge whereof they could not comprehend and has not yet been fulfilled (i.e. their punishment), thus those before them did deny, then see what was the end of the Zalimun (polytheists and wrong-doers)!".

Verse 10:38-39 of Surat Yunus (Jonah).

The notion that Muhammad was taught by a teacher was repudiated easily by Allah declaring that such teachers (or priests) were foreign in their language, while Qur'an is revealed in pure Arabic language (a language that no teacher uses at the time):

"and indeed, We know that they (polytheists and pagans) say: 'It is only a human being who teaches him (Muhammad)' The Tongue of the man they refer to is foreign, while this (Qur'an) is a clear Arabic tongue.

Verse 16:103 of Surat An-Nahl (The Bees).

Indeed, Allah strongly reprimanded Makkans for raising such a lame allegation, knowing that they were well-versed in Arabic language and the book revealed to Muhammad while he was physically among them: "Say (O Muhammad): 'If Allah had so willed, I should not have recited it (the Qur'an) to you, nor would He have made it known to you. Verily, I have stayed amongst you a lifetime before this, Have you then no sense?'".

Verse 10:16 of Surat Yunus (Jonah).

Furthermore, Muhammad was well-known illiterate:

'Neither did you (O Muhammad) read any book before it (this Qur'an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted".

Verse 29:48 of Surat Al-Ankabut (The Spider).

As for the character assassination and Defamation of Muhammad, the polytheists and pagans described him as bewitched; but Allah The Most High replies:

"And they say: 'Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon. Say: "It (Qur'an) has been sent down by Him (Allah) Who knows the secret of the heavens and the earth, Truly, He is Ever Oft-Forgiving, Most Merciful.....And the Zalimun (polytheists and wrong-doers) say: 'You fellow none but a man bewitched' ".

Verse 25:5,6,8 of Surat Al-Furqan (The Criterion).

They then described Muhammad as **sorcerer (magician) or a madman**; the Lord replies:

"Likewise, no Messenger came to those before them but they said: 'A sorcerer or a madman!'.

" Verse 24:52 of Surat Adh-Dhariyat (The Winds that Scatter).

They said that Muhammad was **divisive and trouble-maker**, dividing the people and splitting the members of one family; but the Lord Allah replied that Muhammad is a mercy to Mankind and indeed to all creatures:

"And We have sent you (O Muhammad) not but as a mercy for the all worlds (Alamin or all creatures i.e. mankind, jinn, and all that exists)."

Verse 21:107 of Surat Al-Anbiya (The Prophets).

"and We send down of the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimun (polytheists and wrong-doers) nothing but loss."

Verse 17:82 of Surat Al-Isra' (The Journey by Night).

They claimed that Muhammad was a **dreamer**, but Allah responded with warning:

" Nay, they say: 'These (revelations of Qur'an which are revealed to Muhammad) are mixed up false dreams! Nay, he has invented them! – Nay, he is a poet! Let him: then bring us an Ayah (sign as a proof) like the ones that the former (Prophets) were sent (with)! Not one of the towns (populations) of those which We destroyed, believed before them (though We sent them signs): will they then believe?'"

Verse 21:5-6 of Surat Al-Anbiya' (The Prophets).

When they claimed that Muhammad is a **poet or a soothsayer (foreteller)**, The God, The One and The Only states here clearly and decisively that this Qur'an is from Him exactly as it was revealed to His Messenger Muhammad (through His Messenger Gabriel):

"That is verily, the word of an honoured Messenger [Gabriel or Muhammad which he has brought from Allah].

- **It is not the word of a poet: little is that you believe!**
- **Nor is it the word of a soothsayer (or a foreteller): little is that you remember!**
- **(This is the) Revelation sent down from the Lord of the Alamin (mankind, jinn and all that exist).**
- **And if he (Muhammad) had forged a false saying concerning Us (Allah),**
- **We surely would have seized him by his right hand (or with power and might),**
- **And then We certainly would have cut off his life artery (aorta),**
- **And none of you could have withheld Us from (punishing) him."**

Verse 69:40-47 of Surat Al-Haqqah (The Inevitable).

The wisdom of documenting these allegations with Allah's response to them become manifest; they provide Muslims with a future reference on accusations and thus confer a kind

of immunity that becomes innate with time, so much so that exposure to the later stereotyped allegations by Europeans and Westerners can only result in additional acquired immunity (As for spread of Islam by sword, see chapter 3).

Perhaps there was one allegation that Arab polytheists had never used, but Europeans used frequently against Prophet Muhammad: that he was a **womanizer** violating the status of Muslim woman and family!!!

But, Allah defends his Prophet, who used to spend his nights worshipping and praying to Allah (not in sex with his wives); so Allah documents that in Qur'an:

(O' you folded in garments (i.e. Prophet Muhammad)! Stand (to prayer) by night, but not all night. Half of it, or a little less. Or a little more; and recite the Qur'an in slow measured rhythmic tones. Verily, We shall send down to you a weighty Word. Verily, the rising by night (for Tahajjud prayer) is very hard and the speech (communication with Allah) is most potent).

Verse 73:1-6 of Surat Al-Muzzammil (The One Folded in Garments).

This may be better commented on by *John Toland* in his excellent book *Saracens (Islam in the Medieval European Imagination)* Pages 28-29:

(The Koranic legislation ...[directs that] married women are to maintain their own personal property [and her own surname before marriage]; the dowry that their husbands give them is to be considered the wives' property: in case of divorce, the husband must restore his wife's property. In order to convict a woman of a charge of fornication, four witnesses are needed. Divorce must be followed by a waiting period of at least three months (until the end of her pregnancy, if she is pregnant) before expelling the divorced wife from one's home; a man must provide for his former wife, particularly if she is nursing his child. Because of this concern for maternal well-being of all parties (and in particular, of the woman and children), polygamy is discouraged: "if you fear you cannot maintain equality among [multiple wives], marry one only." (Koran 4:3), later adding: "Try as you may, you cannot treat all your wives impartially" (4:129). Monogamy is apparently the ideal. Traditional Arab polygamy, however, is not abolished, but merely restricted to a maximum of four wives. This is a maximum by which Muhammad himself did not abide: the Koran (33:50) gives the Prophet special exemption from the restrictions on marriage; he had as many as nine wives at one time. This, to ascetically minded Christian authors, will be scandalous; they will use it portray the Prophet as driven by lust. Yet Muhammad did not marry until the age of twenty-five and then remained monogamous for another twenty-four years, until Khadija's death in 619. Perhaps more significant is that his polygamy begins in Medina, where he has become an important political and military leader: like many Arab potentate before him, Muhammad used marriage to forge important political alliances and to reflect his political and economic prestige [many of his wives were old; all are widows; Aisha was his only virgin wife]. It is in this context that the Koran orders Muslims to obey their Prophet as political leader and judge. At this point, too, the Koran verifies his right to more than four wives and specifies in particular his right to marry Zaynab, divorced wife of his disciple and adopted son Zayd (33:37-38). This story, too, will be twisted by the hostile pens of Christian polemicists, will be used to supplement their image of Muhammad as lustful: the prophet's polygamy corresponded to their preconceived image of Antichrist. Whereas Saint Paul discouraged marriage, conceding only that is better to marry than to burn in hell (I Cor. 7:8), the Koran encouraged single

Muslims to marry (24:32); there was nothing wrong with marriage and sex, as long as it stayed within the bounds of propriety and mutual respect⁽¹⁰⁾.

In fact, polygamy is a fallback measure to be used in case of eventualities, when the number of women outnumbers that of men:

- ◆ most wars are fought by men who may die, resulting in women overpopulation
- ◆ prison inmates are mostly males whose number can reach 98% of all prisoners
- ◆ In Inherited sex-linked diseases-e.g. Christmas disease of blood clotting disorder, only men are affected and die young; the mothers and females are carriers of the disease without being affected and usually have apparently healthy life
- ◆ Feminization of nature due to chemicals had led to oligospermia and more than 20% of human males are sterile world-wide.
- ◆ Higher predisposition of stillbirth and premature deaths among newly born males
- ◆ In USA it is said that males having homosexual tendencies may reach 25% leaving female population largely unattended.

Furthermore, the woman position in Islam is so highly regarded that paradise is stated to be under Mothers' feet. Also, the *Hajj* (pilgrimage) rituals are based on the activities of a woman: *Hagar* (the mother of Ishmael, son of Abraham) ranging from the drinking of zamia, the holy water; and walking/running to and fro between Safa and Marwa.

As the demand for [Middle Eastern] oil increased in the 1950s and 1960s so too did interest in the Muslim world. Missionaries and academics alike encountered Islam with increasing frequency as the superpowers played out their agendas in the postcolonial world. And it is to these years that those interested in Western views of Islam owe the production of 2 works which in their comprehensiveness have yet to be surpassed:

- Norman Daniel's *Islam and the West: The Making of an Image*

(Edinburgh, 1960) and

- Richard Southern's *Western Views of Islam in the Middle Ages*

(Cambridge, Mass., and London, 1962).

John Tolan in his excellent book *Saracens (Islam in the Medieval European Imagination)* Pages 30-39 considered Islam's successes at the life of Muhammad (after he immigrated to Medina) being very different from Christianity failures at the life of Jesus:

(The Medina period was also marked with continued –and indeed increased– hostility of the Meccans [Makkans]. War broke out between Mecca (led by Quraysh) and Medina, piecemeal at first: Meccans attacked and persecuted Muslims, and the Muslims retaliated by attacking Meccan caravans. In 624 Muslims defeated the Meccans in a full-fledged battle at Badr. The following year [625], the Meccans defeated the Muslims in battle of Uhud [it was a Muslim victory initially but followed by set-back due to disobedience of Prophet Muhammad's orders]; the Prophet himself was wounded and the situation looked bleak for the Muslims. In the wake of Uhud, the carefully constructed alliance in Medina began to crumble at the edges:

in particular, some of the surrounding Bedouines, as well as the Jewish tribes of Medina, went over to the Meccan side; against them, Muhammad staged a series of punitive expeditions.

In the midst of this struggle, sura 2 of the Koran [Qur'an, anglicized as Koran] orders the Muslims to change the qibla, the direction of prayer, from Jerusalem to the Ka'ba in Mecca. Some scholars have suggested that this represents a break with Judaism following the collapse of the Muslim-Jewish alliance in Medina. The Koran explains that the Ka'ba was built by Abraham and his son Ishmael [in Arabic Isma'il]. Abraham had been a monotheist (*hanif*), and Islam was a continuation of his religion, *hanifiyya*. Ishmael, far from being the rejected illegit mate son portrayed in Genesis, is, for the Koran, the first and favoured son of Abraham, and the Ka'ba is the oldest and most holy shrine to the One God, predating Solomon's temple at Jerusalem [this marks the shift of leadership from children of Israel to children of Ishmael, and hence, Muslims are referred to by Medieval Christian writers as 'Ishmaelites' and 'Hagarenes!']. This highlights the urgency of victory over the Meccans; the Ka'ba must be cleansed of idolatrous filth, returned to the pristine cult of the God of Abraham....

Despite the defeat [preferably called setback] at Uhud, the Medinese were able to impose a blockade preventing Meccan caravans from trading to the north. The Quraysh, hoping to deliver a deathblow to Islam, enlisted the aid of many Bedouins and organized a major offensive [with 10,000 fighters] against Medina in 627. The outnumbered Muslims responded by constructing a large defensive ditch around Medina that prevented the Meccan horse and cavalry from approaching the city walls. A combination of defensive fighting, occasional sorties, and negotiation with groups of Bedouins weakened the Meccan alliance, which gradually disbanded; the Meccans were unable to break the Medinese blockade. The following year [628], Muhammad and his Muslims marched toward Mecca with the intention of making the Hajj [pilgrimage]. They were met outside the city by a group of Quraysh who negotiated to let them make the pilgrimage the following year, in exchange for a ten-year truce [of Hudaibiya]. Islam's star was rising, and many of the Meccans' allies went over to the Muslims. In 630, allies of the Quraysh attacked some Muslims; this became the pretext for Muhammad to lead an army of ten thousand into Mecca, which surrendered without bloodshed. The Muslims marched into Ka'ba and destroyed the idols and statues of the polytheists; Abraham's shrine was purified. The remaining pagan Bedouin tribes soon became Muslim; the entire Arab peninsula was unified through Islam, under the political and military leadership of Muhammad. "When God's help and victory come, and you see men embrace His faith in multitudes, give glory to your Lord and seek His pardon. He is ever disposed to mercy." (Koran 110).

This is all a very different story, of course, from the early struggle of Christianity; Jesus put to death by Rome as a criminal; his followers, a Christian minority in a pagan empire, persecuted for centuries. No wonder early Christians looked upon political and military power as evil, Rome as a reincarnation of the whore of Babylon...., but there is really no positive image of political power in the New Testament. Medieval Christian kings will look back to the Old Testament for role models: the ancient Jewish kings, especially David. The Torah offers a mitigated view of earthly power: it glories in the victories that God gives his kings, yet describes the shame and humiliation of Israel's defeat at the hands of Babylon.

Things look different from the perspective of early Islam. God crowned Muslims with success from the beginning, it seems: there was no need to vilify earthly power or to explain away political and military success. Christian writers from the seventh century to the

twentieth reproach the Prophet for his political and military success, arguing that prophets do not spread the Word through the sword. While Muslim texts portray Muhammad as passive in his role of messenger, humbly transmitting the word of God, he is aggressive in pursuing the interests of Islam, in forging the Muslim state. There is no contradiction here: one must humbly submit to God's will but firmly and unhesitatingly serve his law. Muslim tradition affirms that Muhammad sent letters to the king of Ethiopia, the Roman governor of Egypt, and the Roman and Persian emperors, inviting them to convert to Islam. Muhammad himself had organized expeditions into Syria in 626 and 629 [in fact 629 and 631]. Muhammad would not live to see the conquest of Syria. In 632 he made the pilgrimage to Mecca and returned to Medina, where he became ill. He died later the same year, his head in the lap of his beloved wife A'isha. The Koran says nothing about the political order that was meant to follow the prophet's death. Many of the Bedouins decided that their treaties had been made with Muhammad personally and that they no longer owed either allegiance or the zakat [*zaks*] to anyone. Muhammad's associates [Sahaba], however, declared that Abu Bakr was to be Muhammad's khalifa (caliph), or successor. Meccans and Medinese rallied around him and fought to resubmit the Bedouins to the Islamic state. When Abu Bakr died in 634, he was succeeded by Umar (634-644), who led the reunited Muslims north into Roman territory).

John Tolan continues:

(The Muslim invasions were not an irruption of a new and foreign people into the Fertile Crescent. Arabs had long been confederate members of the Roman (or Byzantine) military forces; they had founded and settled many of the cities of Syria: Petra, Hims, Harra), and Edessa. Trade between Roman Syria and the Bedouins of the Arabian Peninsula had been constant, punctuated by sporadic military clashes. What was unprecedented in 634 was that the tribes of the peninsula were no longer feuding rivals but united allies.

The Muslims' strength and unity coincided with Byzantine weakness [this is partly true; many westerners attribute Islamic victories not to the help of the Almighty (Allah), but because of the claim that Roman and Persian empires were weakened by recent war!!! Wars usually strengthen the victorious army, enriching it with more skills and expertise], and in the years between 634 and 638 the Muslims captured all of Byzantine Syria. The Muslims won two key pitched battles that marked definitive defeat for the Byzantine forces in Syria: at *Ajnadayn* (634) and *Yarmuk* (636)....By the death of Umar [ibn al-Khattab, the 2nd Caliph] in 644, the Muslims controlled all the Fertile Crescent and Egypt and much of Iran; they poised to push their conquests further over the coming decades: west across the Maghreb and (in 711) into Visigothic Spain. At the same time Muslim troops pushed through Iran and across the Oxus and Indus. Umayyad Caliph Walid I (705-715) ruled an empire that stretched from what is now Pakistan and Afghanistan to Morocco and Portugal.

All this confirmed the Muslims' belief that God was on their side: as a seventh-century patriarch of Jerusalem [Sopharnius] complained, (they boast that they are subduing the whole world). This self-assured sense of divine mission certainly was the key factor in the success and rapidity of the conquests. At least as important was the freedom of religion guaranteed to most of its non-Muslim subjects....

Jews (and Christians), it seems, misinterpret their scripture so as to deny the antiquity of Islam and prophethood of Muhammad. Later Muslim authors will accuse Jews (and Christians) of falsification of scripture (*tahrif*): deliberately expunging prophecies relating to Muhammad from the Torah and Gospel. Judaism in its present form is a corrupted, imperfect version of the

true religion revealed to Abraham and Moses. It is to be tolerated but never to be granted equal footing with Islam.

Christians, like Jews, have strayed from the pristine purity of their faith, have corrupted the teachings of the Gospel. For Ibn Ishaq [the author of Muhammad's life], Muhammad was the Paraclete (the Comforter) promised by John (15:26); the Christians stubbornly refuse to acknowledge him. Followers of both religions are to be left free either to stay in their religious traditions or to embrace Islam; there shall be no compulsion for them.

The Christian doctrines of the Trinity and Incarnation offended Muslims (and Jews); it was blasphemous to worship Jesus, a human being created by God, as if he were God. It was scandalous to introduce Trinitarian divisions into God's indivisible unity. These two central doctrines are attacked in the Koran, and Muslim polemicists vigorously refuted them, paying less attention to more minor doctrinal differences with Christianity. The Christians were "associators": instead of worshipping the One True God, they gave him a bevy of associates as minor deities; Jesus, the saints, the monks and priests.

If a resident of, say, Damascus in the 630s could think he was merely exchanging a Byzantine overlord for an Arab one, a century later it was clear that more fundamental changes were afoot: Damascus was the capital of an emerging Islamic civilization. More and more Jews Christians were converting to Islam; Arabic was being increasingly used. No hard demographic evidence exists to tell us when Muslims passed from being a minority to a majority, but educated guesses are around 825 for Iran, 900 for Egypt, Syria, and Iraq. While we have stories of prominent individuals who actively sought out conversion to Islam, in many cases the "conversion" was probably passive: by not seeking the liminal Christian sacraments of baptism and the Eucharist, many ceased to be Christian without choosing to "convert" to Islam. The number of dhimmi gradually, steadily diminished, and the number of Muslims grew in proportion.

For the Muslims, this was the rational, normal order of things. God had rewarded his faithful with dominion over the richest lands of the earth. He had shown Islam's superiority to Christianity (and Judaism) twice: first through the Koran, then by making Jews and Christians submit, as dhimmi to the Muslim yoke.

Islam's meteoric rise indeed seemed miraculous: a handful of warriors from the desert subduing the richest and most populous parts of the world's most powerful empires. Surely God favoured Islam and wished new subjects to convert. Most of them will (gradually, over several generations) conclude that this is so; most will convert to Islam. Those who refuse to convert, who choose to remain Christian, must answer the formidable question: Why has God permitted the stunning successes of Islam?)

John Toland concludes that the most powerful Islamic symbol was:

(carved into the Dome of the Rock mosque, in the holy city of Jerusalem. An inscription says: the Umayyad Caliph Abd al-Malik built it in 692... It is the first monument of Muslim architecture, built on the site of the second Jerusalem temple, which had been destroyed by Roman armies in 70 CE. In rebuilding on the site of the temple associated with the ancient kings Solomon and David, the Umayyad caliphs laid claim to their heritage, source of legitimacy in the eyes of their subjects—Jewish, Christian, and Muslim. The choice of site made a powerful statement: Islam is here to stay; it continues and supersedes its predecessors, Judaism and Christianity. The inscriptions running along the exterior proclaim, in Koranic

verses, the unity of God and the mission of his prophet Muhammad; the inscription on the interior, in contrast, contains all the Christological verses of Koran, emphasizing Jesus' role as a human prophet, asserting that God cannot have a son. On the temple mount of Jerusalem, short walk from the Church of the Holy Sepulcher, the inscriptions on the Dome of the Rock clearly proclaim that Muslims are the true heirs to Jesus, not the Christians who set him as a God alongside the one true God... It was not so easy for a Christian. A triumphant vision of the history was excluded... and that Arab conquests were [Divine] punishment for Church Sins).

Thus, John Tolan explains the underlying reasons for Christian European distorted and falsified image of Islam since the 7th century. The causes of Western distorted view of Islam stem from their ignorance (lack of knowledge about Islam); Islam-phobia (the fear of Islam reminiscent of the medieval phobia of Islamic territorial expansion); stubbornness (because of hatred to the culture of change of traditions even if they were wrong); and/or hostile media (keen to create false news or to dramatize minor events in order to incite community hatred that will lead to reportable events and more news in a vicious cycle—for the purpose of the Media own pecuniary benefits). In Medieval history, the struggle over Spain, the collapse of the crusader states, piracy in the Mediterranean, the fall of Constantinople, the precarious position of Vienna; all served to kindle hostility and fear.

However **David Blanks**, the co-author with Michael Frassetto in their excellent book (**Western Views of Islam in Medieval and Early Modern Europe – Perception of Other**) considered *European cultural inferiority* as a cause of their falsified image of Islam: (During the Middle Ages, Islamic civilisation was far ahead of its Christian rival, offering enticing advances in architecture, law, literature, philosophy, and indeed, in most of cultural activity. It was therefore from a position of military and, perhaps more importantly, cultural weakness that Christian Europe developed negative images, some of which survive to the present day. In part, this hostility was the result of continued political and military conflict, but it likewise ensued from a Western sense of cultural inferiority. Thus the Western need to construct an image of the Muslim, of the "other" was a twofold process that came to dominate the premodern discourse concerning Islam. On the one hand, it created an image of Saracen, Moor, or Turk that was wholly alien and wholly evil. In both popular and learned literature Muslims were portrayed as cowardly, duplicitous, lustful, self-indulgent pagans who worshipped idols and a trinity of false gods. On the other hand, the creation of such a blatantly false stereotype enabled Western Christians to define themselves. Indeed, the Muslim became, in a sense, a photographic negative of the self-perception of an Ideal Christian self-image, one that portrayed Europeans as brave, virtuous believers in the one true God and the one true faith).

David Blanks continues:

(Whether or not one agrees with *Richard Southern's* conviction that *Islam was Christendom's greatest problem* (see his book **Western Views of Islam in the Middle Ages**, 1978), the West was engaged with the Muslim world in countless ways. The crusades and the Reconquista were only part of the story; and while these episodes and others like them were the source of much of the hostility towards Islam, there was nearly always an undercurrent of conflicting viewpoints that flowed back into Europe to ameliorate the dominant tradition. Diplomats, merchants, theologians, artists, poets, women and children, people from every class, pilgrims, slaves, criminals, camp followers— all had East-West connections, and those

who returned brought home tales of wonder and disgust. These varied impressions, mixed with a set of preconceived ideas, were spread through stories, poems, folktales, and sermons, but mostly through word-of-mouth, and eventually a set of notions was formed from which all Europeans drew their collective perceptions of the "other" and from which every European would have to choose those elements that informed his or her personal opinion. During the Renaissance, which saw the world through new eyes, well worn stereotypes of Muhammad and Islam were overlaid with fresh impressions. In the 15th, 16th, and 17th centuries more informed and, on occasion, more tolerant attitude began to appear. The Saracens became Moors and Turks, Islam became somewhat better understood, there was increased commercial and literary activity in the Mediterranean, and the level of European cultural sophistication rose to the point where more nuanced views were made possible, at least in elite circles.

The emergence of Islam posed another problem as well, one that *Southern* did not consider. Despite the hostilities, the peoples of the Mediterranean share deep cultural traditions that predate the rise of monotheism, but were reinforced with the spread of Judaism, Christianity, and Islam from the Middle East into Europe and North Africa...there are profound ties that attract and bind two civilisations that encounter one another with a startling sense of déjà vu. In fact, the "great problem" may have been one of accommodation rather than confrontation. Sicily, Spain, and the crusader states were battlefields but they were also places of important cultural exchange. It is often noted, for example, that crusaders who remained in the Holy Lands were better assimilated to local Arabo-Islamic culture than were the new arrivals. Cervantes's "*Captive Tale*" gives the same impression. So too does the history of Salah al-Din, who came to be regarded as a respected and worthy opponent. Gradually the stories about him that filtered back to Europe were nurtured into legends. And of course there were significant scholarly exchanges as well. Perhaps the clearest instance of this can be found in the activities of Peter the Venerable and his associates, most notably Robert of Ketton, who consulted Muslim scholars for his Latin translation of the Qur'an. Christian thought owed a great debt to Muslim theologians and philosophers, especially Avicenna (Ibn Sina) who was respected as the translator of Aristotle. In literature, too, Islam exercised a positive influence on the development of European culture. Consequently, whether our premodern ancestors were conscious of it or not, there was much positive exchange across a very hostile frontier).

Eavid Blanks in his analysis of Western views of Islam in the premodern period wrote: (Norman Daniel concluded his authoritative survey (*Islam and the West – The Making of an Image*, 1960), with a chapter entitled "The Survival of Medieval Concepts", wherein he argues that Western views of Islam were 'canonized' in the Middle Ages.

From the 11th through the mid-17th century derisive attacks by Western authors were born of a ragging inferiority complex vis-à-vis Arab civilization. In the course of the 17th century, however, the Muslim states ceased to be a threat politically, and the West began to develop new secular views that demystified religion and diminished the threat of Islam as a rival ideology. So in the modern period, derisive attitudes arise not from an inferiority complex, but from a Eurocentric sense of cultural superiority. The 17th century saw the end of the wars of religion, the ultimate recognition of Protestantism by the Catholic Church, the decline of the Ottoman Empire [Caliphate], the emergence of the European state system, the gradual secularization of governments, important technological developments in shipping and weaponry, the early colonization of the New World, the establishment of capitalism, the

triumph of heliocentric system, and a new spirit of individualism and rationality. Thus the late 17th and early 18th centuries will serve as the period of transition from the "premodern" to the "modern". The 17th century was also a linguistic turning point: the word "Islam" appeared for the first time in English in 1613 and in French in 1687. The use of the proper Arabic term denotes a new consciousness on the part of Europeans, although the older, inaccurate, and disrespectful designation "Mohammedanism" was replaced only very slowly [Muslims reject calling them Mohammedans or calling Islam Mohammedanism, because they worship Allah alone, not Prophet Muhammad]. The Oxford English Dictionary still defines "Allah" as the name of the Deity among "Mohammedans," an error that may well be the most politically incorrect in the history of modern lexicography. [But even today, a recent book title by *Timothy George: (Is the Father of Jesus, the God of Muhammad?)*, is a view so reminiscent of the falsified and distorted European medieval image of Islam].

Yet something changed. Today in the General Current Catalogue of Printed Books at the British Library (post-1975), there are 6,448 works with the word "Islam" in the title. Maxime Rodinson was also right: we do have a fascination with Islam.

It was not until after World War I that scholars began to take a noticeable interest in Western views of Islam, and not until after World War II that the field really came into its own, but already in the 19th century studies began to appear that reflected a nascent curiosity about the impact of Islam on the culture of premodern Europe. Spanish, French, and Italian scholars were the first to show an interest, especially in the realm of literary studies).

[pages 13-15 of 'Western Views of Islam'].

Hence, Prophet Name Muhammad was itself a target for Medieval Christian writers who twisted it into:

- ◆ Machmit,
- ◆ Machometus,
- ◆ Machomis,
- ◆ Mahmet,
- ◆ Mahon,
- ◆ Mahomes,
- ◆ Mahomet,
- ◆ Mahons,
- ◆ Mahoumet,
- ◆ Mahound. Some of these medieval representations were crude caricatures, such as the figure of Mahound, a pagan tyrant or idol that appears in popular medieval drama.
- ◆ Mahoun,
- ◆ Mahummet,
- ◆ Malphumet,
- ◆ Mathomus,

- ◆ Maumette.
- ◆ Mamed.

Prophet Muhammad was portrayed by Christian writers as:

- ◆ Antichrist or precursor of Antichrist;
- ◆ false prophet or heresiarch; and as
- ◆ idol worshipped by Saracens (Muslims)

John of Damascus (died 749 – his name Yuhanna bin Mansur bin Sarjun) claimed that 'a false prophet, named Mamed, who, having casually been exposed to the Old and the New Testament and supposedly encountered an Arian monk, formed a heresy of his own'. This Arian monk is no doubt meant to be Bahira, who, rather than merely recognizing the prophet's divine mission, seems to play a role in the formation of the prophet's "heresy". John makes him an Arian heretic in order the better to discredit Islam by associating it with familiar errors [of Arian heresy and other heresies]. [page 52 of Saracens by John Tolan].

Through a process of misrepresentation and demonization, iconoclasm becomes idolatry, civilization becomes barbarity, monotheism becomes pagan polytheism, and so on. And yet, these twisted stereotypes are, in a sense, "real". They are real because, for the vast majority of medieval and early modern Europeans, they served as the only readily available means for understanding (or perhaps we should say, misunderstanding) Islam.

Even the learned descriptions of Islamic religion are often distortions or fabrications, depicting Islam as heresy or fraud and Muhammad as an imposter. These medieval accounts of Islam form an important foundation, comprising an entire tradition of polemical misrepresentation, for the attitudes taken later by early modern theologians, both Protestant and Catholic.

Why the persistent misrepresentation of Islam, in spite of the availability of more accurate information about Muslim society and theology? The answer is simple: it was the perceived threat of Islam to Christianity that produced the denial or the radical distortion of what Islam really was. The demonization of the Islamic East is a long and deeply rooted tradition in the West – spanning the centuries, from the early medieval period to the end of the twentieth century. It was not until the second half of the 17th century that voices in favour of to eration and openness toward Islam were widely heard.

Moreover, as Kaulbach demonstrates in his investigation of Islam in the Glossa Ordinaria (i.e. the presence of Islamic doctrine in medieval Christian commentary on the Bible circa 1220-1240), Christian scholars consciously borrowed from the Muslim intellectuals. Throughout the 12th century Christian theologians studied the Qur'an and Arabic translations of ancient texts, a practice that was followed by 13th century masters like Phillip the Chancellor, Jean de la Rochelle, and Alexander of Hales. Their work would continue to be influenced by the traditions of Arabic-Aristotelian science.

[page 6 of Western Views of Islam].

Dante's Divine Comedy is traced to the theme of Muhammad's Mi'raj (miraculous ascension into Heaven) mentioned in the Qur'an and elaborated by Muslim mystics, such as

Ibn Arabi. It is significant that Dante places Avicenna, Averroes, and Salah al-Din in Limbo, unlike Muhammad and Ali who inhabit the ninth chasm among the schismatics:

On 5th Crusade, the 2 authors; Jacques de Vitry, Bishop of Acre, and Oliver of Padarborn, canon of Kolan, described high hope that the crusaders would conquer Egypt and Islamic world; the 2 authors wrote: **The capture of Mecca and the scattering of Muhammad's bones (erroneously believed to lie in Mecca!!!) will mark, it is hoped, the decisive victory of Christianity over Islam.** Their hopes were confirmed by the capture of Damietta, but later dashed when the crusaders, . . . fell into an Egyptian ambushade, and in subsequent negotiations for their freedom, lost all that had gained.

[page 200 of Saracens].

Furthermore, Alexandre du Pont, in his Roman de Mahomet, maintains that the Prophet permitted every Muslim man to marry 10 wives, and every Muslim woman to marry 10 times as well. In popular fiction and drama, pagan Saracens and idol-worshipping Moors alike pay homage to a deity called Mahom or Mahound, who is often part of a heathen pantheon that includes Apollin (Apollyon), Termagant, and other devilish idols.

"White" European interpreted the blackness of the Moors as a sign of inborn evil. The Christian myth that explains the origins of the dark-skinned races, including the Moorish Muslims of Africa, is derived from the Old Testament story of Ham (or Cham), son of Noah, who was cursed for beholding the nakedness of his father. When a 'Moor' like Shakespeare's Othello appeared on the London stage in the 16th or 17th centuries, he was essentially an emblematic figure, not a 'naturalistic' portrayal of a particular ethnic type. Othello is not to be identified with a specific, historically-accurate racial category; rather, he is a dramatic symbol of a dark, threatening power at the edge of Christendom. As such, Othello the Moor is associated with a whole set of related terms - 'Moor', 'Turk', 'Ottomite', 'Saracen', 'Mahometan', 'Egyptian', 'Judean', 'Indian' - all constructed in opposition to Christian faith and virtue. Looking particularly at the significance of Othello's epithet, 'the Moor', G. K. Hunter describes how this term was understood:

"The word 'Moor' had no clear racial status" to begin with; "its first meaning in the O.E.D. (Old English Dictionary) is 'Mahmoden'" which itself meant merely "infidel", "non-Christian," "barbarian." "Moors were, as foreign infidels, virtually equivalent to Turks; 'the word "Moor" was very vague ethnographically, and very often seems to have meant little more than 'black-skinned outsider', but it was not vague in its antithetical relationship to the European norm of the civilized white Christian."

As we have seen, Islam's purported evil is sometimes radically demonized and made into a monster. On other occasions, it is associated with the evil of black magic, occult power, and the worship of devils or idols, but such representations usually occur in popular culture, or in societies that had little direct contact with Islamic culture. As Jack D'Amico has observed:

The problem of containing Islam, politically and intellectually, was made more difficult by those respects in which Islamic culture was actually superior....A more potent and seductive foe, Islam had to be represented as a dangerous distortion of the true Church, a parody of civilization, its Mohammed a false prophet, its Jihad a perversion of the Crusade, its book, the Koran, a collection of errors and lies that mocked the Bible.

[pages 224-225 of Western Views of Islam].

The orientalist discourse described by Edward Said was not 'born' with Napoleon's invasion of Egypt in 1798; it began to emerge in an era when the European relationship to the Orient was not yet one of colonial dominance – when, in fact, that relationship was one of anxiety and awe on the part of the Europeans. In fact, as one of scholar has pointed out, "...the creation of distorted image of Islam was largely a response to the cultural superiority of the Muslims, especially those of al-Andalus." The Christian West's inferiority complex, which originated in the trauma of the early Caliphate's conquests, was renewed and reinforced by the emergence of a new Islamic power, the Ottoman Turks, who achieved in 1453 what the Umayyad armies had failed to accomplish in 669 and 674 – the capture of Constantinople. A series of Ottoman invasions and victories followed, including Athens in 1459, Otranto in 1480, Rhodes in 1522, Budapest in 1526, and in 1529 when the Turks pushed on and almost took Vienna, Cyprus in 1571, and Crete in 1669. This is what led to Turkish scare.

An interesting example of the Western image of oriental rule can be seen in John Milton's epic poem, Paradise Lost (first published in 1667), where the West is angelic; the East is demonic. Milton's depiction of Satan is based upon a predominantly (but not entirely) negative and hostile attitude towards Islamic culture, a deeply imbedded way of thinking about the Orient that was (and still is) prevalent in the West. For example, Milton's presentation of Satan's power and fortitude in Books I and II depicts Satan as a heroic leader who remains firm in his epic resistance in spite of his defeat and fall. Like the Ottoman regime, which maintained its power despite major defeats such as the battle of Ankara (the defeat of Bayazid by Timurlane) in 1402 and the naval battle at Lepanto in 1570, Satan rallies his army of devils and unites them in a continued effort to defy the forces of Good. Like Satan, the Ottoman sultan was seen as a figure of tyranny, pride, and pomp leading an evil empire in a violent effort to conquer Christendom and extinguish the true faith.

[pages 218-219 of 'Western Views of Islam'].

The Medieval image of Islam was drawn into a cartoon depicting Prophet Muhammad standing on a podium, being worshipped by Muslims under the influence of Satan; indeed that very cartoon formed the front cover of a good book 'Saracens – Islam in the Medieval European imagination'. Again, in our modern era and under the (false) guise of press freedom, a 73-year-old Kurt Westergaard, the cartoonist at Jyllands-Posten, the Danish newspaper in 30 September 2005, caused an international storm over his 12 cartoons drawings of the Prophet Mohammad published in Europe media. Following the publication in France Soir in Paris, the publisher of France Soir, Raymond Lahah, wisely fired the editorial director of the newspaper, Jacques Lefranc, stating his decision to fire Lefranc as president and director of the newspaper in "a strong sign of respect to the intimate convictions and beliefs of each individual." In continuing protests, Syria and Saudi Arabia have recalled their envoys from Denmark and anti-Danish protests have erupted. All Danish goods and food products were boycotted by the Muslims across the Islamic World. **Cartoon drawings were reminiscent of Medieval European falsified image about Islam.**

Even in the 20th century, the writer Salman Rushdie repeated this medieval distorted image of Islam based on his ignorance and his deliberate distortion of Qur'anic verses. His publication of 'The Satanic Verses' in September 1988 was printed with irreverent depiction of the prophet Muhammad. According to Rushdie, Muhammad (named Mahound in the book)

added verses to the Qur'an accepting three goddesses that used to be worshipped in Mecca as divine beings; Muhammad later revoked the verses, saying the devil tempted him to utter these lines to appease the Meccans (hence the "Satanic" verses). But Rushdie claimed that these disputed verses were actually from the mouth of the Archangel Gibreel. The book was banned in many countries with large Muslim communities. **In fact, Rushdie founded his whole book on a false narrated story of al-Gharaniq al-Ula (the high-flying birds in reference to idols) which was rejected by Muslim scholars as False; hence his whole book came symbolizing nothing but ignorance and deliberate distortion of Islam.**

Even in the 21st century, Kilroy-Silk derisory comments about Arabs and Muslims were very reminiscent of this medieval distorted view of Islam and the false image of Muslims. Robert Kilroy-Silk, a young MP left Labour politics in the mid-1980s for a highly paid career in the media (Kilroy show, BBC1 Television). His show Kilroy started on November 1986 as Day To Day. It ran until 2004, when the programme was cancelled by the BBC and Kilroy-Silk was suspended pending disciplinary investigation after an article entitled 'We owe Arabs nothing' published in the Sunday Express on 4 January 2004. In a BBC Hard Talk interview, Kilroy has mistaken Iranians for Arabs in the article and erroneously associated Arabs with Afghans, demonstrating - according to critics - a general ignorance about Arabs. One passage in the article reads:

"We're told that the Arabs loathe us. Really? For liberating the Iraqis? For subsidizing the lifestyles of people in Egypt and Jordan, to name but two, for giving them vast amounts of aid? For providing them with science, medicine, technology and all the other benefits of the West? They should go down on their knees and thank God for the munificence of the United States. What do they think we feel about them? That we adore them for the way they murdered more than 3,000 civilians on September 11 and then danced in the hot, dusty streets to celebrate the murders? That we admire them for the cold-blooded killings in Mombasa, Yemen and elsewhere? That we admire them for being suicide bombers, limb-amputators, women repressors?"

The article was strongly condemned by the Muslim Council of Britain and the Commission for Racial Equality. A columnist for The Guardian wanted Kilroy-Silk prosecuted for "incitement to racial hatred". The chairman of the MCB, in a letter to the controller of BBC1, branded the presenter an Islamaphobe and asked the corporation to take disciplinary action. "Silk appears unable (or unwilling) to distinguish between the terrorists who perpetrated the September 11 atrocities and the ordinary Arab peoples who constitute a population of over 200 million." A Middle Eastern expert at York University said the article displayed a dangerous "ethnocentricity". And added: "He does not have a history that goes beyond September 11. The world begins on September 11 for him but I would like to tell him that the world actually began 3000 years before Christ." The BBC decision to suspend Kilroy-Silk's daily show and to sack him afterward deserved respect and praise by all British Muslims and non-Muslims alike, especially the British of Arab origin, because Kilroy-Silk not only insulted Arabs and Muslims with his racist attack, he also insulted the organization he worked for (BBC), which is renowned for its objectivity and professionalism and has gained a world-wide reputation because of this.

Interestingly and surprisingly, Pope Benedict XVI of the Vatican reiterated the Medieval distorted image of Islam by his thinly veiled attack on Islam that came during a theological

lecture on 12 September 2006 to the staff and students at the University of Regensburg, where he taught theology in the 1970s.

Using the words, "jihad" and "holy war", the Pope quoted criticisms of the prophet Mohammed by a 14th century Byzantine Christian emperor, Manuel II, during a debate with a learned Persian. "Show me just what Mohammed brought that was new, and there you will find things only evil and inhuman, such as his command to spread by the sword the faith he preached," Benedict quoted the emperor as saying. "The emperor goes on to explain in detail the reasons why spreading the faith through violence is something unreasonable," the Pope said and added: "Violence is incompatible with the nature of God and the nature of the soul." After all, it was one of Benedict's predecessors, Urban II, who first summoned a Christian jihad against Islam. And it is born-again Christians who have been at the forefront of support for the invasion of Iraq, the occupation of Palestinian lands by Israel, and the whole "reorganization" of the Middle East - a catastrophe in which many thousands of Muslims have lost their lives. By the way, Manuel II (1350-1425) was the second-to-last emperor of the East-Roman (Byzantine) Empire. As a boy, he had been held prisoner by the Turks, and his dialogues took place as his inheritance lay in jeopardy to the Ottoman empire, and his capital under siege. Only 28 years after his death, Constantinople, the capital of Byzantine Empire fell to the Ottomans under Sultan Muhammad II (Muhammad, the Conqueror). Benedict has spoken publicly of Christianity as the cornerstone of Europe and against the admission of Turkey into the European Council. He said Turkey should seek its future in an association of Islamic nations, not with the EU, which has Christian roots. Another report in the Guardian gives some insight into the thinking of Vatican about Islam. John Hooper of Guardian reports from Rome that Pope believes his church should take tougher line on Islam. But what makes his comments from Bavaria doubly insensitive is that Munich and its surrounding towns are home to thousands of Turkish, who are often badly treated by local Germans and frequently subjected to racism. Unlike late Pope John Paul, Cardinal Ratzinger, who took the name of Benedict XVI after his election as Pope, does not approve of joint prayers with Muslims. He is also skeptical of the value of inter-religious dialogue. Marco Politi, the Vatican expert for the Italian daily *La Repubblica*, said: "Certainly he closes the door to an idea which was very dear to John Paul II - the idea that Christians, Jews and Muslims have the same God and have to pray together to the same God." Not surprisingly, Pope Benedict's attack on Islam drew sharp reaction from the Muslim world. The 57-member-state Organization of Islamic Conference (OIC) while condemning the pope's statement expressed hope "that such surprising comments are not part of a new campaign against Islam by the Vatican, especially after decades of dialogue that brought scholars from the Muslims world together with scholars from the Vatican."

Following the World Trade Centre catastrophe (on 11/9/2001), Alexander Cockburn on 7 September 2002 wrote that **Bush Crusade** on terrorism became known as **The Tenth Crusade** that led to the invasion and occupation of Afghanistan and Iraq. Indeed, on 9th June 2007 President Bush visited Pope Benedict XVI of the Vatican (both men are Roman Catholic!) perhaps to consolidate what is known today as the 10th Crusade.



Thus, it seems that Europe had taken more than 12 centuries to call Muslims by their proper name Muslims and to consider them monotheists (not pagans, infidels, polytheists, or calling them by their ethnic origin, as Arab, Turk, and Saracens). The West is now able to

recognize Muhammad as the Prophet of Islam (he is neither a God to be worshipped, nor a heretic) and to pronounce his name properly as Muhammad (not mahound or Mahon for example); and that his followers are the Muslims (Muslims reject calling them Mohamir-edans or calling Islam Mohammedanism, because they worship Allah alone, not Prophet Muhammad). Calling things and people by their proper (Arabic) names is by itself a major historical advancement.

Indeed, Prophet Muhammad and the Foundation of Islam had been figured in academic and classical books listing Great Influential Men or Great Events that shaped the History of Mankind, for example:

1. **The Founding of Islam**, page 134- 140 in:
John Canning' **'100 Great Events that Changed the World from Babylonia to the Space Age'** published by Odhams Books Ltd, London, 1965.
Mohammed (570 - 632), page 185 – 191 in:
John Canning' **'100 Great Kings, Queens and Rulers of the World'** published by Odhams Books Ltd, London, 1967.
2. **Number 1: Muhammad 570 – 632**, page 33 – 40 in:
Michael H Hart' **'The 100 – A Ranking of The Most Influential Persons in History'**
Hart Publishing Company, New York City, 1978.
Prophet Muhammad was the focus of many useful recent studies, for example:
In the Footsteps of the Prophet: Lessons from the Life of Muhammad by Tariq Ramada (2009)
Muhammad: A Prophet for Our Time by Karen Armstrong (2007)
Muhammad, Prophet of God by Daniel Peterson (2007)
Muhammad: His Life Based on the Earliest Sources by Martin Lings (2006)
Muhammad by Demi (2003)
The Life and Work of Muhammad (Critical Lives) by Yahiya Emerick (2002)
Muhammad: Prophet and Statesman by W. Montgomery Watt (1974)
Muhammad in the Bible by Professor Abdu'l-Ahad Dawud (1994)

Recycling the negative dark past into our present 21st century can prove extremely dangerous path. History is a circle; and it is always better to recycle the positive bright aspects of the past history into our present and implement into our future. Also, the fear of islam should cease, and the term 'Islamophobia' should become one of the obsolete words in English language. The Western hemisphere is a fertile field for a better understanding of Islam, for Islam is the religion of Allah, since creation of Adam. Islam is the One true faith from The One True God; a code of life instituted by the Maker Himself for His creation.

Terrorism must be differentiated and excluded from Islam and other faiths (indeed, there are more radical Christians, Jews, and Hindus in the world much more than Radical Muslims). Furthermore, those who converted to embrace Islam felt the difference immediately and became more peaceful with themselves and with others; they also became much better believers by becoming closer to Moses and nearer to Jesus than ever before, and by knowing that the God Allah is the One and the-Only One, and that everything else are His creations.

When the Tartar invaders converted to Islam, they became much more productive and useful; their savagery and destruction of civilizations was replaced by building of civilization and unifying culture as in the Mughal dynasty in the Indian subcontinent.

Since Islam is the only true religion of God (Allah); therefore no one owns Islam. Even though the message of Islam was conveyed to the world, by Arabs, Memluks, Moors, and Turks, but the fact remains: Islam is not a property of anyone. Islam came for a human mankind, and everyone is obliged and concerned with the spread of Allah's Message to the World.

There are still historical reports about conversion of Napoleon Bonaparte to Islam after the French campaign on Egypt in 1798, when he became closer to Muslim Scholars and in direct contact with Muslim community.

Napoleon Bonaparte was quoted in Christian Cherbils, 'Bonaparte et Islam,' Pedone Ed., Paris, France, 1914, pp. 105, 125. Original References: "Correspondence de Napoléon Ier Tome V pièce n° 4287 du 17/07/1799...".

"I hope the time is not far off when I shall be able to unite all the wise and educated men of all the countries and establish a uniform regime based on the principles of Qur'aan which alone are true and which alone can lead men to happiness."⁽¹⁾

However, he left Egypt rather early (leaving his army behind) before his faith had gelled and solidified, and his Islamic belief had materialized.

The recent immigration history, or the exodus of Muslims from their own countries to the Western hemisphere and in particular to UK and USA had led to a and to a better dialogue and to a better understanding of Islam. Indeed one of the London weekly magazines 'Time Out' on 6-12 June 2007 published a balanced article entitled: *Is London's future Islamic?* And based on interview of many cross-sections of Londoners documented the many benefits Islam can bring to the city, for instance, forbid alcohol and you'd avoid 22,000 deaths and a £ 7.3 billion bill for alcohol-related crime each year.

HRH Prince Charles of Wales, the Patron of the Oxford Centre for Islamic Studies had strongly criticised the Islamophobia in the west, and had delivered 3 most inspiring lectures on Islam entitled:

1. 'ISLAM AND THE WEST' at the Oxford Centre for Islamic Studies, 27th October 1993
2. 'A SENSE OF THE SACRED: BUILDING BRIDGES BETWEEN ISLAM AND THE WEST' at Wilton Park, a respected institute in England for the study of international issues, on 13 December 1996.
3. 'UNITY IN FAITH' at Al-Azhar University Cairo, on 21 March 2006.

In his lecture: 'ISLAM AND THE WEST' was whole-heartedly speech and he recalled an Arab proverb: 'What comes from the lips reaches the ears. What comes from the heart reaches the heart.' HRH then said:

...there is also much ignorance about the debt our own culture and civilisation owe to the Islamic world. It is a failure which stems, I think, from the straitjacket of history which we have inherited. The medieval Islamic world, from Central Asia to the shores of the Atlantic, was a world where scholars and men of learning flourished.

The contribution of Muslim Spain to the preservation of classical learning during the Dark Ages, and to the first flowerings of the Renaissance, has long been recognised.

Islam nurtured and preserved the quest for learning. In the words of the tradition, 'the ink of the scholar is more sacred than the blood of the martyr'. Cordoba in the 10th century was by far the most civilised city of Europe. It is said that the 400,000 volumes in its ruler's library amounted to more books than all the libraries of the rest of Europe put together. That was made possible because the Muslim world acquired from China the skill of making paper more than 400 years before the rest of non-Muslim Europe. Many of the traits on which modern Europe prides itself came to it from Muslim Spain. Diplomacy, free trade, open borders, the techniques of academic research, of anthropology, etiquette, fashion, various types of medicine, hospitals, all came from this great city of cities.

Medieval Islam was a religion of remarkable tolerance for its time, allowing Jews and Christians the right to practise their inherited beliefs, and setting an example which was not, unfortunately, copied for many centuries in the West.

Islam is part of our past and our present, in all fields of human endeavour. It has helped to create modern Europe. It is part of our own inheritance, not a thing apart.

More than this, Islam can teach us today a way of understanding and living in the world which Christianity itself is the poorer for having lost. At the heart of Islam is its preservation of an integral view of the Universe.

But the West gradually lost this integrated vision of the world with Copernicus and Descartes and the coming of the scientific revolution. A comprehensive philosophy of nature is no longer part of our everyday beliefs.

This crucial sense of oneness and trusteeship of the vital sacramental and spiritual character of the world about us is surely something important we can re-learn from Islam. Each of us needs to understand the importance of conciliation, of reflection - TADABBUR is the word, I believe - to open our minds and unlock our hearts to each other. I am utterly convinced that the Islamic and the Western worlds have much to learn from each other. Just as the oil engineer in the Gulf may be European, so the heart transplant surgeon in Britain may be Egyptian).

HRH Prince Charles of Wales delivered another lecture entitled: 'A SENSE OF THE SACRED: BUILDING BRIDGES BETWEEN ISLAM AND THE WEST' at Wilton Park, at which he said: (Modern materialism in my humble opinion is unbalanced and increasingly damaging in its long-term consequences.

Religion and science have become separated, with the result, as William Wordsworth said, "Little we see in nature that is ours". Science has attempted to take over the natural world from God, with the result that it has fragmented the cosmos and relegated the sacred to a separate, and secondary, compartment of our understanding, divorced from the practical day to day existence.

In my view, a more holistic approach is needed in our contemporary world. Science has done the inestimable service of showing us a world much more complex than we ever imagined. But in its modern, materialist, one-dimensional form, it cannot explain everything. God is not merely the ultimate Newtonian mathematician or the mechanistic

clockmaker. ..As science and technology have become increasingly separated from ethical, moral and sacred considerations, so have the implications of such a separation become more somber and horrifying— as we see, for example, in genetic manipulation..

Some scientists are slowly coming to realize the awe-inspiring complexity and mystery of the universe. But there remains a need to rediscover the bridge between what the great faiths of the world have recognized as our inner and our outer worlds, our physical and our spiritual nature. That bridge is the expression of our humanity.

The view is so contrary, for example, to the outlook of the Muslim craftsman or artist, who was never concerned with display for its own sake, nor with progressing ever forward in his own ingenuity, but was content to submit a man's craft to God. That outlook reflects, I believe, the memorable passage in the Qur'an, "whithersoever you turn there is the face of God and God is all embracing, all knowing".

This rediscovery of an integrated view of the sacred could also help us in areas of important practical activity.

1. In Medicine, whatever some scientists might say, the rupture between religion and science, between the material world and a sense of the sacred, has too often led to a bunkered approach to healthcare, and to a failure to understand the wholeness and manifest mystery of the healing process. Hospitals need to be conceived and, above all, designed to reflect the wholeness of healing if they are to help the process of recovery in a more complete way...
2. Our Environment has suffered beyond our worst nightmares, in part because of a one-sided approach to economic development which, until very recently, failed to take account of the inter-relatedness of creation. Little thought was given to the importance of finding that sustainable balance which worked within the grain of nature and understood the vital necessity of setting and respecting limits. This, for example, is why protection of our environment is a relatively recent concern; and why organic and sustainable farming are so important if we are to use the land in a way which will safeguard its ability to nourish future generations.
3. A third area in which this separation of the material and spiritual has had dramatic consequences is Architecture. I believe this separation lies at the heart of the failure of so much modern architecture to understand the essential spiritual quality and the traditional principles that reflect a cosmic harmony, from which come buildings with which people feel comfortable and in which they want to live. That is why I started my own Institute of Architecture. Titus Buckhardt wrote: "It is the nature of art to rejoice the soul, but not every art possesses a spiritual dimension". We see this spirituality in traditional Christian architecture. It also infuses the intricate geometric and arabesque patterns of Islamic art and architecture, which are ultimately a manifestation of Divine Unity, which in turn is the central message of the Qur'an. The Prophet Mohammed himself is believed to have said "God is beautiful and He loves beauty." Look at urban planning. The great historian, Ibn Khaldun, understood that the intimate relationship between city life and spiritual tranquillity was an essential basis for civilization. Can we ever again return to such harmony in our cities? As civilizations decay, so do the crafts, as Ibn Khaldun again wrote.

There is the potential for establishing new and valuable links between Islamic civilization and the West. Perhaps, for instance, we could begin by having more Muslim teachers in British schools, or by encouraging exchanges of teachers. Everywhere in the world people are seemingly wanting to learn English. But in the West, in turn, we need to be taught by Islamic teachers how to learn once again with our hearts, as well as our heads).

[on-line: <http://www.fco.gov.uk> ; Prince Charles Speech;

www.princeofwales.gov.uk/speechesandarticles/a_speech_by_hrh_the_prince_of_wales_titled_islam_and_the_wes_425873846.html]

Many Muslims think that if Britain and/or USA keen to enjoy the leadership of Middle East and the whole of Islamic World with all its resources, let them adopt Islam sincerely and apply it in their life, and all the Islamic World will welcome their leadership and the World future will prosper for all through sharing and caring, not through fake democracies, double standard, anglobilisation and colonization of Iraq, Afghanistan, and Palestine that brought nothing but destruction and human loss to all parties. **As if the old colonial principle of "Divide and Rule" is being replaced by the new policy of "Creative Chaos"**. Indeed, if Britain in particular and Europe in general or even if USA adopt Islam now sincerely, they can lead this world with the original Islamic moderation, preempting violent radicalism, to lead the world into greater global peace, unity, and prosperity.

Perhaps, it is the time to thoroughly study Qur'an in its authentic English language with original Arabic language (i.e. King Fahd Complex version) as well as Sahih Al-Bukhari and Muslim (the 2 volumes of correct Hadiths – sayings and life – of Prophet Muhammad) as official textbooks in Law, Philosophy, and Theology sections of the Universities of London, Oxford, and Cambridge, in order to understand Islam First-Hand straight from its origin.

An Egyptian scholar (**Muhammad Abdu**) is quoted saying in the beginning of the 20th century: 'Europe (meaning west) is Islam without Muslims, but the East is Muslims without Islam' referring to the justice, equality, and other great human values currently prevailing in the West (similar to Islam in its original form), while condemning injustice and corruption prevailing in the East.

After all, it may be interesting here to quote 3 sayings for **Sir George Bernard Shaw** ⁽¹²⁾ in 'The Genuine Islam,' Vol. 1, No. 8, 1936:

- ◆ "I have always held the religion of Muhammad in high estimation because of its wonderful vitality. It is the only religion which appears to me to possess that assimilating capacity to the changing phase of existence which can make it appeal to every age. I have studied him - the wonderful man and in my opinion far from being an anti-Christ, he must be called the Savior of Humanity."....
- ◆ "I believe that if a man like him were to assume the dictatorship of the modern world he would succeed in solving its problems in a way that would bring it the much needed peace and happiness: I have prophesied about the faith of Muhammad that it would be acceptable to the Europe of tomorrow as it is beginning to be acceptable to the Europe of today."....
- ◆ "If any religion had the chance of ruling over England, nay Europe within the next hundred years, it could be Islam."

Islamic Legacy and Influence on Europe: (1)(2)(5a)(5b)

While crusades had profound but localized effects upon Islamic world, where the equivalents of 'Franks' and 'Crusades' remained expressions of disdain. Muslims saw European Christians as rapacious invaders who had to be pushed back at all costs; the Pope's idea of a war of liberation had turned into what all wars turn into, a nasty brutish and long affair, made worse by religious hatred, greed, and the madness of idealism. The Arabic and Islamic world to this date, continue to call Western involvement in the Middle East a 'crusade'; the Crusades were regarded by the Islamic world as (unnecessary) cruel and savage onslaughts by European Christians. Conversely however, the Muslims did not at the very time of Crusades, shut out the Christians from the Holy Lands, but invited them to come **peacefully, as pilgrims**. They did come, but not just to Palestine in the East but also Spain in the South, where the Muslims opened up to them a new world of scientific knowledge and material culture. Here the best of Greco-Roman material culture had been preserved by the Muslims, who had noticed no particular contradiction between their religious faith and the material legacy of Greece and Rome - in fact Islam urges its followers to seek knowledge (Prophet Muhammad said: 'Seeking Knowledge is a Duty for each Muslim - man or woman'. Thus, this contact was an eye-opening experience for the Westerners (See below).

European contact with the Muslim East brought not only a new wealth in goods, but also a new wealth in ideas. This East-West contact lasted long enough to bring the West out of its cultural isolation and back into contact with the ancient culture that had in one form or another continued on in the East. In the course of those two centuries, plunder began to be replaced by trade and military campaigns by visits of Westerners to centers of learning in the Islamic "East" (which importantly included Spain). It is here among Muslims, that the Westerners rediscovered their lost European heritage (especially the classic or "pagan" heritage of Greece and Rome).

Contrary to the negative influence of Papacy on Europe, the Islamic East had influenced Europe positively, resulting into 3 main phenomena:

A. Free Academic Thinking and Intellectual movement of Scholasticism

B. Protestant Reformations

C. Renaissance

A. Free Academic Thinking and Intellectual movement of Scholasticism:

By the middle of 12th century, a new spirit of energy seemed to be flowing through European culture. This was a period of rapid growth of European learning (and, somewhat to the distress of the church), a new spirit of "free-thinking". Soon this hunger for learning was pushing some of the teachers into ever deeper intellectual inquiry. As ancient works of Aristotle were reintroduced to the West from the Muslim East, scholars began to gather at the new "universities" which were growing up out of the cathedral schools. Here language, logic and science came under rigorous study. Scholars such as *Thomas Aquinas* were gathering at these universities to rediscover the full array of Aristotle's and Plato's writings--and other "pagan" or pre-Christian writers. Slowly their insights into life were not only broadening, but being refined by the tough intellectual disciplines of logic, mathematics, law, medicine, and astronomy. This all eventually became disciplined into the intellectual movement known as "scholasticism."

(The Medieval European Scholars influenced directly and/or indirectly by the writings of Islamic Scholars are so many that the list is almost endless, but here are a few prominent names;

1. Adelard of Bath
2. Peter Abelard
3. Robert Grosseteste
4. Alexander of Hales
5. Albertus Magnus
6. St Thomas Aquinas
7. St Bonaventura
8. Duns Scotus
9. Roger Bacon
10. Marsilius of Padua
11. Richard of Middleton
12. Nicholas Oresme
13. Joannes Buridanus
14. Siger of Brabant
15. John Peckham
16. Henry of Gant
17. William of Oeccham
18. Walter Burley
19. William of Auvergne
20. Dante Algheri
21. Blaise Pascal

And numerous others. The well-known early 12th century Englishman *Adelard of Bath*, often proudly acknowledged his debt to the Arabs:

"Irrained (as he says) by Arab scientists.... I was taught by my Arab masters to be led **only** by reason, whereas you were taught to follow the halter of the captured image of **ancient authority** (i.e. authority of the Church)".

[Tina Stiefel, *The Intellectual Revolution in Twelfth Century Europe*; St. Martin's Press, New York; pages 71, 80]

It is said that the autonomy of knights Templar (see below) brought with it another commodity in very short supply in medieval Europe – *freedom of thought*; indeed, they were instrumental in bringing to the West advanced Arab techniques in surveying, medicine, architecture and masonry. The Templars' open-mindedness was effectively unique in European society for another 150 years, until the beginning of the Renaissance in the mid-1300s. In *Outremer*, as they called Palestine, they adopted many habits from their erstwhile ehenics. Some leading Templars spoke fluent Arabic (often learned during periods of captivity) and many employed Arab secretaries. As a result, they were exposed to the learning of this alien culture, where knowledge in many fields was far in advance of their Christian opponents. Arab centres of learning were at that time the repository of much wisdom, and their libraries contained many ancient Greek and Egyptian manuscripts that had been lost to the West: medical authorities such as the Corpus of Galen, the Aphorisms of Hippocrates and books dealing with astronomy, physics and mathematics. These treasures had perished in Christendom during the Church's fanatical destruction of 'heretical' books. The Templars' growing power and de facto autonomy allowed them to investigate these new sources of learning without the ever-constant fear of ecclesiastical interference and the threat of the state. Such willingness to accept new ideas and new concepts brought great advantages (to the West).⁽⁹⁾

E. Protestant Reformations^(5d) (in 14 and 15 century, brandished as heresies by Papacy)

Contact with Muslims revealed to westerners the simplicity and sincerity of Islamic message. Adherence to Allah's word of Qur'an. Believe in the Oneness of God without association in form of personal idolatry (Protestants advocate stricter adherence to scripture, and viewed the worship of saints and Mary as a form of idolatry). Equality of all men before God; Islam forbids usury and heavy taxation that enslave humans, and made liberation of slave; a form of worship highly rewarded by Allah (God). Every Muslim is directly connected to God Allah for repentance without intermediary (or the need for indulgences – as Catholic Church did). Every Muslim has direct access to the Holy Qur'an (word of Allah) in his own Arabic. Also, there is no celibacy. Thus the 12th century years were accompanied by an evangelical "awakening" among the people, often which had as its object the reform of the corrupt institutional church. This in turn brought Papal condemnation for the mere disobedience and the embarrassment it caused Rome, as much as for doctrinal errors. The Papacy labelled all reform movements and reformers as **heresies** or **heretics**. Some of the Reformers (e.g. Calvin and also Luther) were each brandished as **Muhammad of Europe!!!** With the defeat of Spanish armada in 1588, the Spanish (Catholic) empire was waning and another British (Protestant) empire was rising.

One of the principal movements influenced by Islam (brought back from the East during the crusades), was the **Cathars** (from *Catharos*, a Greek word meaning "Pure One,") also known as **Albigensians** from Albi, a town in southern France where they were numerous (also, northern Italy and Germany). Catharism incorporated diverse religious elements; there is evidence of a strong connection between Catharism, Muslim Sufi communities and the Jewish Kabbalist tradition. The Sufi word comes from the Arabic *safā*, meaning clear like blue sky; it is true that 13th century Cathars did wear blue robes while the modern neo-cathars favour this colour as well. Cathars were closely associated with the Troubadours (from Arabic *tarab*, songs, and *daw*, move around; thus meaning the moving singers), the writers of romantic poetry, and were thought to believe that God was manifest in nature's colours and sounds. The Cathars were considered by rivals as dualist – they believed that there were 2 Gods: a pure God that created the heaven and things spiritual, and an Evil god that created (or associated with) all physical and temporal. They believed that while Jesus is an exalted being, he is not of the same status as the Father (God). Cathars were exemplary people in their personal lives of piety and charity, in obvious contrast to the average Christian priests, and well loved in their communities. Indeed, they were liked and protected both by the upper classes and by their Catholic neighbours to such an extent that, when the Roman Catholic Church later attacked (under the guise that they desecrate the cross and the sacraments, committed cannibalism, sexual orgies, and renouncing Christ), many Catholics chose to die rather than turn their Catharan neighbours over to the Church. In the south of France they may have even become a majority of the population, though most of these Cathar followers would have remained good Christians and would have continued their observance of regular Christian worship. The savagery of the 30-year-long attack decimated Languedoc city with 60,000 - 100,000 killed. The commanding legate, Arnaud, was asked how to distinguish Catholic from Cathars, he replied: "Kill them all, for God knows His own"! Not a child was spared⁽⁵⁰⁾. The 30-year-long Albigensian crusade ushered in a 500-year-long period of brutal repression, the legend and scope of which has no parallel in the Western history⁽⁵¹⁾.

Another heresy of the times was the **Waldensians**, named after their founder Valdes, a wealthy merchant of Lyons who, around 1175, gave up his wealth and took up the way of an itinerant preacher of the gospel. He taught that only scripture should be the ground of faith and anything that has no scriptural warrant should be rejected, thus he promoted true poverty, public preaching and the literal interpretation of the scriptures, and rejected indulgences, purgatory, and transubstantiation (conversion of bread and wine into Christ's body and blood). Though he gathered supporters (called '**Poor Men of Lyons**'), he drew the opposition of the local bishop for preaching (which was restricted to clergy); an appeal to Rome in 1179 resulted in refusal and their excommunication in 1184 (along with the Cathars). But early in the 13th century, Pope Innocent III began in earnest the stamping out of these heresies, Waldensians as well as Cathars. In France, *Albigensian crusade* against the Cathars was announced in 1209 by Innocent III, and northern barons took this opportunity to invade the south of France in the quest of new lands; as a result, over the next 20 years southern France's cities and countryside were laid waste and her culture shattered. In 1243 the last bastion of Catharism in southern France was destroyed. Cathars and Waldensians were victims of a merciless crusade and a relentless Inquisition.

The Knights Templar were ironically the most famous victims of the **Papal Inquisition**, and an excellent example of how the Inquisition could be manipulated for personal and political gain. The Knights Templar were founded in 1119 AD, supposedly to

protect pilgrim routes to the Holy Lands. Over time, these warrior monks became key figures in the Crusades (one source estimates that over 20,000 Knights Templar were killed in the Crusades). The Templars were notable for the fact that they answered only to the Pope, and not to any local ecclesiastical authority. In time, the Templars established local offices (called Temples) throughout Western Christendom. Always innovative, they started what is considered by many to be the first European banking system, and it was their involvement as bankers that eventually led to their downfall.

By the early 14th century, King Philip IV of France was deeply in debt to the Paris Temple. Indeed, the Templars were the medieval equivalent of today's international bankers. Louis VII borrowed from Templars to help finance the 2nd Crusade, and during the 13th century the Templars regularly provided loans for the kings of Aragon. Their rates of 10% per year was lower than the European 20% charged by Jewish moneylenders; the trade was brisk and the profits huge. When the Saracens (Muslims) captured King Louis IX of France (in Mansourah of Egypt after French Crusades invasion) and demanded 800,000 bezants for his release it was the Templars who forwarded almost the entire amount to ransom the sovereign from the hands of Muslims. Thus, by the 13th century, France was financially indebted to all major European moneylenders, particularly to the Templars. Thereafter, King Philip of France known as **Philip le Bel ('the fair')** had initially targeted 2 groups: the Jewish moneylenders and the Lombards, usurious merchants of northern Italy who also ran a number of banking establishments. Despite lending Philip enormous sums of money, from 1291 (the year the Outremer or Palestine as it was called was lost finally to the Mamluk Muslim armies under the commanders of Kavalun and his son) the Lombards were subjected to arbitrary arrests, fines, seizure of property and expulsion. The Jews fared no better. In midsummer of 1306, a little more than a year before the Templars were suppressed, every Jew in the country was arrested and their goods and property made forfeit to the state. Left penniless, they were unceremoniously expelled from the realm. Furthermore, France's taxation was not enough; in June 1306, Philip tried another, altogether riskier ploy: he devalued the French currency by a massive two-thirds of its current value. The kingdom erupted in anger and there were riots in Paris. At the time, Knight Templars shared with the Jews and Lombards one important disadvantage – they were actively disliked and mistrusted by the general population. In many regions there was good reason for such suspicion: almost 200 years of unfettered autonomy had undoubtedly taken their toll on Templar morals; unbridled power had certainly corrupted many of the local commanderies, and their reputation for pride and avarice was well founded. The original occupation of Jerusalem by the infidel 'Turk' had been seen by most Christians in strictly feudal terms: the Saracens (Muslims) had usurped God's sacred kingdom and it was up to all Christians to redress this wrong. Thus, it had come as a supreme shock when Christendom was finally and definitively defeated by the Mamluke sultans, and the 'infidel' (Muslims) took possession of the entire Holy Land. God had failed Christendom, and its fighting men had proved inadequate to the task of defending the Holy Land. The shock felt by the whole of Christendom at this defeat resulted in a colossal collapse of morale. To compensate for this colossal spiritual and material disaster, there had been a desperate attempt to apportion blame, a search for someone responsible for the debacle, a scapegoat. With the loss of the Holy Land, the criticism changed to one of outright treason, of selling out to the Arabs. Unlike the common run of men, the Templars were exempt from **tithes (Saladin Tenth, a tax consisting of the tenth of a man's income, first imposed in 1188 on England and France for the support of the crusade against Saladin)** and taxes, and from both church and secular law⁽⁹⁾.

King Philip knew that the Templars would be a tougher nut to crack than either the Jews or the Lombards, to arrest the Templars would be illegal, as they were under the sole authority of the pope. However the Inquisition had been instituted in 1231 by Pope Gregory IX for the express purpose of seeking out and suppressing heresies of all kinds. For Philip, the Inquisition was the key. It was ostensibly an arm of the papacy, to whom the Templars owed allegiance and whose authority they were duty bound to acknowledge. King Philip ordered the arrests of the Templars under a cloak of legal respectability by claiming that the request for the arrests had come originally from Guillaume de Paris, the Chief Inquisitor of France, and an acknowledged deputy of the pope. At dawn, on Friday the 13th (a day forever since regarded as unlucky) of October 1307 the king's men broke into the Templar houses and preceptories and arrested every Templar they could find⁽⁹⁾.

In 1307, King Philip charged the order with heresy. Charges eventually brought against the Templars included that postulants were required to deny Christ and spit on the cross, and that the Templars worshiped a mysterious head named "**Baphomet**" (perhaps a mangling of **Mohammed**, or even *hufatima*, a corruption of Arabic *ahufatima*, literally '**Father of Fatima**')? Although the name was a matter of some dispute, but it now seems clear that it is derived from the argot of the Spanish Moors, *bufihimat*, which is itself a corruption of an Arabic word *ahufihamet*, literally '**father of Wisdom**'⁽⁹⁾.

These charges were never proved, except in confessions received under torture at the hands of the Inquisition. The Inquisition of France brought the formal charges against the Templars. This was necessary because, as previously noted, the Templars were immune from local ecclesiastical jurisdiction. The Council of Vienna in 1312 officially dissolved the order, giving most of their property to a similar order, named the *Hospitallers*. The final part of the saga of the Knights Templar occurred in 1314, when Templar Grand Master Jacques de Molay was burned alive, after recanting of his earlier confession. After the Templars were dissolved, the French crown received cancellation of all debts owed to the Templars, as well as much of their monetary wealth.

The contact with Islamic East also re-kindled interest in translating the bible from Latin to local language, and *inter alia* detesting Church's monopoly of Latin Bible and its selling of indulgences for repentance and its policy of celibacy. The **Protestant Reformation**, also referred to as the **Protestant Revolution**, or the "Lutheran Reformation", was a movement in the 16th century to reform the Catholic Church in Western Europe.

The Roots and precursors for Reformation were:

Anti-hierarchical movements: Catharism, Waldensianism, and Guelphs and Ghibellines

- Avignon Papacy ("Babylonian Captivity of the Church, ") and Great Schism.
- John Wycliffe, William Tyndale and John Huss
- Lutheran Reformation
- Ottoman Islamic Caliphate's presence and pressure in the Eastern Europe

The Reformation was formally started by Martin Luther with his 95 Theses on the practice of indulgences. On October 31, 1517 he is said to have posted these theses to the door of the Castle Church in Wittenberg (Germany), commonly used to post notices to the

University community. In November he sent them to various religious authorities of the day. The reformation ended in division and the establishment of new institutions.

The four most important traditions to emerge directly from the reformation were

- the Lutheran tradition,
- the Reformed/Calvinist/Presbyterian tradition,
- the Anabaptist (adult baptism) tradition, and
- the Anglican tradition.

Subsequent protestant traditions generally trace their roots back to these initial four schools of the reformation. More thorough historians place the beginning of the Protestant Reformation further back in time and see Wycliffe as the beginning, Jan Hus as the middle and Luther as the end of the Reformation (see **chapter 2**). The Reformation in Bohemia a hundred years earlier had a strong influence on neighboring states and on Luther himself who called himself a hussite. Unrest in the Western Church and Empire culminating in the Avignon Papacy (1308–1378), and the papal schism (1378–1416), excited wars between princes, uprisings among the peasants, and widespread concern over corruption in the monastic system. A new nationalism also challenged the relatively internationalist medieval world. The first of a series of disruptive and new perspectives came from John Wycliffe at Oxford University, then from John Huss at the University of Prague. The Roman Catholic Church officially concluded this debate at the Council of Constance (1414–1418). The concclave condemned John Huss, who was executed (he had come under a promise of safe-conduct) and posthumously burned Wycliffe as a heretic. The Catholic counter-reformation in response to Protestant reformation led to series of civil wars in France and England as well as the bloody 30 years War involving Germany, Sweden, France Denmark, the Netherlands, and the Holy Roman Empire represented by the Hapsburgs. On August 24, 1572, for instance, in what is known as 'the massacre of St. Bartholomew's Day', 10,000 Protestants were slaughtered in France. Pope Gregory XIII wrote to France's Charles IX: 'We rejoice with you that, with the help of God, you have relieved the world of these wretched heretics' ^{(58)!!!}

As for the Ottoman Turkish Islamic contribution to the Protestant Reformation⁽¹⁰⁾⁽¹¹⁾, Kenneth Setton argues in (**Lutherism and the Turkish Peril, 1962**) that most Germans did not give much thought to the Turks at all until after they defeated the Hungarians at Mohacs in 1526. Even then public attitudes had shifted somewhat from those of the Middle Ages. Whereas Luther, like many medieval writers, tended to see the Turks and Islam in general as a punishment from God, Setton shows that public opinion was changing in the sense that instead of calling for a new crusade, most Germans felt that the war against the Turks should be fought by the state. Furthermore, on a cultural/religious level, he makes the point that there was more disdain for the Christian Turks –who should have known better and become Protestant – than there was for the Muslim Turks, who really did not know any better. He notes, that while the Turkish defeats at Malta and Lepanto were welcomed in England, they were a far greater relief in Spain, Italy, and Austria; simultaneously, there was a subsequent rise of anti-Catholic feeling in Istanbul "which played into the hands of the Protestants and, as time passed, proved of no small commercial advantage to England and Holland, where the upper bourgeois could easily moderate their hostility to Islam". Several generations of scholars have more or less agreed that the Ottomans "saved"

Protestantism –which is yet another way of saying that the West would not have 'risen' if it were not for Islam.

Some historians have called the Turks "allies of the Reformation" because the Ottoman campaigns in central Europe helped to divert the military energies and economic resources of the Papal-Hapsburg powers who wished to root out the Lutherans and other 'heretics'. In fact, the Turkish authorities were more tolerant of Protestantism than were many of the Roman Catholic princes, and Ottoman rule in Balkans was generally less exploitive than that of the Roman Catholic nobles who had held power there before the Ottoman invasions. Thus it was that Balkan peasants in the 16th century used the saying, "Better the turban of the Turk than the tiara of the Pope." It was the Ottoman threat that forced Charles V and his German allies to concede freedom of religious practice to Lutheran sectarians during the crucial period of the 1520s and 1530s. Luther, like many other preachers, both Protestant and Catholic, believed that "The Turks are the people of the wrath of God" come to scourge Christians for their sins. In his response to the Pope, however, Luther defended the principles that "to fight the Turks is to resist the judgment of God upon men's sins. Although Luther's position may well have been an objection "less to fighting against the Turk than to fighting under papal leadership".

In Protestant England, Elizabeth I was to pursue a policy of commercial and military alliance with the Ottoman sultanate [Caliphate], especially during the period of open hostility to Spain. In 1585 her powerful councilor Walshingham instructed William Harborne, the English ambassador to the Sultan, to urge a military alliance between England and the Turks. Walshingham hoped for a Turkish attack on Spain that would "divert the dangerous attempt and designs of [the Spanish] King from these parts of Christendom. But more than that, Walshingham expressed the hope that Spain and Turkey, the two 'limbs of the Devil', might weaken each other and allow for 'the suppression of them both' [pages 35-36 and 211-214 of 'Western Views of Islam'].

C. Renaissance ^{(1)(2)(5a-5b)}:

(See also above under 'Islamic Presence in Europe') Renaissance is the historical age in Europe that followed the Middle Ages and preceded the Reformation, spanning roughly the 14th through the 16th century. However, the tentative beginning started from the second half of the 12th century when the rediscovery of Aristotle strongly reshaped the intellectual development of Europe. Aristotle was brought to the West through the works of the Muslims, Avicenna (early 1000s) and Averroes (mid-1100s).

"The Arab has left his intellectual impress on Europe as before long, Christendom will have to confess; he has indelibly written it on the heavens, as anyone may see who reads the names of the stars on a common celestial globe."

[John W Draper, History of the Intellectual Development of Europe; Harper & Row; vol 2, 1876 and 1904; page 42].

"One of the hallmarks of civilized man is knowledge of the past – whether the past of an individual's own family, tribe, nation, or culture; the past of others with whom one's own culture has had repeated and fruitful contact; or the past of any group that has contributed to the ascent of man. The Arabs fit profoundly into both of the latter two categories. But in the West the Arabs are not well known. Victims of ignorance as well as misinformation, they and their culture have often been stigmatized from afar."

[The Genius of Arab Civilization - Source of Renaissance Editor John R Hayes, Phaidon Press Ltd. Oxford 1976, page 2].

This intellectual import owed nothing to Christianity but relied purely on secular reason. For instance:

Avicenna (ibn Sina) (980-1037) the Muslim Chief Physician, the father of Islamic Medicine and the author of the textbook of Medicine 'Canon' which became the reference in European Medical colleges for many centuries. The word medicine is derived from Latin *medicina*. Arabic *maklat Sina*, the material/subject/lectures of Sina (Avicenna or Ibn Sina)

Averroës (ibn Rushd) (1126-1198) Andalusia (Spanish) Muslim Philosopher and physician dominating European philosophy and intellectual activities; the word college is derived from Latin *collegium*, from *col-*, together, and *legere*, to gather, or to read. Arabic *coll'evah*, college or collective course of related studies, –plural *coll'evat*. The word is derived from the original book '*collegiate of Medicine*' by Ibn Rush'd or Averroës.

Although Europe had been exposed to Islamic culture for centuries through contacts in Iberian Peninsula and Sicily, much Islamic thought, such as science, medicine, and architecture, was transferred to the west during the crusades. The military experiences of the Muslims also had their effects in Europe; for example, European castles became massive stone structures, as they were in the east, rather than smaller wooden buildings as they had typically been in the past. The need to raise, transport and supply large armies led to a flourishing of trade throughout Europe. Roads largely unused since the days of Rome saw significant increases in traffic as local merchants began to expand their horizons. This was not only because the Crusades prepared Europe for travel, but rather that many wanted to travel after being reacquainted with the products of the Middle East. This also aided in the beginning of the Renaissance in Italy, as various Italian city-states from the very beginning had important and profitable trading colonies in the crusader states, both in the Holy Land and later in captured Byzantine territory.

Despite the ultimate defeat in the Middle East, the Crusaders (from the Western Europe) regained the Iberian Peninsula permanently and slowed down the military expansion of Islam. But again such last bloody crusades on Andalusia bounced back against Europe with Islamic counter-attack (from the Eastern Europe) and in particular on Constantinople with its fall at the end of the Middle Ages (1453) which was only the beginning of further Islamic advances. Islam swept all over the Balkans; it took all the Eastern Mediterranean islands, Crete and Rhodes and the rest; it completely occupied Greece; it began pushing up the Danube valley and northwards into the great plains; it destroyed the ancient kingdom of Hungary in the fatal battle of Mohacs and at last, in the first third of the sixteenth century, just at the moment when the storm of the Christian Reformation had broken out, Islam threatened Europe close at hand, bringing pressure upon the heart of the Empire, at Vienna twice in 1529 and 1683. It is not generally appreciated how the success of Luther's religious

revolution against Catholicism in Germany was due to the way in which Islamic pressure from the East was paralysing the central authority of the German Emperors.

Thus such direct contact with Arabs in their homeland constituted an important channel for linguistic influence; many Crusaders on their return home to Europe brought with them many stories of their (living and social) experience in the Arab World as well as many items such as carpets, chess, and varieties of food stuff. Such Crusaders had themselves, introduced many Arabic words into French and English. The French in particular acted as a medium of direct linguistic borrowing and linguistic transfer of Arabic words into French; at the same time the immense French (Norman) linguistic influence on English acted as an indirect medium for transfer of Arabic into English Language (See Chapter Two – English: The Melting Pot of European Languages). Despite the religious zeal and fanaticism culminated by Human and scientific catastrophe of burning Muslims and Jews with thousands of their Escorial books publicly, by Spanish Inquisition Tribunals established, following the so-called Spanish Reconquest in 1492, and latterly by the Humanist Anti-Scholastic movement could not wipe out Arabic memories of 8 centuries in Spain, or delete their impact on Europe.

It was the Arab/Muslim Doctors and scientists who propounded their scientific facts and solid theories based (not only on trials and errors, but) on experimental animal works, interventional human procedures (e.g. anatomical dissection, pharmacological manipulation, and comparative works) and observational studies; Arab Medicine and Sciences had prolonged, deep, and indelible influence on European Medicine and Sciences. Most of Arabian Scientific books in Medicine, Surgery, Optics, Apothecary, Chemistry, Physics, Geology, Arithmetics, Algebra, trigonometry, and in Philosophy were then translated into Latin by many translators, notably by Gerard of Cremona (1114-1187 AD) as well as Constantinus Africanus (1020-1087 AD) and Faraj Ibn Salim (Moses Farachi). The latter was a Sicilian Jew who at the order of King Charles of Anjou (of Sicily 1226 - 1285), undertook the arduous assignment of translating Rhazes "Liber Continens" (medical encyclopedia) 23 volumes from Arabic into Latin during the translator's lifetime, finishing circa 1279 in Sicily; the "Liber Continens" for instance, became the textbook of Medicine for all European doctors for many centuries. At Toledo, Gerard translated into Latin the Arabic books: Canon of Avicenna, the surgery of Albucasis, the Mansuri of Rhazes, as well as Arabic books of Alkindi (died 873) and of Thabit ibn Qurra (died 901). Constantine the African in South Italy translated into Latin, part of Liber Regalis (medical encyclopedia) of Haly Abbas then died in 1087 and Liber Regalis was subsequently completed by John the Saracen and then by Stephen of Antioch in 1127. Adelard of Bath translated into Latin the Arabic books of Al-Khwarizmi (9th century): Liber Alchorismi (in arithmetics), and Astronomical tables (trigonometry) in 1126.

Furthermore, many Arabic philosophical stories found their way to Europe albeit, in corrupted versions, for instance: Tarzan, the hero of the stories by Edgar Rice Burroughs about a man brought up by apes. Tarzan stories are adopted and corrupted from 'Yaczan' or 'Hai bin Yaczan' story by the Andalusian doctor and philosopher Ibn Tufail (written before 1185 A.D.); it was about a baby left in a cot that took him to an island shore, where he (Hai Ibn Yakthan) was adopted by a dear mother who had lost its baby. The boy grew up and then his adopting mother died; he was shocked and started dissecting the dear body and its heart looking for her soul, and he then started his spiritual journey about the secrets of life and

death leading him ultimately to the Creator God (Allah), the Creator of life and everything. The anatomical description of dissected deer indicated the author's (Ibn Tufail) immense knowledge in animal dissection. His book was hailed in Europe as a masterpiece and most creative work, blending medicine and philosophy. It was translated into Latin as "Philosophus Autodidactus" by Mirandola (1494 A.D.) and Pocock (1671 A.D.) and appeared in many other languages. Furthermore, "Robinson Crusoe" by Daniel Defoe; "Tarzan" by Edgar Rice Burroughs; and "Jungle Book" by Rudyard Kipling were all corruptions of the original story of "Hazi Ibn Yaqhan" or "Philosophus Autodidactus".

More interestingly, Arab and Muslim doctors rectified many false theories of Greek doctors. For instance, Galen's authority forced generations of Doctors in Europe to apply his knowledge of animal anatomy to human beings. When the seats of learning fell into hands of the Church, his writing became like Gospels and bore the stamp of the Church's authority and infallibility (until the Arabs corrected Galen's misconcepts in Anatomy). While scientists and physicians were venerated and supported by the Caliph himself in the Islamic world, there was a different story in Europe, where Doctors and Scientists had uphill struggle against the Church's teachings, despite European Renaissance.

In the 14th century, professor of Anatomy Mondino de Luzzi at Bologna of Italy (1275 - 1326, also known as the restorer of Anatomy) risked excommunication by the Church for suggesting that a better knowledge could be obtained from dissecting a human corpse than reading the writings of Galen! Mondino was the first to dissect human bodies during the Middle Ages. In 1326 he published his 'Anatomica or Anathomia' a handbook of anatomy which remained as dissecting manual for nearly 2 centuries. He used many Arabic terms and despite later purification of medical terminology, some Arabic terms have remained.

Andreas Vesalius (1514-1564 AD) of Brussels, the so-called 'the father of modern human anatomy' refused to accept slavishly anatomical teachings of Galen, the Greco-Roman physician and authority but rather to seek corroboration and to note discrepancies by the observational method of dissected human cadavers. He was known by his enemies as the body-snatcher! The Flemish Vesalius began to learn Arabic, Greek and Latin languages through able Spanish Jewish Doctors. Initially, he wrote "*A Commentary on the fourth Fen of Aricenna*" and latterly in 1537 AD, he published his baccalaureate thesis, "*Paraphrase on the Ninth Book of Rhazes*" at Louvain. His masterpiece, "*De Humani Corporis Fabrica Libri Septem*" (Seven Books On The Structure Of The Human Body) and its companion volume the "*Epitome*" issued at Basel in 1543 AD established a milestone in the history of modern surgical science and medical art. It was a fruitful outcome of his studious learning of the sciences and arts of Arab Medicine.

The Spaniard Michael Servetus, a classmate of Vesalius attacked Galen and wittingly or unwittingly, confirmed *Ibn Al-Nafis' concept of pulmonary circulation (300 years earlier)*. He stated that the vital spirit was generated by the mixture in the lungs, of the air breathed in and the blood of the right ventricle of the heart, which after purification, is delivered to the left side of the heart. He was executed (burnt on the stake) by the church on 26th October 1553 for his sins!!!

While the fact of the earth revolving around itself and moving along an orbit around the sun, was long known in the Islamic world and to Muslim Astronomists (especially to al-Bairuni and others, and also referred to in Qur'an) and Arab Scientists had also devised the compass, astrolabe, and watches (ranging from sun-dials, mechanical devices, and water watches) out of

religious necessity for timing of daily prayers and for knowing the direction of Qibla for building mosques in that direction (towards Ka'aba, the sacred and the oldest house of Allah in Makkah), but that was in Islamic world; in Europe there was an entirely different story. When Galileo attempted to re-introduce and promote the heliocentric theory in the 17th century's Europe, he challenged the Church's theory that the sun revolved around the earth. He was therefore tried by the Inquisition in Rome and was subjected to prolonged ordeal; only in 1965 did the Roman Catholic Church revoke its condemnation of Galileo!!!

Also, the Catholic Church opposed much of Newton's work (laws of motion and of gravity) based on experimental evidence as a testimony to the belief devoid of supernatural influence on the physical world (since he thought that universe is operated upon a thoroughly impartial, mechanical and deterministic basis)! By the way Newton believed that "Trinitarianism was a fraud and that Arianism was true form of primitive Christianity" (Arianism: doctrine of Arius that Christ was not consubstantial with God).

The Church's impact on education was devastating; in 391 Christians burned down one of the world's greatest libraries in Alexandria, said to have housed 700,000 rolls, all the books of the Gnostic Basilides, Porphyry's 36 volumes, papyrus rolls of 27 schools of the Mysteries, and 270,000 ancient documents gathered by Ptolemy Philadelphus were burned. Ancient academies of learning were closed. Education for anyone outside of the Church came to an end.⁽⁵⁴⁾

It is interesting here to notice a comparison between the civilized Islamic East and medieval Christian West: that when Islam inter-acted with nomad Arabs, Islam converted them into most civilized nation on Earth, but when the Church inter-acted with Europeans, The Church pushed Europe into Dark and Bloody Medieval Ages which continued until Renaissance which was only possible after contact with Islamic East, when massive efforts were made on mega scales to translate and study in details the Arabic Textbooks (in Latinized versions).

4. Commerce and Technology ^(185a)

The Islamo-Arabic presence in Spain and Sicily from the 8th century onwards and the European presence in the Levant during the Crusading period would in themselves have led to a certain sharing of culture, or -to be more precise- to the adoption by western Europeans of many features of Islamic culture; and that include linguistic sampling and adoption of many Arabic words (Also see under '*Arabic Element of English Language*' in Chapter two).

Arabs had contributed techniques of sea-faring, mariner's compass, nautical charts used by navigator with many associated Arabic words such as: *admiral, cable, shallow or sloop, barque, monsoon*. They manufactured the *gun-powder* too. In china, the Arabs found, not only silk and porcelain, but also gunpowder, saltpeter (Chinese snow), and paper. Europe had depended on papyrus, but its availability had decreased following the conquest of Egypt by the Arabs. It had never been a freely manufactured item; its production had been a state-controlled monopoly in Pharaonic, early Roman, and Christian Roman times. Invented about AD 105 in China, **papermaking** was brought to Samarqand by Chinese prisoners of war in 751. There the manufacture and export of this product were initiated. The vizier of Harun ar-Rashid, Yahya the Barmakid, built the first paper mill in Baghdad about 800. The use of paper spread through Syria, North Africa, and Spain; by 1190, Roger II of Sicily could issue a paper document. By contrast, it was not until the 12th century that the first European paper-mills

were established. Silk production also moved westward with the Arabs, who introduced the cultivation of mulberry trees [which silkworms feed on] at Gabes, south of Tunis. Similarly, the cultivation of cotton no longer remained an Indian specialty but was brought to North Africa and even to Spain. Other Indian and East Asian crops were transplanted to the regions of the Arab empire [Islamic World]: sugarcane to Egypt, Cyprus and Spain, and Indigo to North Africa.

Arabs also contributed techniques of agriculture, agricultural products, and minerals through their Spanish civilization. The development of irrigation systems had led to growth of new products in Europe such as: *sugar-cane, rice, oranges, lemon, aubergines, artichokes, apricots* and *cotton*. For all these even the English words came originally from Arabic. Arabs also cultivated many other plants such as: *cereals, grapes, olives, figs, cherries, apples, pears, portulacates* and *almonds* together with many flavouring plants such as: *saffron, carthamus or bastard saffron, cumin, coriander, henna, woad* and *madder*. Where there were sufficient mulberry trees, a silk industry flourished. Flax was cultivated too and linen was exported. Arabs also established Paper industry to spread education.

The mineral wealth of Spain was more fully exploited than in earlier times. Spanish iron, copper, gold, silver, tin and lead were all produced; mercury was extracted from the cinnabar. Precious stones were sought and collected.

The Arabs also contributed the arts of "gracious luxurious living" as seen in the fascinating building design of Alcazar of Seville and in the style of Alhambra and its beautiful fountains at generalife in Granada. They produced Luxury goods both for home market and for export, such as: gorgeous textiles in woolens, linens and silks; furs of many kinds; ceramic industry; painting of tiles. In Cordova, they evolved the secrets of **manufacturing crystals and mastered the handicrafts of metal work** producing elaborate vessels and inanimated shapes in brass and bronze and inlaid with silver and gold; by the 10th century, the jewelry produced in Cordoba was equal in quality to that of Byzantium. Also, the Arabs in Spain manufactured the artificial ice.

Professor Ragaei El Mallakh and Doctor Dorothea El Mallakh in (**The Genius of Arab Civilization - Source of Renaissance**) wrote: (But it was in textiles that the Islamic world excelled, and it is through the Arabs merchants that Europe came to know a wide range of fabrics. Of the words derived from Arabic in European languages, especially in English, a significant number refer to cloth – for example: 'gauze' [from Gazza in Palestine], 'buckram', 'chiffon', 'satin', 'tabby' (a cloth from 'Attabiyyah', a section of Baghdad), 'mohair', 'muslin' (from Mosul), 'damask' (from Damascus), and 'cotton'. Aniline, a critical ingredient in textile dyes, was also introduced by the Arabs. Although industry developed far earlier in the Islamic world than in Europe, the very peculiarities of its development in Arab-dominated lands eventually made it noncompetitive with European industry. In the Arab world, industry was, for example, wholly under the control of the ruler; it was characterized by the lack of capital and failure of craftsmen to organize guilds.

In Islamic Spain the Arabs introduced concepts of municipal administration and measures for control of commerce. Words that reflect the lasting Arab influence on these economic activities: 'traffic' (Arabic, tafriq, meaning 'distribution'), 'tariff' (ta'rifah), 'check' (sakk), 'magazine' (makhazin, as in French magazine, meaning 'store'), 'mancus' (a term used for 'coin' in the Middle Ages, from 'manqush'), 'almanac', 'average', 'caliber', 'coffer', 'cipher', 'gabelle' (meaning a 'tax' from the Latin cabala through the Arabic qabala), 'nadir', 'zenith',

'zero', and 'risk'. Although some of these words can be traced to a Latin, Greek, or Persian source, they passed into European tongues through Arabic. The word 'sterling', for example, has an ancient Greek base, but it was transmitted into English through Arabic. In advancing the concept of the bill of exchange - *sakk*, or check - The Arabs made the financing of commerce more flexible. The second important contribution in this line was the development of joint stock companies, arrived at through the partnership of Muslim and Christian Italian merchants. Another significant Arabic contribution to European commercial development was expounded perhaps as early as the end of the 9th century in Damascus by Abu al-Fadl Ja'far bin Ali ad-Dimashqi in his work '*A GUIDE TO THE MERITS OF COMMERCE AND TO RECOGNITION OF BOTH FINE AND DEFECTIVE MERCHANDISE AND THE SWINDLES OF THOSE WHO DEAL DISHONESTLY*':

"There are three kinds of merchants: he who travels, he who stocks, and he who exports. Their trade is carried out in three ways: cash sale with a time limit for delivery, purchase on credit with payment by installment, and *mugaradah*".

The *mugaradah* in Islamic Law is a contract in which one individual entrusts capital to a merchant for investment in trade in order to receive a share in the profits. The investor bears all the financial risks; the managing party risks his labour. The concept of *mugaradah* was certainly a precedent for the *commendata*, a legal, commercial device largely responsible for the expansion of medieval trade. It served as a crucial instrument by which capital could be pooled and investor (i.e. *munfiq* derived from *infaq*) and manager could be brought together in an enterprise.

Concerned with the movement of goods to markets, the merchants of the Arab empire (Islamic World), *ipso facto*, made advances in the fields of geography and navigation. The commercial supremacy of the Arabs in the **Indian Ocean** and **Red Sea** was unchallenged for years before the rise of the Islamic empire, and that supremacy continued during the Middle Ages and renaissance, both at sea and on land. As these merchant-adventurers moved about, their experiences bore fruit in the form of geographical writings and descriptions of distant lands and people, information which seeped into Europe through Spain, Sicily, and Byzantium. The best-known author among them is probably the noted geographer **al-Idrisi** (1100-1166), resident at the court of the Christian Norman King Roger II of Sicily (1130-1154). Far better known, however, are the glorious adventure tales of **Sindbad the Sailor**, and for these, too, we are indebted to the maritime merchants of the Arab empire (Islamic World).

Among the Arab contributions to **navigation** and **shipbuilding**, one should probably include the **compass**. The Arabs were most likely the first to use it, though refinements were added almost at once by European seafarers. A more critical innovation was the **lateen sail**, which the Arabs introduced first in the Indian Ocean and then, via the lateen caravel, in the Mediterranean. Using this sail, the Arab vessels could beat against the wind, unlike the square-rigged galleons of the Mediterranean, which could sail only before the wind. The principle of the lateen sail was taken over and developed by European shipbuilders, especially by the Spanish and Portuguese between 1400-1490. During this period they adopted a design using mixed lateen and square-rigged sails that was applicable to much larger vessels than before. The English word '**carrack**', meaning 'galleon', can be traced from the Spanish and Portuguese *carraca* to the Arabic *qaraqir*, meaning 'merchant vessel'. Other maritime words of Arabic origin dot the English language: '**admiral**', '**bark**', '**cable**', '**sloop**', '**monsoon**', '**caliber**', and '**average**'.

Scholarship in this century (the 20th century) has done much to place the crusades in perspective by showing that trade, commerce, and intellectual contracts were significant and healthy between Europe and the Arab empire (Islamic World) long before the Christian religious zeal brought about the drive to recover the Holy Land (Palestine). The knowledge in the West of the riches, the standard of living, and the commodities produced or available within the Islamic empire helped to spur the religious impulse. In about the year 1184 Abu al-Hasan Muhammad bin Jubayr, an inhabitant of Spain who traveled to all the Islamic countries on the Mediterranean as well as to the Christian communities of Sicily, Sardinia, and the Holy Land, noted somewhat cynically that Muslims and Christians in Palestine continued to trade despite the war between their forces: (The military men are busy in their wars, the peoples trade in peace, and the world belongs to whoever takes it) he said.

From the 8th to the early 12th century, the trade between Europe and Islam consisted chiefly of the exchange of raw materials from Europe (wood, iron, furs, and slaves) for manufactured products and luxury agricultural items, such as spices, from the Arab empire (Islamic World). The lasting Islamic impact on Europe did not result from the military confrontations of the Crusades but rather from the long years of Arab Muslim rule in Spain and Sicily. Through the innovations brought to these areas, new goods, processes, technology, and concepts were introduced into a Europe that was far less developed at that time than the world of Islam. That the debt of Europe and Western culture to Islam has been largely forgotten is evidence of how fully assimilated the Arab influence has been in the Western world. The Islamic contribution has become part and parcel of its heritage⁽¹⁾.

5. British Empire and Muslim Colonies (particularly Middle East and India) (748)

India was the largest jewel in the crown of the British Empire. Indeed, the English decision to defeat Napoleon in 1801 (after his occupation of Egypt in 1798) and to secure for themselves a military base in Egypt was to prevent the French from cutting their logistics and commercial routes to India. Similarly, the British decision to cultivate relations with Persia (1814 Treaty) and to push into Afghanistan sustaining heavy casualties in 1839-1842, was to prevent Russians from fulfilling their dream of capturing India via Persia and/or Afghanistan (Russian dream had never been materialized).

During these British adventures, the English language had been deeply influenced by the inhabitants of Muslim colonies who spoke mixture of Arabic, Turkish, and Persian and who had been ruled for more than 6 centuries by Arab Muslims during Umayyad and Abbasid Caliphate. Such reciprocal linguistic influence came out of the British necessity of communicating with the citizens they ruled, and out of profitable relations in commerce.

The British experience in India began some 400 years ago, during the reign of Queen Elizabeth I, when a few merchants applied for trading concessions from the all-powerful Mogl Emperors.

By the end of the 15th century two European explorers claimed to have found other sea routes to the Indies. Christopher Columbus, who had crossed the Atlantic Ocean in 1492, went to his death but was still convinced that he had discovered the Indies (wrongly). Vasco da Gama, sailing for Portugal in 1497, actually did go round the southern tip of Africa (The Cape of Good Hope), and went on to reach the spice port of Calicut on the Malabar coast of

the south-western India; he also discovered the sea routes of Arab sailors to India. Da Gama's epic voyage fired the imagination, and the commercial hopes of Europe.

In 1583, a group of London merchants organized an expedition to India; Ralph Fitch, William Leeds and James Story set sail in the "Tyger". After landing at Tripoli in North Africa, they followed the overland route to India. Later, Fitch sang the praises of what he had seen: "Here is great traffic for all sorts of spices and drugs, silk and cloth of silk, elephants teeth and much China work, and much sugar which is made of the nut called 'Gajara': the tree is called the palmer, which is the profitablest tree in the world".

Under pressure from the English merchants—and hoping for vast customs dues from direct trade with the East—Queen Elizabeth I granted in December, 1600, a charter to the "Governor and Company of Merchants of London trading into the East Indies". This company was soon to rise to paramount power in the Indian sub-continent. The chief commercial hopes of the company, however, were not based on India. Rather it hoped to break into the rich trade of the East Indian Spice Islands. Spices were clearly the commodity to aim for. Since much of Europe's livestock had to be slaughtered before each winter, spices were needed to **preserve meat during the cold season. Spices also flavoured food and hid the taste of bad meat.** But the Spice Islands (small islands like Amboyna, Ternate and Tidore, as well as the large East Indian islands Java, Sumatra, and the Celebes) already traded busily with the Dutch.

Expelled from the East Indies, the English concentrated on India as a 2nd best; the East India Company had made a landing on Indian soil in 1608. William Hawkins arrived at Surat, a booming port on the west coast of India. The English had firstly to compete with the Portuguese and latterly with the French. Hawkins set off (as a British ambassador) with a hired retinue for Agra, the capital of the Mogul Emperor Jahangir (1605-1628), a Muslim of Turkish origin who spoke a mixture of Persian and Arabic, and ruled over a vast number of subject territories teemed with millions of people with conflicting religion and culture. From these simple beginnings and with the decline of the last Mogul King Shah Alam in 1803, and by the end of the Napoleonic War in 1815, the **British in India became undisputed masters of a vast sub-continent until Indian independence in 1948⁽⁷⁾.**

During the 300 years of British presence and colonization of Indian subcontinent and during British contacts with near-by Persia and Ottoman Turks, many apparently Indian, Persian, or Turkish words (originally of Arabic etymology, or adopted and conveyed by Arabs) were introduced into the English language by the British rulers and merchants themselves. The following words are only few examples of borrowed words in the English:

From the Hindi (Indian) came⁽⁸⁾:

"ayah, from Arabic sign of beauty and mercy" (nurse or maid), "kismet from Arabic qismah and Turkish qismet" (fate or destiny), "koran" (holy book of Muslims), "mogul" (name of a great Indian imperial dynasty), "mohammedan" (a follower of prophet Mohammed, a Muslim), "muslims" (followers of Islam), "nabob, nawab from Arabic nawwab, plural of na'ib, deputy" (a Muslim prince in India), "pyjama from Arabic mamama, loose trousers tied round the waist worn by Muslims to cover their 'awra' or private parts (a sleeping-suit in European use), "sahib" (respectable friend or Sir), "salaam" (greeting), "sepoy from persian sipahi" (Indian soldier in European service), "shah" (king) and "thuggee or thugs from Arabic shagee" (thugs).

From the Persian came:

"barbican, babul khan" (watch-tower over the gate of a fortress), "baksheesh or bakshish" (a tip), "bazaar or bazar" (market), "checkmate or shah mat" (king is dead), "chess" (a game played by shah), "khaki" (dust-coloured cloth used in military uniforms), "pardah" (the veil worn by Muslim woman, or a curtain for seclusion of women), and "shah" (king).

From the Turkish came:

"angora" (a goat with long white hair found in Ankara), "bey or beg" (governor), "begun" (Muslim princess, feminine of bey), "bosh" (nonsense), "kebab" (kabab), "khan" (prince), "khedive" (viceroy), and "yogurt" (yoghurt).

6. Muslims in the Americas before Columbus

This subject of influence of Arabic on American Language is becoming a fertile field of extensive contemporary research that it deserves an independent book on its own.

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