

Chapter I

*Passage Ways of Arabic/Islamic Civilization
to Europe*

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In ancient and medieval ages, the world was limited within the three old continents: Europe, Asia and Africa. Arab countries were at the intersection of these three continents. After the appearance of Islam, Arabs carried the responsibility of establishing a great Islamic state extending from the Atlantic Ocean (the so-called "river of darks") in the West to the borders of China, India and the Gulf region in the East. In other words, the Arab Islamic state included - in the Near East region- vast parts of North Africa and West Europe. It also extended eastwards to include vast parts in South, West, and Middle Asia. In addition, there were some countries and regions to which Arab power spread under Islam umbrella in West, East and Middle Africa. These regions included a unique geographic location in that middle of the ancient world, where the world transport roads between East and West met, carrying the products of human thinking in different aspects; intellectual, literary, cultural, commercial, and others.

In the middle Ages, effects of Arabic/Islamic culture reached Europe first by means of commerce where goods were transported from Asia to Eastern and Northern Europe. Then, Islamic civilization took its way to West Europe through several pathways, most significant of which were three: *Andalusia and southern Sicily, El Sham Countries, and The crusade Wars.*

These pathways assisted Europe to resurrect its culture once again and develop magnificent advances in sciences, literature and arts. *Alexandre Koyne*, a famous Western scientist, affirmed that: "*Arabs were the professors and intellectual tutors of Latin west, they were not only a mediator between the west and the Greek East as it was said. Without Ibn Sina (Avicenna) and Ibn Rushd (Averroes) the existence of St. Thomas would have been impossible. Without the Arabs in Cordoba - who remained there till the 16th century - as source for the European the only script of the book of Euclid would have been unknown*". Roger Bacon also believed that all literary and scientific cultures in Medieval Christian centuries were stamped with Islamic seal and mark; confirming by that the same opinion of *Alexander Koyne*.

For clarifying this picture, we shall deal with the pathways via which the Arabic/Islamic civilization reached Europe.

Andalusia

Arabs opened Andalusia in 711 A.D. , by that it was the first country they opened in Christian Europe and added to the Islamic state. Since that date until 1492 A.D., the Arabs ruled this region and left the stamp of their civilization on it. They mingled with the people of Iberian Peninsula, lived with them, their bloods were mixed through marriages between Christians and Muslims who managed to spread their religion, language and civilization.

Consequently, a vast process of social mingling between different elements of Arabs and the original people of the countries leading to the existence of a new generation named "*the Mowlladein* (hybrids)". Also, a number of Spanish people joined the Islamic religion and were known as "*El Mosalama*". Moreover. There was also the sector known as "*Mostarabein*" who, despite preserving their Christian religion, were mixing with the Arabs and influenced by them in their language, conduct, customs, dress, and different means of their life. There were also the few Jews who were living in Spain before the Arabic conquest and who much contributed in transmitting a number of Arab cultural elements to the country.

These different elements (Mowaladdin, Musalama, Mustarabin, and Jews) co-existed with each other and were also influenced by each other. Moreover, those who were evidently influenced by the Arabic language, not only translated the religious books but they were also considered a means for spreading Arabic/Islamic culture in North Christian Spain, for they were willing to immigrate to the Christian region, particularly the two kingdoms of *Castile* and *Aragon*. Consequently, Spain was a main meeting point between the coming Islamic civilization and the Greek one. It was also the center transmitting to Europe -directly and indirectly- the Arabic sciences, literature and philosophy, both the original ones and those mixed in some of its components with preceding human civilizations. So it conveyed to West Europe part of that Arabic heritage that was keenly kept in its land both original, or Arabized.

Islamic civilization reached its climax in Andalusia in the second half of the 10th century A.D. when *Cordoba*, the capital of *Umayyad* Caliphs, became the greatest cultural city in all Europe, with its treasury of Caliphs palace containing more than 400,000 books.

Eminent Europeans came to Andalusia to benefit from its sciences. Arab/Islamic civilization, continued to play as a minaret illuminating actively Andalusia especially in cultural, economic, and artistic fields. This light extended to illuminate also Western Europe in the 12th and 13th centuries. The Spanish people were eager to use the Arabic language, even preferring it to Latin. Andalusia, thus, became the principal center for the movement of translation from Arabic into Latin. It attracted many of European renaissance pioneers in the 12th century to learn Arabic sciences. The flourishing culture and education in Andalusia, during the era of Umayyad rule - which lasted for more than 280 years - was considered the most glamorous age of Arabic civilization in Spain. Industry also achieved a great progress. Besides the appearance of a distinguished system for irrigation, some agricultural products came from the East such as rice and sugar cane, palm trees, apricots and pomegranate. Andalusia was also famous of cultivating different kinds of vegetables and fruits, so that much of their names entered Spanish language such as: "*Berenyenas, Alcarchofa and Azafran, ...etc*". A highly profitable commerce took place between Cordoba and several Muslim countries. There were also a boom in education and art; the famous fineness of Arabic poetry was transmitted to Andalusia that in turn became renowned by creating magnificent Arabic poetry related to music and singing. Astronomy and history boomed as well.

Andalusia was, accordingly, the mother of a large number of scientists, Fakihis (Islamic scholars), literary men, poets, historians and physicians. As an example, Islamic scholar *Abou Mohamed ibn Hazm al - Kortobi (of Cordoba)* (456H- 1063 A.D.) whose writings -that were more advanced than the era he wrote in-, depicted his self respect and his high esteem for his homeland, an example of his books there is the famous book entitled *The Pigeon neckband*, or *TOK EL HAMAMA*, in which he dealt with love, its meanings, reasons, and symptoms. Europeans were interested in that book and considered it the first psycho/analytical study of the passions of love and lovers and they translated it into several languages.

With regard to his book *Judgement of Beliefs, Inclinations and Religions* this was a critical, comparative study of religions, doctrines and different religious groups. It can be noted that this kind of religious comparative study reached Europe only in the last century, which is a proof for the value of the book and its contribution to world civilization.

Abi Marwan Ibn Hayyan El Kurtobi (469 H -1076 A.D.) was one of Ibn Hazm's friends and contemporaries. He was considered the greatest historian in Islamic and Christian Spain in the Middle Ages. His two books *The Aquired* and *The Firm* proved that he was highly qualified and had a great knowledge on Andalusia and Spanish Christian kingdoms history beside some aspects of French history.

Actually, modern researchers consider the writings of Ibn Hayyan, as a scientific treasure for this Spanish Arabic heritage in its different forms. Among the sons of Cordoba is also the well-known surgeon *Abu al-Qasim al-Zahrawi (Albucasis)* (403 Hijry – 1013 A.D.) who was affiliated to *Meniat El Zahraa* a suburb to the west of Cordoba in the districts of west Cordoba. He was known in Europe by the name of *Abulcasis*. His book *Solution For Anyone Who Could Not Compose*, is considered a medical encyclopedia provided with illustrations of surgical instruments. By this work, *al-Zahrawi* was the first one who made surgery an independent science, based on knowledge of anatomy. This book was translated into Latin and Hebrew. It was also published in *Heider Abad* in India. The family of *Bani Zahr* in *Sevilla* had a great fame, related to important writings in Medicine, so that the name *Ibn Zahr* became well-known in all scientific circles in Europe with the name of *Avenzoar*.

In the field of philosophy, we can remember *Abu el-Walid Mohammed Ibn Rushd of Cordoba* (Averroes 595 H – 1198 AD) who was famous by his explanations of *Aristotle* books. His philosophy has been taught in European universities like *Paris* in France and *Pad ova* in Italy. Due to his deep analysis, profound illustrations and honest translation, the Europeans named him the great teacher or *Aver roes*. The Italian poet *Dante* put him in his epic *The Divine Comedy* in the region of Limbo between paradise and hell accompanied by *Ibn Sina (Avicenna)* and *Saladin* due to their greatness. *Michael Scott* introduced his philosophy to Europe through the translation of his works into Latin in *Toledo* school in 1230 A.D.

Andalusian people's fondness of possessing books and establishing libraries created an excellent cultural environment in Andalusia at that time. Paper mills in Toledo provided book industry with due stationary; book copiers were summoned from everywhere, whereas bookbinding became a

booming industry. In addition, the Europeans came to Cordoba to enjoy visiting the royal palaces with their magnificent gardens named *Menyat*, most famous of which was *Meniat El Rasafa* built by Abdurrahman al-Dakhel. They also frequented Seville; the country of beauty and glorious gardens linked together by a net of water channels that still keep their Arabic names in the Spanish language such as *Acequia*, meaning *the small stream* as well as the *Noria* and *Vega*. Europe groups frequented Seville seeking luxury tools, cosmetics, hearing music and singing, besides other entertainments.

Toledo was the major road to transmit treasures of knowledge from the East to Europe. While the Arabs knew some ancient sciences of the West from Greece, the West similarly knew Eastern sciences from the Arabs in the middle Ages. Such was the case of Arabic/Islamic civilization in Andalusia until the 11th century.

We must mention here that political or military aspects did not control the exchange of civilizations and cultures between both the Western and Eastern civilizations in Andalusia. Hence, their relations were continuing despite the conflicts that were existing between the Spanish and Muslims. The Islamic Andalusia, even in its ages of weakness and collapse, had a great influence on Christian Spain. The turn of force balance to the benefit of the Christian kingdoms in Spain and Portugal did not stop their benefiting from the culture of Muslims, and even transmitting this culture to different European countries. After the fall of Toledo in 1085 by *Alfonso the Sixth*, king of *Castile*, that city remained keeping its Arabic spirit. Hence, students came in increasing numbers from different countries of West Europe to Spain for gaining more provisions of Islamic studies, a situation that highly activated the movement of scientific exchange and the translation of several Arabic writings into Latin. A number of Greek writings of people, like *Galen*, *Hippocrates*, *Plato*, *Aristotle*, *Euclid* and others, were also translated from *Arabic*.

Toledo remained a cultural center where Muslims, Christians and Jews scientists were gathered in the courts of its Christian kings who initiated a scientific resurrection. This renaissance began in the age of *Alfonso the Sixth* and continued through the age of *Alfonso the Seventh*, who protected those scientists and encouraged them to continue their efforts.

They translated many Arabic books into the language of Castile at first, and then into Latin. When *Alfonso the Tenth*, known as the scientist became the king of Spain, that scientific movement witnessed a great progress. In his reign, the language of Castile (Spanish) was used instead of Latin. To achieve this end, He sought the assistance of a large number of Muslims, Arabs, Arabists, and Jews scientists, he drafted work plans for them to execute, and supervised their work. A methodology that enabled this school to blend all these Arabic and Latin works into a Castile mould that produced many immortal historical and literary creations.

In that way, Translation movement was active in several Adalusian regions, among them were *Barcelona* and *Tarazona*, beside Toledo which was the most prominent in this movement. In the first half of the 12th century, *Raymond*, archbishop of Toledo established a major center for translation from Arabic sources into Latin. Throughout that period, *Robert Chester* translated the *Quran* for the first time into Latin. In addition, *al-Khawarizmy* had his translations in mathematics besides some Arabic writings in astronomy and chemistry. *Gerard* as well- translated more than 70 books dealing with the different branches of knowledge mainly mathematics, physics, chemistry and medicine. Moreover, in the beginning of the 13th century, the English *Alfred*, the Scottish *Michael Scott* and the German *Herman* all worked in translating the Arabic references in Spain. Hence, Andalusia was the first bridge carrying the Arabic/Islamic civilization to Europe.

Sicily and South Italy

Sicily's geographic location between South Italian coast and the Tunisian coast made it a link of civilizations and politics between Africa and Europe and also a main crossing point for transmitting Islamic intellectual heritage and civilization to Europe – a role that lasted even after the end of Muslim's reign which exceeded two and a half centuries (827 – 1092). During that period, Sicily enjoyed a flourishing Islamic rule especially when Aghalebas and Fatimides were the rulers; Islamic civilization was spreading to different cities. There was an increasing number of mosques, palaces, hospitals, markets, public baths, and citadels; besides the new industries introduced by Muslims such as paper, silk, ships,

and mosaic works of colored marble. They also extracted different raw materials such as sulfur, petroleum, ammonia, lead, and iron. Moreover, they participated in the works of agriculture and commerce, spreading their customs, cultures and language among people. Such a relation between Arabs and Sicily lasted during the *Normandy reign* (1091 – 1194) and then in the period of its affiliation to the German empire. The impact of Islamic civilization reached its peak in the age of emperor *Fredrik The Third* (1208–1250) and lasted till the final departure of Muslims from Sicily and then from South Italy in the end of the 13th century A.D. where they ultimately gathered in North Africa.

The intellectual movement in Sicily during that period acquired its Arabic culture and intellectual heritage from scientists of Morocco and Andalusia. That civilization flourished much wherein the Western Christians lived with Muslims together. It is known that Arabic conquest of Sicily, which was including soldiers, scientists and religious men, was launched from *Tunisia* led by the Faqih (religious authority) *Asad Ibn el - Furat*. Many of *al-Qeirawan* religious men landed in Sicily after its opening to perform their religious and scientific duties in the island. Besides the Moroccan scientists' moving to Sicily, some Sicilian natives moved to Morocco seeking education by Muslim scientists, which is an evidence that *Qeirawan* played an active role in directing the thinking and culture in Sicily.

In addition, Andalusia was representing a significant cultural tributary for Sicily. It contributed to flourishing Arabic culture and sciences in this island. As a result, a number of Sicilian scientists appeared and excelled in different kinds of knowledge they led the cultural movement inside their country, then by their turn managed to spread it outside their home island where the west made use of Islamic culture/civilization. It is to be noted that Islamic civilization never ended with the expiry of Muslim reign of the island; as the subsequent Norman reign was encouraging it to a great extent. Arabic culture continued to exist in the royal court, King *Roger The First* (1092–1101) was extremely interested in everything concerning the Arabs; he protected them, kept their judges in their posts, and appointed many of Arabs in governmental jobs. He also formed a brigade of Arabs in his army. Generally speaking, he patronized Arabic culture; was issuing his

decrees in Arabic beside Latin, he also imprinted Arabic writings on one face of the coins, and Latin/Greek on the other. Therefore, Sicily in that period became a half Islamic kingdom in its religious, administrative and military systems. *Roger's* successors also adopted his methods, so that the royal court of *Roger the Second* (1101–1154 A.D.) combined Arabic, Greek and Latin cultures. King *Roger* himself was speaking and reading Arabic language, wearing oriental clothes and having a royal court similar to Islamic palaces. An example of his tolerance and love of justice and equality was that he was minting his money in Arabic, Latin and Greek. His royal court in Palermo was full of Muslim poets and scientists and he used to take the advice of his Arabic counselors in most of his affairs. He called to his court the great geographical scientist *Mohamed al-Idrisi* (1164–1165) and asked him to draw a map for the world. *al-Idrisi* fulfilled the king's request and drew that map on a silver circular plate (planisphere) of three meters length and one and a half meter width.

He also constructed a disk-shaped map of the known world (i.e., the world's Eastern Hemisphere), both of which were made of solid silver. The silver map, which was one of seventy accurate maps he produced, was based on his encyclopedic work, (*Pleasure for that who longs to penetrate horizons*) The book was also called the *Rogerian*, or the *Book of Roger*, and was translated into Latin in Paris in 1619.

Scientists and orientalists were much interested in that great important book and managed to publish its parts and translate them into different languages, one important example for these translations is the Italian one made by Italian orientalists in seven volumes. Hence, we can see that King *Roger the Second* was, as the Italian scientist *Michael Amery* described him, an Arabic sultan carrying a crown like western kings. His religious tolerance led to mix Arabic, Greek and Latin cultures together and made Sicily one of the basic passageways that helped transmitting Islamic civilization to Europe. All that had a great effect in the appearance of the movement known as the Renaissance towards the end of the middle Ages.

Roger The Second was succeeded by his son *William The First* (1154– 1166 A.D.) who adopted the policy of his father and his grandfather in protecting Muslims and encouraging Arabic/Islamic studies. His sign was like that of his father's: "*We thank God for all graces*".

He was succeeded by his son *William the Second* (1166–1189 A.D.) who was imitating Muslim Kings. He became perfect in Arabic language, reading and writing. He chose his ministers, guards and concubines from his Muslim subjects, giving them their religious freedom and his sign was “*We thank God in the right way*” .

After his death, *Sicily* was ruled by *Frederick The Second* (1194 – 1250 A.D.). Being the son of *Henry the Sixth*, the German emperor, he became the emperor of Germany and the two Sicilian kingdoms that included the island of *Sicily*, and *Naples* region. Thus, the rule of *Sicily* was passed from the Normans to the Hohenstaufen German family.

Like his predecessors, Emperor *Frederic* exerted much effort in studying and benefiting from the Arabic, Latin and Greek cultures prevailing in his era – an attitude that certainly affected his personality. That was evident in his interest in Arabic culture and translating its best scientific materials, his preference of peace in solving his political problems and making good relations with Egypt and El Sham Ayouby kings .

Frederick the Second, was fond of physics, mathematics and philosophy. He usually encountered scientific problems that he did not find among his surrounding scientists anyone able to solve; so he used to send them to his friends of Muslim kings to refer them to scientists in their countries to solve them. For example, he sent problems in astronomy and math to *King el-Kamel* which was solved by the Egyptian mathematician *Alamuddin Kaiser al-Asfouny*, the solution was sent accompanied by a book of astronomy as a present. In addition, King *Frederick* sent a group of philosophical questions concerning the universe, the soul, and religion to the Andalusian Sufi philosopher *Ibn Sabein* to answer them. They were known as the Sicilian Questions. On being the king of Egypt, *Najmuddin Ayoub* followed the policy of love and friendship of his father *el-Kamel* towards Sicily. He exchanged with Emperor *Frederick the Second* grants and visits, of which we remember the Egyptian convoy headed by Sheikh *Serajuddin al-Armawy* who lived for some time in Sicily and wrote a book in logic for Emperor *Frederick*.

Emperor *Frederick* was succeeded by his son *Manfred* who was like his father in his interest in Arabic culture, mainly Math and Physics. He was contemporary of the first Mameluke empire in Egypt and el-Sham in the age

of Sultan *Beibars*. They became intimate friends, as it was the case in the Ayouby era. In that respect, the historian *Jamaluddin Ibn Wasil* says that Sultan *Beibars* had chosen him as the head of a convoy traveling to Emperor *Manfred* in 659 H (1261 A.D) and sent with him a present of giraffes and a group of *Ein Galut Tartars* war prisoners, with their horses and cavalry equipment. The emperor admired the present and treated them generously. *Ibn Wasil* described his meeting with the emperor saying that he stayed with him in a city named *Barletta* in South Italy. He found that he was so distinguished and fond of mental sciences, and he memorized ten articles of *Euclide's* book in engineering. Near that place where he was staying, there was a city named *Lucena* whose natives were Sicilian Muslims, They performed The Friday prayer, as was the case since his father's era. He had begun to build a school there for teaching all theoretical sciences. Most of his friends undertaking his personal affairs were Muslims and, in his camp, all Muslim prayers were performed on time. Accordingly, the Arabs left in Sicily a great heritage of Arabic civilization and a huge number of books in different kinds of sciences and literature.

Therefore, *Sicily* was considered as the second crossing pathway through which Arabic/Islamic/civilization was conveyed to Europe. *Sicily* had a direct contribution in the translation movement. In *Salerno*, there was an active movement for translating Arabic and Greek sciences into Latin. Much Arabic books were translated particularly in the 12th and 13th centuries. In (1150 A.D), *Eugenius* of Palermo translated the book of *Alexandrian Ptolemy* on Arab views, and in 1162 Other books on astronomy and math were translated from Arabic into Latin. *Costantine* the African had a vital role in the translation movement. His most important works included the translation of a book of *Ali Ben Abbas El Magousy* known as the *royal book*, which was called in Latin *Liber Regius*. Translation of that book was a breakthrough in Latin medicine, especially with it having the first clear explanation of medicine in general.

Hence, Europe made use of the scientific movement in Sicily which had an undeniable impact on European renaissance.

Al-Sham Countries and the Crusades

Al-Sham countries represented the third intersection region between East and West in The Middle Ages during Crusade wars time. Although these wars which began in 1097 A.D and ended in 1291 A.D by the Memulk sultan *al-Ashraf Khalil Qalawoun* were fought under the pretext of religion, yet they were motivated by factors more strong than the religious pretense, factors of political, social and economic natures. Circumstances of that wars established increasing relations in civilization and commerce between Islamic East and European West. Some of crusade campaigns' warriors managed through those relations to transmit some knowledge on agriculture, navigation and industry, from East of the Mediterranean to Europe. This means that those wars were also a bridge over which the Islamic civilization was transmitted to Europe. Both Arabs and Europeans took mutual benefits from the civilizations of each other.

If we follow up some civilization indicators that influenced the *Franks* during the Crusades, we shall find them numerous and varied:

From the **social aspect**: due to the few number of Frank females accompanying fighters, the crusaders tended to marry native Christian women, Armenians, Maronites, and some Muslim female war prisoners. That resulted in a generation of born children known as *Pulani* who were much influenced by the oriental spirit. In addition, crusaders began to adapt to their new life in the East. In that sense, they wore the oriental loose garments, let long beards, ate oriental foods, lived in palaces and houses having the oriental features, of having wide rooms, halls and oriels with different ornaments. They also used in their feasts, parties dancers, and clowns, exactly like Muslims.

From the **economic aspect**: Crusaders benefited from the Islamic East to the extent that some historians considered their campaign on the East an economic war. In the field of agriculture, they transmitted to Europe plants and new trees to which they gave Arabic names such as sugar, rice, lemon, cotton, sesame...etc.

In **industry** : they were acquainted to many Islamic industries, they transferred them to their countries such as silk embroidered textures famous in El Sham, known as *Brocart*, cotton clothes made in Damascus known as *Damask*, *Musilin* from Mussel, clothes and *Tapis* textures in Baghdad,

beside industries of paper, soap, porcelain, glass, paints, jewels and drugs...etc.

Regarding **commerce**: it was revived between East and West to an unprecedented extent. Muslims' caravans came to crusade ports on el-Sham coasts, carrying the Eastern commodities such as pearls, precious stones, ivory, perfumes and spices. Muslim traders, on entering those ports, had to pay taxes on their goods. They were generously treated and could easily find some hotels for rest. It must be said that the movement of commerce between both sides continued, even during the wars. The explorer *Ibn Gubier* – who was contemporary to the wars-mentioned the saying that “ *there were continuous different caravans from Egypt to Damascus to Frank countries; whereas the war lords were busying themselves in their wars, the subjects and traders were always feeling safe in all conditions be it peace or war.* ”

The increasing commercial activity between the East and the West led to the appearance of commercial cities in Europe, which attracted farmers to settle in them instead of settling in the farms, the result was the collapse of the feudal system. Banks and banking system appeared in such commercial cities. These banks had much assisted members of the ruling class, by granting them financial loans, and were their allies against feudal men. These financial dealings led to issue what was known as the cheque and bills of exchange, meaning money order. Hence, the period between the 13th and 15th centuries, witnessed great progress and prosperity in commercial relations between Arabs and Europe in a new unprecedented way.

From the **military architectural aspect**, we note that Islamic architecture added new systems that were unknown before to the world artistic heritage. Examples for that are the shapes of roofs, designs of mosques, schools, palaces, bathhouses and the shrines. Moreover, Muslims invented the entrances of multi-facilities or multiple bends to allow better control of an invading enemy on entering these cryptic entrances in Islamic cities and fortresses. An example of them was Baghdad city whose doors of the outer fences were not in the same line with that of the inner fences, but they were separated from them for defense purposes, so Baghdad was named *El Zawraa'* (having a long narrow neck).

This architectural military technique was applied in a better way in the mountain citadel (*El Mokkatam*) in Cairo by the age of *Saladdin al - Ayoubi* in the sixth century and in *Aleppo* citadel in the seventh century H., and also in the Murrabetein and Mowahedin citadels in Morocco. This technique affected fortresses and citadels established by crusaders in al-Sham or Europe later on. An example of that was the citadel of *Crac De Chevliero* North East of Tripoli that was rebuilt by the Esbitarian knights in a great system whose remains still exist until now. Moreover, Muslims invented the system called (*soquata*) which is formed of stone or wood boxes protruding from the wall and having holes from below, from these holes the defenders of the castle can pour grenades or hot liquids on the invaders; this system was transmitted to the West with the name of *Machicoli*. The crusaders applied that system in North Sham and in Europe. An example of that was *Gabar* citadel which was established by *Richard Lion Heart*, King of England, on the Sien river upon his return from the holy lands. Europeans also imitated Arabs in their use of courier pigeons for sending military letters to the fighting forces.

Regarding the **cultural effect**, it began since each party began to get knowledge about its opponent and tried to write about his present and past histories. The crusade war period produced a group of Eastern and Western historians; each representing the views of his party about those wars. The result was a rich, fertile material to study a living example of the interaction of civilizations.

Modern European historians gathered that abundant material about the crusades in a scientific encyclopedia named *The Group Of Crusades Historians*, *Recueil Des Historiens Des Croisades* (Paris 1841 – 1906). It includes writings of oriental historians in five volumes under the title *Historiens Orientaux* as well as the writings of Western historians in five volumes under the title of *Historiens Occidentaux*. Among Muslim writers who wrote about the relations between Muslims and crusaders, we remember the Andalusian traveler *Mohamed Ibn Gubeir* who visited al-Sham in the latest sixth century H (12 A.D) and described the mutual intimacy between Muslims and Christians in the crusade emirates.

There was also the historian *Osama Ibn el -Monkez* (583 – 1188 A.D), who was a knight as well. He was contemporary of *Ibn Gubier*, and

provided us with significant information on relations between Muslims and crusaders. His *Consideration Book* recorded his problems, friendships and comic situations with the crusaders. He also made a comparison between Muslims' and Franks' customs using his own experiences, and what he himself witnessed. His contemporaries praised Monkez, mainly Saladin El Ayoubi who admired his courage and his poems.

From Hammah (Syria) there was the historian Gamalu-ddin Ibn Wasel (691 H – 1297 A.D.) who included in his book about the Ayoubis some important information on Louis The Ninth King of France during his expedition in Egypt, and on emperor Manfred son of Frederick The Second when he met him as an ambassador for Sultan el -Zahir Beibers.

Another historian from Hammah was named Mohmed Ibn Ali Nazif who gave us in his book , *The Mansoury History* , copies of some letters sent from Frederick The Second to a prince, narrating some news of his state and events that occurred after his return from his expedition in Palestine (626 H – 1229 A.D).

European historians who described their wars in the East and wrote also on Muslims and their countries were also numerous, among them was William Of Tyre (1130 – 1184) who was related to King Amoury The First and became a tutor of his sons. He progressed gradually in different posts until he became the Archbishop of Tyre. Among his basic writings was a book on the history of the crusade wars since it began in 1096 A.D untill the last days in 1184 A.D under the title *Historia reun in partibus transmatinis gestarum*. The book includes useful information about Egypt and its local affairs in the latest Fatimide era and on its commerce in the Red Sea with India. We must lastly refer to the French historian De Joinville who accompanied King Louis the Ninth in his expedition to Egypt and was imprisoned with him there. He wrote a book about this king named *Saint Louis* wherein he reported significant information on Egypt and Memlukes.

Hence, we can see that although the crusade wars were bloody, yet they helped in exchanging civilizations between East and West. The crusaders could no longer think that Muslims were cowards or cruel people, but they began to admire their great and glorious civilization, their courage in battles, faithful prayers, tolerance in treating other religions, and they realized all that with great appreciation. The English historian Hearnshaw

actually expressed that admiration saying: *"the crusaders left their homes for fighting Muslims, but when they saw how the Muslim civilization excelled by far their civilization in every aspect they found themselves under their feet, acquiring from them different kinds of science and knowledge"*.

On the other side of Islamic world, the cultural and commercial relations between Muslims and Europe reflected themselves in the continuing mutual exchange between both Islamic and western civilizations. Constantinople was the meeting point and the bridge for that continuation of relations and interaction. When Muslims were continuing to impose pressure on Constantinople, as the key of the way to Eastern Europe, some Byzantine scientists left the city, carrying with them their classical books and cultural outputs, resulting from their cultural liaisons with Islamic world, particularly with Andalusia and al-Sham. They spread in Europe, mainly the Mediterranean region, and contributed in speeding up the European renaissance.

In that way, the crusade wars initiated western regular attempts to adopt Arabic civilization with its rich material and mental aspects. Having nothing to add to the Arabic heritage until the 16th century, the Europeans took from the Arabs more than they gave. They adopted much of their sciences, philosophies, architecture, military arts, industry, commerce and social life. Their language, literature, and societies were greatly influenced by Arabic language, literature and life. In addition, Arabs possessed commercial goods much needed by Europeans such as spices, drugs, and other well-known Eastern products.

Arabs were interested in continuing their commercial relations with Europe because of the high profits they gained. They had no difficulty in dealing with Europeans because their victory in the late crusade wars gave them full confidence in their power and superiority. While they could expel the crusaders from the East, Memluke sultans took over Cyprus. The Ottoman Turks became a powerful Islamic force as well. Arabs and Muslims were having a great trust not only in their ability to face Europe, but also in their superior civilization, particularly after witnessing the life style of the western people at that time in the middle Ages. The Europeans were inferior to the Arabs in their share of scientific, economic, and political culture. That situation lasted for years until Europe became superior in civilization and force.

In spite of the fact that crusade wars left political, military and social effects, and they were a liaison point between both Islamic and western civilizations, they had no great effect like Andalusia and Sicily, mainly in both cultural and practical aspects. This is because most Europeans participating in crusade expeditions had not enough culture and civilization that could enable them to grasp Arabic sciences. There never appeared among them, any actual scientist, except for *William of Tyre* who was one of the most famous medieval historians. In addition, the crusaders never enjoyed during their stay in the East any kind of peace nor had a good chance to study or learn enough.

Translation Movement

In addition to these three passages, there existed in the Middle Ages a regular plan for translating Muslims' knowledge to the Latin language. The Europeans became fond of studying Muslims' sciences with great enthusiasm that left an obvious effect on European thinking. After the Arabs had translated the ancient world heritage in science, art, literature, math and philosophy, they translated books about chemistry in ancient Egypt, Greek books of medicine, math, astronomy, geography, philosophy, literature and music. They also translated Persian books of literature, poetry, history, biographies, and astronomy, Indian books of medicine, astronomy, math, history, literature, and music, and Nabateans' books of peasantry, magic, and idols. Consequently, they had a complete, comprehensive knowledge of the human legacy as a whole. Indeed, many peoples in the east Mediterranean region contributed much in laying the basis of human civilization. When both Egyptian and Babylonian civilizations became in need of a new impetus, their peoples found it in the Greek civilization. Yet, the moment when Greek found their civilization beginning to pass away, they got a new push from the Arabs who resurrected it, and hence, transmitted it to Europe. It is evident that the great renaissance of Europe since the 12th century closely relates to both the Greek and Islamic heritage by means of a wide movement of translation from Arabic and Greek languages.

The West knew Arabic sciences via translation in the middle Ages. In the 11th century, we observe that the Carthaginian *Constantine* spent

thirty years roaming in East and North African regions for studying Arabic medicine. Then he went to Salerno to study the material he gathered before, lastly settling in a monastery to translate what he collected of Arabic books into Latin. Besides, the English *Abelard* studied, during his tours to Spain and the East, Arabic mathematical and astronomical books and translated them into Latin. Moreover, The bishop of Toledo established a translation school for translating books of ancient Arab philosophers into Latin. Hence, Europe received Muslim sciences, studied and benefited from them. However, the European renaissance was not the making of one single civilization. Great ideas that cause major human movements are always the sum up of successive generations' efforts, the renovation or enlightenment western movement is the fruit of multiple collective efforts that produced a chain of great achievements. Great ideas that affect humanity causing major movements between human beings are always the result of multiple efforts exerted by many generations. The western innovation - or enlightenment - movement was not accomplished by one single country or region, but it is the outcome of a joint work wherein several generations and nations cooperated. Arabs benefited much from other civilizations, and then strived to add to, and renovate what they gained from others, the outcome was a civilization that became the mother civilization illuminating the whole world, and laying the bases for all civilized progress that followed.