



The Innovations Of The Islamic Civilization In The Fourth Century AH, And Their Role In The Progress Of European Civilization

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Abstract. Praise be to Allah Alim Fattah, creator of darkness and morning, reasoned guidance and righteousness, and destined distress and joy, and peace and blessings be upon our Prophet Mohammad Al-Bader, who loomed, light Wihdah, and his family and his people with justice and righteousness, civilization and science reform, Correct evidence, and jurisprudence facilitator available. It is not surprising that the Islamic civilization occupied the pages of history. Because of its many contributions in various fields. The Islamic civilization has a special flavor, and a distinctive personality that persisted over many centuries, and it still lives in our midst until now. There is no doubt that the search for Islamic civilization does not end with any limit. Because Islamic civilization is an open topic that cannot be closed, and the fields of research therein are wide spaces with extended horizons. Rather, research and studies on Islamic civilization are varied in the same way as curricula are renewed, methods develop, and intellectual, cultural, literary and artistic issues arise, which requires studying aspects of Islamic civilization in a new way. Therefore, I sought in this **research** characterized by **(The innovations of the Islamic civilization in the fourth century AH, and their role in the progress of European civilization)** to present the essence of Islamic civilization and its various innovations - especially - in the fourth century AH, which is considered the most brilliant era of Muslims, and to highlight the impact of Islamic civilization on European civilization. I divided it into **two topics and a conclusion**: So I devoted **the first topic** to talking about **the aspects of Islamic civilization in the fourth century AH**, where I presented a brief summary of the definition of civilization, then I spoke about the various aspects (organizations) of Islamic civilization, and I devoted the saying in some of the intellectual and intellectual sciences, such as: Qur'anic readings, modern jurisprudence schools, And the curricula of the hadiths in Q4 AH, linguistics, and astronomy, during the development of civilization during the fourth century AH. In **the second topic**, I explained **the impact of the Arab-Islamic civilization on the European civilization**, and in it I discussed the extent of the influence of the civilization of Islam on Europe, and in it I differentiated between the two civilizations - Islamic and European - and explained the methods of the arrival of Islamic civilization to Europe, and I cited evidence on the impact of Islam in some European countries, The effects of the Arab-Islamic civilization on the European civilization. In **conclusion**, I outlined **the results of the research**.

Keywords: Civilization - Islamic civilization - manifestations - the fourth century AH - innovations - scholars - European civilization

The introduction

Praise be to God, we praise Him, seek His help, seek His help and seek His forgiveness, and we seek refuge in God from the evils of ourselves and from our bad deeds. He who is guided by God is not misled.

And I bear witness that there is no god but Allah alone no partner for him, The Great, the Great, the Gentle, the All-Knowing, the Mighty, the Mighty, Exalted be every minister, and above any peer, he accepted from his easy creation, and gave much of his livelihood, and all to him with monotheism indicates," There is nothing like Him; and He is the All-Hearer, the All-Seer" ⁽¹⁾The universe from the abundance of grace on us shines and shines. I bear witness that our Master

QSurah Ash-Shura: Verse 11. ¹

Muhammad is his servant and messenger, the enlightening lamp, the evangelist. Prayers and peace be upon him and his family and companions of those with abundant justice, abundant knowledge, and famous jurisprudence. As for after ,,

There is no doubt that the Islamic civilization occupies a high position among the great civilizations that have appeared in the history of mankind, as it is one of the longest-lived civilizations, and the greatest impact on the global civilization.

The Islamic civilization is a light that shines on humanity, a mercy and guidance to the worlds, and why not? It presents the most wonderful and most successful curriculum in all aspects of personal, social, economic and political life, and it seeks to make people happy in the world and in other ways, which has impressed fair enemies of Islam before its followers.

The Islamic civilization has a truly harmonious view of man, the universe and life, and this civilization with this concept began with "read", and contained it to the glorious book of God, and the civilization of Islam is inseparable from values and ethics, while urging the search for knowledge in all its specializations. And our Prophet Muhammad provided us with the method, laid the foundations, and brought a civilization like the sun on the fourth day of the day, illuminating the path and showing the paths, for the good of the worlds and the hereafter.

There is no misfortune that the Islamic civilization is the giving and cover, the giving of the Islamic nation through successive ages in the fields of science, literature, arts, crafts and knowledge all, and its cover that preserves its identity, preserves its identity, protects its value, ensures its continuation of innovation and creativity, and protects its entity from alienation and loss.

The search for Islamic civilization is never ending. Because it is a wide space that extends horizons. And how not when everyone witnessed its prominence of civilizations, so the Orientalists and Arabists witnessed that.

Here is the German philosopher Goethe, who says - after studying Islam, its civilization and its sublime impact on peoples: "If this is Islam, we are not all Muslims"⁽²⁾.

In the twentieth century, documented scientific literature on Islamic civilization was published, some of which were compiled by Arab and Muslim researchers, and issued in the Arabic language and other languages, and some were written by orientalist and Arabists each from the angle from which they looked at Islamic civilization, the method they adopted, and for the purpose they pursued. .

Among these works is a range of high value that is considered today as one of the reliable and indispensable sources, issued in multiple languages.

However, despite the importance of these publications that dealt with Islamic civilization, and despite their diversity, the need to write about Islamic civilization is constantly emerging.

Research problem and the reason for choosing the topic: In this research, I seek to clarify the manifestations and innovations of the Islamic civilization in the fourth century AH, and to highlight their impact on other civilizations - especially - European civilization.

Since the dawn of Islam, the light has been shining between the corners of the globe, guiding those who seek guidance with his light and offering his men a good example, and a good example for those who seek a good example in all aspects of life.

() Arnold Toynbee, 1948, *Civilization in the Balance*: Translation: Amin Mahmoud Al-Sharif,² Revision: Muhammad Badran, 1st Edition, Issa Al-Babi Al-Halabi Press, Cairo, Egypt, p. 23.



And the civilization of the West was established and based on what it benefited from the Muslim civilization, and it borrowed a light and guidance that affected the children of this civilization, as the Muslim civilization was the glowing lamp that lit the darkness of the Middle Ages among the Westerners.

research aims: The research aimed to show the virtues of Islamic civilization over European civilization, as this civilization did not advance except by periods of Arab and Muslim civilization. The purpose of the study is to present the innovations brought about by the Islamic civilization that were not previously produced in the fourth century AH, and to defend our civilization from those who stabbed it, who sought to obscure its features.

research importance: The importance of research lies in the extent of the influence of Islamic civilization on European civilization, unveiling the innovations of Islamic civilization in the fourth century AH, and providing a clear picture of Islamic civilization, its manifestations and areas of innovation. The study requires recalling previous covenants, distinguished men, and a civilization that rose and brightened, for the lost guided, and the benefit and goodness of the worlds was presented, and perhaps in that what awakens today the motive of the successor; To restore the glories of the ancestors, and restore their position, by being at the front of the ranks, not from behind.

A large group of scholars, and a great gathering of merit, have taken care of the study of Islamic civilization and the extent of its influence on other civilizations. And so I pursued this research tagged with (**The innovations of the Islamic civilization in the fourth century AH, and their role in the progress of European civilization**) To present the essence of Islamic civilization and its various innovations - especially - in the fourth century AH, which is considered the most brilliant of the Muslim era, especially in Andalusia, and to highlight the impact of Islamic civilization on European civilization. The innovations of the Islamic civilization are many and varied, confirming how our Arab Muslim scholars were innovating, learning, teaching and working ?!.

Research Methodology: I used the descriptive analytical deductive approach in dealing with scientific material, and what achieves its goals, as I monitored the importance of Islamic civilization, its manifestations and its merits, and its positive impact on European civilization. I also documented the scholars 'words by referring to the original books, and in this study I relied on a number of related sources and references.

The consideration of this research - after the stability of my affairs - necessitated that it come in this way - after the introduction - in two topics and a conclusion:

The first topic: Aspects of Islamic civilization in the fourth century AH: In it I presented a brief overview of the definition of civilization, then I spoke about the various aspects (organizations) of Islamic civilization, and I devoted the saying in some intellectual and intellectual sciences, such as: Qur'anic readings, jurisprudential doctrines, hadith science, and our methods The modernists in Q4 AH, linguistics, and astronomy, during the development of civilization throughout the fourth century AH.

The second topic: The impact of the Arab-Islamic civilization on the European civilization: In this study I dealt with the extent of the influence of the Islamic civilization on Europe, and in it I differentiated between the two civilizations - Islamic and European - and I showed the ways of Islamic civilization reaching Europe, and I cited evidence on the impact of Islam in European countries, and mentioned Some of the influences of the Arab-Islamic civilization on the European civilization.

Conclusion: And in it, I outlined the results of the research. Where I saw its highlight, it was the fruit of this research.



key words:

Civilization - Islamic civilization - manifestations - the fourth century AH - innovations - scholars - European civilization.

Perhaps this **research** has continued, and I may have filled a gap that was vacant in the research of Islamic civilization.

If I were successful, then Allah is the grace and merit.

God grants success

Dr.

Sameh Moustafa Al-Ashmawy

The first topic

Manifestations of Islamic civilization in the fourth century AH

The word (civilization) is derived from (urban), and the word (civil) is derived from (civil life).

Civilization is: "Residence in urban ... (and civil): a word derived from the cities of cities, that is, urbanization and building them, and they carved out of it a verb civilization, and made its meaning created by the morals of the people of cities, and it emerged from the state of nomadism, and entered the state of civilization. ⁽³⁾"

In his story for civilization, Well Durant uses the word civilization and civilization in one sense ⁽⁴⁾.

The foreign word that corresponds to civilization is (**civilization**), derived mainly from *civilis*, or directly derived from the city dweller (**civis**), or from everything related to the city dweller (**civilis**).

And civilization - which was derived from the cities of cities and from urbanization - means "the alienation of rural groups that move to civilization from their roots, and urbanization means the desire for a richer and more sophisticated life, and accordingly ... civilization: the scientific and technological progress and the well-being and advancement that societies have reached. ⁽⁵⁾"

And civilization - in its reality - does not mean this material aspect only, but it includes the spiritual, ideological, cultural, organizational, and legislative aspect - as well - and thus it includes an integrated and harmonious view of each of: the universe, man, and life ⁽⁶⁾.

()Wajdi, Muhammad Farid, 1971 CE, *Encyclopedia of the Twentieth Century Encyclopedia: House of Knowledge, Beirut, Lebanon, vol. 3, p. 454, p. 8, p. 553.*

() Look ; *A Story of Civilization by Will Durant.* ⁴

()Dr. / George Haddad, 1958 AD, *Introduction to the History of Civilization: Syrian University Press, Damascus, Syria, pp. 32, 33.* ⁵

() Shayef Okasha, 1986 AD, *Civilization Conflict in the Islamic World: House of Contemporary Thought for Printing, Publishing and Distribution, Beirut, Lebanon, p. 25.* ⁶

- James Henry Breasted, 2020 CE, *The Triumph of Civilization (History of the Ancient East): Translated by: Ahmed Fakhry, Published: Arab Press Agency (Publishers), Giza, Egypt, pp. 44, 45.*

Civilization arises from two basic factors, namely: the earth and the human being, so man - in request of his efforts, desires and organizations - transforms the earth's natural resources into what is of his benefit and interest, and what entails ⁽⁷⁾.

The bottom line: Civilization is: human attempts to explore, invent, think, educate, organize and work to exploit nature, to reach a better standard of life.⁽⁸⁾ Civilization is nothing but the result of the efforts of all nations throughout the ages.

Manifestations of civilization:

Civilization has elements from which it is composed, and various aspects (organizations) that appear with it. The aspects of Islamic civilization are manifested in:

(1 The political appearance: It examines the governance structure, and the type of government: monarchy or republic, constitutional or absolute. And administrative and local institutions.

The state is created due to the necessity of order, and it can no longer be dispensed with, and the state becomes a means to reconcile the disparate interests that make up a complex society, and Will Durant believes that "violence is what gave birth to the state ... (and that) the state is the result of conquest and conquest, and the consolidation of the influence of the victors, As a ruling class over the defeated. ⁽⁹⁾"

The political aspect of the Islamic civilization includes talk of:

- The system of government. - The government of the Prophet - Peace be upon him.
- The system of government after the Prophet - Peace be upon him - (Caliphate). - The Ministry.
- Emirate. Calculation. - Elimination. - Local Administration.
- Grievances mandate (State Council). - the police . - Diwans. - money House. Endowments.
- The mail and the owner of the news (the intelligence office).
- Army. Fleet.

(2 Economic appearance: It examines the sources of wealth, the means of agricultural and industrial production, and the exchange of products.

This aspect is evident in the Islamic civilization by researching:

- Farming. - Industry. - Trading.

Transportation methods. Cash (currency).

(3 Social appearance: And looking at:

()Will Durant, 1408 AH = 1988 AD, The Story of Civilization: Presented by: Dr. Mohieldin Saber, ⁷ translated by: Dr. Zaki Naguib Mahmoud and others, The Arab Organization for Education, Culture and Science, Tunisia, vol13, p. 106.

() Dr. / George Haddad, Introduction to the History of Civilization: p. 35.⁸
- Dr. / Shawqi Abu Khalil, 2002 AD, The Arab Islamic Civilization and a Summary of Previous Civilizations: House of Contemporary Thought for Printing, Publishing and Distribution, Beirut, Lebanon, p.20.

()Will Durant, The Story of Civilization: Part 2, pp. 33, 34.⁹



Society formation and organization. Family life. - woman.

- Strata of society . - Literature. - Feasts.

Work status. Singing and music. Have fun and play.

- Clothes and costumes. - the food.

(4 Cultural aspect: It examines the origins of culture and its pillars, including language and education. And in sciences of all kinds.

And science has two sections: transfer sciences and mental sciences.

First: transfer sciences (Sharia - religious - positivist):

It is called religious sciences; Because it is derived from or transmitted from religion. Such as:

Knowledge of readings. - The science of interpretation. Science of Hadith. Jurisprudence science.

- theology. The science of mysticism.

Including sciences of the Arabic language, such as:

- Grammer Science. Literature (Poetry - Systems - Prose).

Including the science of Islamic history.

Second: mental sciences:

It is called (open peoples' sciences), as it is the sciences of the Egyptians, Indians, Persians, Greeks and others. Therefore, it is also called the sciences of the Persians, the ancient sciences, or the early sciences.

And if the Greeks had drawn their civilization from the ancient civilizations of the East, yet they were the ones who took science steps forward, set the curricula for it, and promoted it.

The mental sciences are divided into:

Social sciences: Such as:

- Date. Geography. Cartography. - Philosophy.

Cosmic Sciences: Such as:

- Medicine. Chemistry (science of workmanship). - the pharmacy.

Natural science. - Maths. Astronomy (science of the body).

(5 Religious appearance: It examines religious beliefs, worship, and man's relationship and outlook on the universe and life.

(6 Intellectual appearance: And it searches in intellectual productions, including philosophy, science and literature.

The research is evident in two ways:

1- Religious sects: (Kharijites - Shiites - Marjee - Mu'tazila - Sunnis.(

2- Movements: (Arabization - translation - transfer - authoring.(

(7 Artistic appearance: It examines architecture, painting, music, and other arts. This phenomenon appears in research:

- Build cities. Al-Thagoor (military cities). Ligaments.
- capital Cities. Mosques. Shortcomings. Bathrooms. - painting and photography.
- Calligraphy.

From the mental and mental sciences:

Among the most famous scientific and mental sciences that Muslim scholars have excelled in are:

- Quranic readings:

Where the Messenger of God - Peace be upon him - allowed Arabs to read the Noble Qur'an according to their dialects, and the nature of the Arabic calligraphy, as it was not dotted, and there were no movements in it, as God Almighty said: "verily, his work is unrighteous"⁽¹⁰⁾ And you also read " verily, his worked unrighteous ".

And the readings are a collection of reading, and reading is in idiom - according to the scholars of readings: it is what the famous reciters read by the seven or ten reciters.

The difference between the science of readings and the science of tajweed: that the science of readings studies the fundamentals of the readings and the brushes of the letters - as it is a term for the reciters - while tajwid means studying the exits and qualities of the letters, and some of the chapters of the science of readings in terms of judging them without looking at the owners of reading them as is customary in The science of readings.

The science of readings examines the Qur'anic word in terms of its phoneme, while the science of Tajweed searches it phonetically.

It can be said that reading is a narration of words, and intonation is a performance.

The correct reading has three conditions that must be fulfilled, which are:

- 1- That the reading corresponds to one aspect of the Arabic language.
- 2- The reading should be in accordance with the handwriting of one of the Ottoman Qur'ans, even if it is possible.
- 3- That the recitation is authentic as the chain of narration to the Prophet - Peace be upon him.

So the correct reading is the reading in which the three previous conditions are met. As for abnormal reading, it is reading that has lost one of the conditions for correct reading.

Ibn al-Jazri (d.833 AH) transmitted the fatwa of the Mufti of Diyar al-Sham and its judge, Abu Nasr Taj al-Din Abd al-Wahhab bin Ali bin Abd al-Kafi al-Subki al-Shafi'i (d.771 AH), which he wrote for him, which confirms the validity and frequency of the ten readings, and that they are applicable and reliable.

Abd al-Wahhab ibn al-Subki (d. 771 AH) said in his fatwa paper by Ibn al-Jazari (d.833 AH): "Praise be to God, the seven readings to which Al-Shatibi was limited, and the three, which are: the recitation of Abu Jaafar, the reading of Ya`qub, and the recitation of Khalaf, frequent, known from the religion Of necessity. And each letter in which one of the ten is singled out, is mutawat, known from the religion necessarily that it is attributed to the Messenger of God - Peace be upon him - no one is arrogant in that except an ignorant. The frequency in any of them is not limited to

() Surah Hood: Verse 46. ¹⁰

those who read narrations, but rather they are repeated by every Muslim who says : I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God, even if he was nonetheless ordinary, unselfish ⁽¹¹⁾, It does not memorize a letter from the Qur'an. That is why: a long report, and a broad proof, which this paper cannot explain. And every Muslim has noticed, and his right, to condemn God Almighty, and assert himself that what we have mentioned is repeated, known with certainty, neither suspicion nor suspicion touches on anything of it. ⁽¹²⁾ Written by Abd al-Wahhab bin al-Subki al-Shafi'i . ⁽¹³⁾"

Thus, it becomes clear - beyond any room for doubt - that the ten readings are correct and related to the chain of transmission to the Messenger of God - Peace be upon him - since the time of the Companions, the Qur'an has been recited in any way, and that what exceeds the title is an anomaly, and it is not permissible to read the Qur'an in worship.

Quranic readings have many benefits, including:

- 1- Underestimating, facilitating and easing the ummah.
- 2- The end of eloquence, the completeness of the miracles, and the beauty of brevity.
- 3- What is in it of great proof, and clear significance. So all these differences are true to each other, and they show each other, are evidenced and bear witness to them.
- 4- Ease of preservation and ease of transportation for this nation.
- 5- Maximizing the wages of this ummah for their efforts in tracing the meanings, extracting judgments, extracting the ambush of secrets and concealing signals, and thoroughly revealing guidance and explanation, weighting and detailing.
- 6- The emergence of the mystery of God - Peace be upon him -when he preserved his dear book.

The reason for the abundance of these readings is that the Prophet - Peace be upon him - was too difficult for his ummah to recite the Qur'an on one letter. It was reported on the authority of the Prophet - Peace be upon him -that he said: "Gabriel read me on a letter and I reviewed it, so I did not continue to increase it until it ended up to seven letters. ⁽¹⁴⁾"

()Gulf: the skin of a sheep and camel. What is meant is: an Arab with his skin, he did not wear the ¹¹ uniform of an urban person in their tenderness and softness of their morals, because if he wore their clothes and created their morals as if he removed his skin and put on something else, which is like their saying: Speak with his dust, meaning he does not change his direction.

See, the illuminating lamp by Fayoumi, Kitab Al-Jim, and Dr. Abdel-Hay Al-Faramawi's investigation of the book The Mujid Al-Muqrin and Murshid Al-Talibin by Ibn Al-Jazari, pg.

()Ibn Al-Jazri, Muhammad bin Muhammad, 1397 AH = 1977 AD, the chancellor of the Quran ¹² reciters and the guide of the students: Investigation: Dr. / Abdul-Hay Al-Faramawi. Edition 1, Library of the Republic of Egypt, Cairo, Egypt, pp. 209, 210.

()Selfsame , P 210. ¹³

()Al-Bukhari, Muhammad Ibn Ismail, 1378 AH = 1958 AD, Al-Jami Al-Sahih (Sahih Al-Bukhari): ¹⁴ The Book of the Virtues of the Qur'an, Chapter The Qur'an was revealed in seven letters, Dar Al-Shaab, Cairo, Egypt.

- Muslim, Muslim Ibn Al-Hajjaj, 1392 AH = 1972 AD, Al-Jami Al-Sahih (Sahih Muslim by Sharh Al-Nawawi): The Book of Travelers' Prayer, chapter explaining that the Qur'an was revealed in seven letters, i 2, House of Revival of Arab Heritage, Beirut, Lebanon.

And he said: "My Lord sent me to recite the Qur'an on a letter, and I replied to him that he humiliated my ummah, and he kept increasing until it reached seven letters⁽¹⁵⁾".

The wisdom of bringing down the Qur'an was revealed in seven letters that it was "an expansion of God Almighty on His servants, a mercy for them, and a relief for them, when the Prophet asked him - Peace be upon him - him to review him in it, because of his knowledge - Peace be upon him - with what they are of different languages, and the difficulty of paradox Each group of them has the temperament and habit of speaking to others. So the Almighty relieved them, and made it easy for them, by affirming them according to their usual character and habit in their speech. ⁽¹⁶⁾"

Ibn al-Jazri (d.833 AH) said: "As for the reason for its occurrence in seven letters, let us make this nation light-hearted, wanting to make it easier, and belittle it. ⁽¹⁷⁾"

It was one of God Almighty's facilitation and permissibility for every tribe to read in its own language, and what it is used to do.

What is meant by the word seven (letters) is the reality of the number, and not just an expression of the multitude. This is indicated by what was stated that Gabriel - Peace be upon him - the Prophet came - Peace be upon him - and said: "God commands you to read your nation in seven letters, so whoever reads a letter from it is as he read"⁽¹⁸⁾ The word seven is the number seven, which lies between six and eight, as it is likely ⁽¹⁹⁾ Ibn Al-Jazari (d.833 AH).

As for classification in the science of readings, its authorship passed through different stages, including all of them in the reliable narration on the authority of the sheikhs and preserving, and among these stages:

The first stage: the oral narration stage (from the Messenger's mission - Peace be upon him - to 60 AH).

The second stage: the stage of controlling the readings and the beginnings of composing attempts (60 AH - 255 AH).

The third stage: the stage of maturity in the composition of Quranic readings, and the emergence of a codified approach to this knowledge.

The fourth stage: the stage of multiplicity of compositions in the science of readings, and the adoption of the Daraqutni method (holding the chapters of the origins before the letters of letters) until the era of Ibn Al-Jazari (d.833 AH)

Fifth stage: the stage after Ibn Al-Jazari (d.833 AH).

()Muslim, Al-Jami Al-Sahih (Sahih Muslim by Sharh Al-Nawawi): The Book of Knowledge, chapter ¹⁵ on the age of a good or bad year, vol.5, p. 531.

()Al-Dani, Othman bin Saeed, 1418 AH = 1997 AD, the seven letters of the Qur'an: U: Dr. / Abdul-¹⁶ Muhaimin Tahan, ed. 1, Dar Al-Manara for Publishing and Distribution, Jeddah, Saudi Arabia, p. 31.

()Ibn Al-Jazri, Muhammad bin Muhammad, (d. T), published in the Ten Readings: I supervised his ¹⁷ review: Ali Muhammad Al-Dabaa (d. 1380 AH), Dar Al-Fikr, Beirut, Lebanon, vol 1, p. 22.

() Al-Tabari, Muhammad ibn Jarir, 1408 AH = 1988 CE, Jami al-Bayan on the interpretation of the ¹⁸ verse of the Qur'an (Introduction to Tafsir): Dar al-Fikr, Beirut, Lebanon, vol.1, p. 39.

- Al-Dani, The Seven Letters of the Qur'an: P.13.

() Ibn Al-Jazari, published in The Ten Readings: Part 1, pp. 24-29.¹⁹

The third stage highlights the scholars' efforts in classification in the science of readings in the fourth century AH. This stage is the stage of maturity in the composition of the readings, in which the compilations appeared that clarified the doctrines of the readers, and the readings were classified into correct and odd, and that was in the early fourth century AH, when the first book limited to the seven reciters appeared, which is the book "The Seven in the Readings" ⁽²⁰⁾ By Abu Bakr Ahmad bin Musa bin Mujahid (d.324 AH), as he limited him to the readings of only seven reciters, in which he mentioned their paths in its narration and the men of their support connected to the Prophet - Peace be upon him ⁽²¹⁾-The compilations followed him in this number of readings.

Among the grammarians and other narrators of the recitations were those who composed in the protest of the seven recitations, such as Ahmad ibn al-Saqr al-Manbiji (d. 366 AH) in his book "The Hujjah fi al-Qira'at" ⁽²²⁾. And Ibn Khalawiyah (d. 370 AH) in the book attributed to him and tagged with "The argument in the seven readings" ⁽²³⁾. And Abu Ali Al-Farsi (d. 377 AH) in his book "Al-Hujjah for the Seven Imams of the Cities of Hijaz, Iraq and the Levant who were mentioned by Abu Bakr Ibn Mujahid. ⁽²⁴⁾"

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- () Ibn Al-Nadim, Muhammad Ibn Abi Ya`qub Ishaq, 1415 AH = 1994 AD, Index: carefully and ²⁰ commented: Sheikh / Ibrahim Ramadan, 1st Edition, printed and published by: Dar Al Maarifa, Beirut, Lebanon, p.
- Al-Khatib Al-Baghdadi, Ahmed bin Ali, 1349 AH = 1930 AD, History of Baghdad: Al-Saada Press, Cairo, Egypt, vol 5, p. 146.
 - Ibn Khair, Muhammad Ibn Khair, 1410 AH = 1989 AD, Indexing Ibn Khair: Investigation: Ibrahim Al-Abyari (d. 1414 AH), Edition 1, Dar Al-Kitaab Al-Masry, Cairo, Egypt, p. 23.
 - Al-Dhahabi, Muhammad bin Ahmed, 1416 AH = 1995 CE, Knowledge of the Great Reciters on the Tabqa and the Typhoon: U: Dr. / Tayyar Alti Qulaj, 1st Edition, Istanbul, Turkey, l 2, p. 533.
 - Ibn al-Jazri, Muhammad ibn Muhammad, 1352 AH = 1933 CE, the purpose of the end in the classes of readers: on me by publishing it: c. Bergstrapper G. Bergstraesser, reprinted: Al-Saada Press, Cairo, published: c. Bergstraße and Al-Khanji Library, Cairo, Egypt, vol.1, p. 139.
 - Haji Khalifa, Mustafa bin Abdullah, 1360 AH = 1941 AD, revealed suspicions on the names of books and art: Printed: Istanbul, Turkey, for 2 p. 1449.
- ()Ibn Mujahid, Ahmad Ibn Musa, 1409 AH = 1988 AD, the Seven in the Readings: U: Dr. / Shawqi ²¹ Dhaif, 3rd Edition, Dar Al Maarif, Cairo, Egypt, p. 45.
- ()Al-Dhahabi, The Knowledge of the Great Readers on Strata and Hurricane: l 2, p. 643²²
- Ibn Al-Jazri, The Purpose of the End in Tabaqat Al-Recitation: Part 1, P.63
- ()This book was printed twice, one by Dr. Abdel-Al Salem Makram, and the other by: Ahmed Farid ²³ Al-Mazidi.
- ()Al-Khatib Al-Baghdadi, A History of Baghdad: Part 7, p. 275.²⁴
- Al-Qifti, Ali bin Yusef, 1369 AH = 1950 CE, the narrators alerted the most important of the grammarians: Investigation: Muhammad Abu al-Fadl Ibrahim al-Masri (d.1401 AH), 1st Edition, Dar al-Kutub al-Masriya, Cairo, Egypt, vol1, p. 273.
 - Al-Dhahabi, The Knowledge of the Great Reciters on the Classes and the Hurricanes: l 2 p. 805, l 3 p. 1157

And it appeared during this stage - and specifically in the late fourth century of the Hijra - the first real classification of readings by Ali Ibn Umar al-Daraqutni. ⁽²⁵⁾ (D. 385 AH). He was the first to classify the readings and set chapters for them in his book "Al-Qiraat. ⁽²⁶⁾"

Al-Daraqutni is the owner of the approved, reliable, and reliable approach to the science of readings, which is the method of holding the chapters of assets before the letters of the letters.

- Jurisprudence Schools:

The fourth century AH was the most important turning point in the history of Islamic legislation. The most important schools of thought among the authors of the hadith were: the Hanbalis, the Awazi and the revolutionary, and the Hanbalis at that time were not considered among the scholars ⁽²⁷⁾.

In the year 306 AH, the owners of the schools of thought were mentioned, and they were: Shafi'i, Maliki, Thawri, Hanafi, and Dawudiyya.

At the end of the 4th AH, they were: the Hanafi, Maliki, Shafi'i, and Dawudiyya. The Hanbalis were not mentioned among the jurists in these two periods ⁽²⁸⁾.

When al-Tabari died in the year 310 A.H., he was buried in his house at night. Because the public gathered together and prevented those who pushed him during the day, and that was under the influence of the Hanbalis. ⁽²⁹⁾.

The Hanbalis did not attain the recognition that they were jurists until about the year (500 AH) - according to Al-Ghazali.

(Ibn Khallkan, Ahmad bin Muhammad, (d. T), the deaths of notables and the news of the sons of ²⁵ time: Investigation: Dr. / Ihsan Abbas, House of Culture, Beirut, Lebanon, vol 1, p. 331.

- Ibn Al-Jazri, The End of the End in Tabaqat Al-Recitation: Part 1, p. 588.

- Tash Kobra Zadeh, Ahmad Ibn Mustafa, 1388 AH = 1968 CE, The Key to Happiness and the Lamp of Sovereignty in Science Subjects: Printed: Cairo, Egypt, Vol 2, P14.

(Ibn al-Nadim, al-Fihrist: p. 54.²⁶

- Al-Khatib Al-Baghdadi, History of Baghdad: Vol.12, p. 34.

- Haji Khalifeh, revealed the suspicions on the names of books and the arts: l 2 p. 87, 103.

(Al-Maqdisi, Muhammad bin Ahmed, 1411 AH = 1991 CE, Best of Taqsim in Knowing the ²⁷ Territories: 3rd Edition, Madbouly Library, Cairo, Egypt, p. 37.

- Ibn al-Sabki, Abd al-Wahhab bin Ali, 1383 AH = 1964 AD, Tabaqat al-Shafi'i al-Kubra: Investigation: Dr. Mahmoud Muhammad al-Tanahi (d. 1420 AH), and Dr. / Abd al-Fattah Muhammad al-Helou (d. 1414 AH), i 1, i. Eisa Al-Babi Al-Halabi and Partners Press, published: Ibn Taymiyyah Library, Cairo, Egypt, vol. 2, p. 307.

(Al-Maqdisi, Best Al-Taqasim in Knowledge of the Territories: pp. 179, 395.²⁸

- Adam Metz, (Dr. T), Islamic civilization in the fourth century AH (the Renaissance in Islam): Arabization: Muhammad Abdel-Hadi Abu Raida, 5th Edition, House of the Arab Book, Beirut, Lebanon, vol 1, pp. 369, 370.

(Al-Tabari, Muhammad bin Jarir, 1320 AH, Difference of Jurists (Difference of scholars of Al-²⁹ Amsaar regarding the rulings of the laws of Islam): Tah: German Orientalist Dr. / Frederick Kern, printed: Encyclopedias Press, Egypt, p. 14.

- Ibn al-Jawzi, Abd al-Rahman bin Ali, 1357 AH = 1938 CE, the regular in the history of kings and nations: The Ottoman Encyclopedia, Hyderabad, India, vol 14, p.111.

- Ibn Al-Atheer, Ali Ibn Abi Al-Karam Muhammad, 1301 AH = 1883 AD, Al-Kamil fi Al-Tarikh: Al-Azhar Press, Cairo, Egypt, vol.

Among the doctrines that rose to prominence in the East in the fourth century is the doctrine of Dhahriya⁽³⁰⁾ Which was founded by Dawood Al-Asfahani (d.270 AH).

Al-Tabari established a doctrine of his own, and for months after his death, people gathered to pray at his grave day and night.

Al-Tabari had a companion called Ibn Shajarah (d.350 AH), and he was Jariri of the doctrine, and then he disagreed with his teacher and became a choice for himself, and he did not assign one of the imams originally, and with this he imitated the district of Kufa, and this is evidence of the flexibility of circumstances, and the lack of fanaticism because of the difference of opinion.

Likewise, Ibn Harbawiyah (d. 319 AH) was the Shafi'i school of thought - the judge of Egypt after he exceeded the hundred, choosing in his rulings, and judging by what if someone else ruled by what they were silent about, then no one denied him. Because he was not knowingly challenged against him, no accusation was imposed on him in his senses, and he was not subject to judgment.

The major doctrines of jurisprudence were stabilized in that era and their pillars were consolidated in the way that we find today, if we exclude the countries whose affairs were transferred to the Shiites, and the doctrine of Imam Ahmad did not emerge outside Iraq except in the fourth AH.

The doctrines in this century were on complete harmony and peace. The scholars - among them al-Maqdisi - used to recommend leaving the dispute, the necessity of one of the sects, leaving the exaggeration in religion, and refraining from tearing the Muslims apart.

Moving from one doctrine to another was not a difficult matter, so it is said that Ahmed bin Faris Akbar linguists (d. 369 AH) was a Shafi'i, so he became an owner, and he said: The feverishness of this country entered me - meaning irrigation - how can there not be a man in it of this man's doctrine. All tongues.

One of the Shaafa'is was chosen for the imamate of the Ibn Tulun Mosque in Egypt, after only the owners were present in it, and that was for a simple reason, which is that there was no better one than him.⁽³¹⁾

When al-Maqdisi was asked about the reason for his understanding of Abu Hanifa, even though he is a Shami and the people on his side are companions of hadith who agree with al-Shafi'i, he replied that he preferred his doctrine for reasons, including:

- Abu Hanifa's reliance on the words of Ali bin Abi Talib - May Allah be pleased with him - and the Prophet - Peace be upon him - he said: "I am the city of knowledge, and Ali is its gate."

() They cling to the letter of the texts meticulously, but this is a scientific rule, and soon they³⁰ realized that jurisprudence is not a theoretical science, but rather a work.

() Al-Maqdisi, Best of Al-Taqasim on Knowledge of the Territories: pp. 37, 144, 179, 395.³¹

- Ibn al-Subki, Tabaqat al-Shafi'i al-Kubra: vol.1, p. 174, vol. 2, p. 244.

- Ibn Taghri Bardi, Yusef Ibn Taghri Bardi, 1348 AH = 1929 CE, The Prosperous Stars in the Kings of Egypt and Cairo: 1st Edition, Dar Al-Kutub Al-Masrya Press, Cairo, Egypt, vol 2, pp. 120, 347.

- Al-Suyuti, Abd al-Rahman ibn Abi Bakr, 1387 AH = 1968 CE, Hassan The Lecture on the History of Egypt and Cairo: Tah: Muhammad Abu al-Fadl Ibrahim (d.1401 AH), Issa al-Babi al-Halabi and Co., Cairo, Egypt, vol 1, pp. 186, 212.

- Adam Metz, Islamic Civilization in the Fourth Century AH (The Renaissance in Islam): Part 1, pp. 370-377.

- That Abu Hanifa was the oldest of the imams, and the closest to the Companions, and the most respected and worshiped them. The recommendation was narrated in the ancient ⁽³²⁾.

The competition between the sects did not appear in a severe form until the following century, when the minor sects were destroyed, and the major sects remained alone in the field of contention. ⁽³³⁾.

- Hadith science:

The scholars of Islam worked hard, century after century, to hear the hadiths of the Prophet and carry them, and had it not been for their interest in collecting antiquities and compiling the Sunnahs of the Prophet, a great pillar of Islam would have been lost.

The methods developed by the nation's scholars differed; So that this valuable heritage reaches us.

So every group of them preserved a type of these Sunnahs and worked to spread them among the people. So that it is passed down generation after generation.

So a group took the hadiths of the Prophet in classifications according to the chapters, or according to the jurisprudential material, and they called them the Musnad, the Sahih, and the Sunan.

Another group started collecting the names of the narrators, and classifying them into weak, liars, and trustworthy people, so as not to include in his hadith - Peace be upon him - what is not of it.

And a third team took care of the integrity of the novel, in pronunciation and in meaning: In order to be closer, or as it came out of the prophethood.

And a fourth group began to abstract what was included in the hadith of the Prophet, from the sayings of the Companions and those who followed them among the followers and others. In order for the prophetic hadith to become in its first approach, devoid of any addition, some used to mention it as an explanation and clarification.

The dominant feature of the fourth century AH - with regards to hadith science - was the collection of hadiths dispersed in previous books, especially in the third century AH, which is the brightest of the centuries in which the noble Prophet's Sunnah was advanced, in which most of the books of hadith were written.

So the scholars of the fourth century collected what was dispersed in the books of the former, and their compilations were summarized, refined, arranged, explained, and combined.

The curricula of the hadiths in the fourth century AH:

Among the scholars of this century there was a large sect that played an important role in codifying the hadith, in an independent manner, according to the pattern of recording in the previous century, and among these:

1- Ibn Khuzaymah (d. 311 AH):

He is Imam Abu Bakr Muhammad bin Ishaq bin Khuzaymah al-Sulami al-Nisaburi.

() Al-Maqdisi, The Best of Al-Taqaqim in Knowing the Territories: pg. 127.³²
() Adam Metz: Islamic civilization in the fourth century AH (The Renaissance in Islam): Part 1, p. ³³
377.

He was born in Nishapur in the year 223 AH.

Imam of Nishapur in his time. He was a diligent jurist, a hadith scholar. He went to Iraq, the Levant, the Jazira and Egypt. Al-Sabki's title of Imam of the Imams⁽³⁴⁾.

He died in the year 311 A.H.

Abu Abdullah Al-Hakim mentions that the books of Ibn Khuzaymah exceed one hundred and forty, and we know at present only the Book of Tawheed that was previously printed, and this remaining part of his Sahih, and another book he has in the name: "The matter of supplication and interpretation of supplications narrated on the authority of God - Peace be upon him - ."

One of Ibn Khuzaymah's habit is that he refers a lot to his books and mentions them in the folds of his books, as is clear in his books: Tawheed and the Evidence of the Attribute of God.

1- Book of drinks. 2- The Book of Imamate.

3- The Book of Horrors. 4- The Book of Faith.

5- The Book of Faith and Vows. 6- The Book of Righteousness and Relation.

7- Book of sales. 8- Book of interpretation.

9- The Book of Repentance. 10- Book of trust.

11- The Funeral Book. 12- The Book of Jihad.

13- The Book of Supplication. 14- Book of invitations.

15- Book mentioning the bliss of Paradise. 16- Book mentioning the blessings of the Hereafter.

17- Book of alms. 18- Book of alms from his great book.

19- Book about the description of the revelation of the Qur'an. 20- Book Al-Mukhtasar from the Prayer Book.

21- The Great Prayer Book. 22- Book of Prayer.

23- Book of Fasting. 24- Book of Medicine and Development.

25- Book of Dhuhr. 26- Book of temptations.

27- Book of Reading Behind the Imam. 28- Fadl Ali bin Abi Talib.

29- The Book of Destiny. 30- The Big Book.

31- Dress Book. 32- Book of the Meanings of the Qur'an.

33- Book of Rites. 34- Book of God.

35- The Book of Wills.

Al-Azami said: "After examining the names of these books by Ibn Khuzaymah, I am challenged by a question: Do you see that Ibn Khuzaymah wrote these books, and named them by these names, and each of them is an independent book on its own? Or are they in fact names of

**(Ibn al-Subki, Tabaqat al-Shafi'i al-Kubra: vol. 2, pp. 130-132.³⁴
- Al-Suyuti, Abd al-Rahman bin Abi Bakr, 1393 AH = 1973 CE, Tabaqat al-Hafiz: Investigation: Ali Muhammad Omar, Wahba Library, Cairo, Egypt, Vol. 2, pp. 33, 34.**

small parts that - collectively - form one large book? Or some of them? Are they big books, and some are parts of a big book?

Perhaps the last possibility is more likely, and what prompted us to this is that we see the style of the hadiths in their books in this manner, each one of them includes many books, for example the book Sahih al-Bukhari includes:

- 1- The Book of Faith. 2- The Book of Knowledge.
- 3- The Book of Ablution. 4- The washing book.
- 5- The Menstrual Book. 6- The book at tayammum.
- 7- Prayer book.

And so on, and Ibn Khuzaymah must have followed this path, and this assumption is strengthened by comparing his writings to each other, for example:

1- Ibn Khuzaymah says in Kitab al-Tawhid (p. 42): "... on the authority of Saeed bin Yasar Abi Al-Habbab that he heard Abu Huraira this hadith suspended This chapter came out in the book of alms, the first chapter of the chapters on voluntary charity".

And the hadith mentioned above is found in the paper (246b) from Sahih Ibn Khuzaymah, The Collective of the Chapters on Voluntary Charity, chapter on the merit of charity.

2- Ibn Khuzaymah mentioned in the Book of Tawheed (p. 78) the angels 'witnesses of the afternoon prayer and the dawn prayer, so he said: "This chapter came out completely in the Book of Prayer and the Book of Imamate."

The aforementioned hadith is found in its entirety in the Book of Prayer from Sahih Ibn Khuzaymah, Hadith No. (321, 322), and he referred to this hadith in the Book of Imamate, and said: "I was dictated in the beginning of the Book of Prayer."

3- In the Book of Tawheed (p. 9), he mentioned a hadith about the virtues of fasting, and said: "The news of the Prophet - Peace be upon him - some of it was dictated in the book of fasting, and some of it in the book of jihad." We find the same hadith found in Sahih Ibn Khuzaymah Waraqa (217b).

So it is possible that some of these books, whose names were included in Ibn Khuzaymah's list of books, were parts of his great books.⁽³⁵⁾

2- Ibn al-Sakan (d. 353 AH):

He is Abu Ali Saeed bin Othman bin Saeed bin Al-Sakan, Al-Baghdadi, a resident of Egypt⁽³⁶⁾.

Q Al-Azami, Muhammad Mustafa, 1390 AH = 1970 AD, Introduction to the investigation by Sahih³⁵ Ibn Khuzaymah: The Islamic Office, Beirut, Lebanon, Vol. 1, pp. 14, 15.

Q Al-Dhahabi, Muhammad bin Ahmed, 1377 AH = 1958 AD, Preservation Ticket: Edition 3, House³⁶ of Revival of Arab Heritage, Beirut, Lebanon, vol 3, pp. 140-142.

- Abu Abdullah Al-Kettani, Muhammad Ibn Ja`far, 1400 AH = 1979 CE, The Extensive Letter of a Famous Statement Books The Honorable Sunnah: Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, pp. 20, 21

- Ibn Badran, Abdul Qadir bin Ahmed, (1329-1351 AH) = (1911-1932 AD), Tahdheeb Tarikh Ibn Asakir: i. Damascus, Syria, Part 6, pp. 154, 155.

Hafez Kabir, and one of the imams, heard about Iraq, the Levant, the Jazira, Khurasan, and Beyond the River, and he was Thiqah Hajjah, and he died at fifty-nine years in Egypt in the year 353 AH.

Ibn Nasir al-Din said: "One of the imams was the Hafez: and the compilers of the awakening, traveling, rafting, gathering and class."

Among his compilations: "al-Sahih al-Munta'a", also called: "Sunan al-Sahih al-Sehh narrated on the authority of the Prophet - Peace be upon him". And what I mentioned after that - from what one of the imams whom I have named - has indicated his argument in accepting what he mentioned, and attributing it to his choice without others, and what I mentioned about what is unique to one of the people of transmission for the hadith - clarified his reason, and showed him alone and not others⁽³⁷⁾.

3- Ibn Habban (d. 354 AH):

He is Abu Hatim Muhammad bin Hibban bin Ahmed bin Hibban bin Muadh bin Maabad, and Al-Basti al-Tamimi al-Hafiz.

He was born in Bust - from Sijistan.

Historian, scholar, geographer, updater. He moved in different countries, and then he traveled to Khurasan, the Levant, Egypt, Iraq and the Jazira.

He took over the district of Samarkand for a while, then returned to Nishapur, and from there to his country, where he died in the year 354 AH.

Al-Hakim said in it: "He was among the vessels of knowledge, jurisprudence, hadith, language and preaching, among the wise men."

Ibn al-Samaani said: "The imam of his time left between al-Shash and Alexandria."

Yaqoot said: "I bring forth from the sciences of hadith that no one else has been able to do."

Ibn Hibban is one of the many who are classified⁽³⁸⁾.

Among his printed works:

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- (Haji Khalifeh, Revealed suspicions on the names of books and the arts: Part 1, p. 510.³⁷**
- Abu Abdullah Al-Kettani, The Extreme Letter of a Well-Known Statement, Books Al-Sunnah: P.20, 21.
- (Yaqut al-Hamwi, Yaqut ibn Abdullah, 1399 AH = 1979 CE, Mujam al-Buldan: Printed: Beirut,³⁸ Lebanon, vol. 2, pp. 171, 172.**
- Al-Yafei, Abdullah bin Asaad, 1417 AH = 1997 AD, Mirror of Jinan and the lesson of awakening in knowledge of what are considered accidents of time: Writing his footnotes: Khalil Al-Mansour, 1st Edition, Publications: Muhammad Ali Baydoun, Dar Al-Kutub Al-Ilmiyya, Beirut, Lebanon, vol 2, pp. 357-359 .**
- Al-Dhahabi, Muhammad ibn Ahmad, 1382 AH = 1963 CE, The Balance of Moderation in Criticism of Men: Investigation: Ali Muhammad al-Bajawi, Issa al-Babi al-Halabi and Co., Cairo, Egypt, vol. 3, pp. 39, 40.**
- Ibn Hajar, Ahmad bin Ali, 1329 AH = 1911 AD, Lisan Al-Meezan: The Ottoman Encyclopedia, Hyderabad, India, vol 5 pp. 112-114.**
- Ibn al-Imad al-Hanbali, Abd al-Hayy bin Ahmad, 1399 AH = 1979 CE, gold nuggets in gold news: 2nd Edition, Dar Al Masirah, Beirut, Lebanon, vol 3, pp. 16-18.**

The correct Musnad in the hadith: His full name - as Ibn Hibban called it: "The correct Musnad is on the Taqasim and the Kinds without a cut in its chain of transmission and no evidence of a wound on its transmitters." And it is said: It is more correct than Sunan Ibn Majah.

Al-Khatib Al-Baghdadi said: He was a noble trust, and he had many classifications, including: the correct Musnad called: al-types and al-taqasim, in which he said: Perhaps we wrote about a thousand sheikhs between Shash and Alexandria.

And his book is in an inventive order, neither is it on the chapels, nor is it on the conciliations, it is arranged in five sections, namely: orders, prohibitions, news, permissibility, and actions of the Prophet - Peace be upon him, and he diversified each of these five into types. So the disclosure in his book was very difficult.

It was arranged by some of the later scholars, including: Ala al-Din Ali ibn Balban al-Farsi, who died in the year 397 AH) on the doors, and called it: "Al-Ihssan in the approximation of Sahih Ibn Hibban."

They said: It is more correct to classify the Sahih al-Mujirid after the two sheikhs Ibn Khuzaymah, then Ibn Hibban, and they attributed to him leniency in correcting, except that his leniency is less than the leniency of the ruler. Al-Hazmi said: "Ibn Hibban was possible in the hadith from the ruler." (39).

Among his printed works are: "Famous Scholars of Al-Amarat", "Al-Thiqaat", "Knowledge of the wounded among the modernists, the weak and the neglected," and "Rawdat al-waqal 'and Nuzhat al-Fadhila."

Shuaib Al-Arnaout said in his introduction to the book "Al-Ihssan fi Taqir 'Sahih Ibn Hibban - by Prince Ala Al-Din Ali bin Belban Al-Farsi (d. Rather, he noticed through his composition an investigative mind, a deep thought, and a keen eye, he was saturating the issues with research and scrutiny, studying and investigating, and deducing, and his classifications testify to those great efforts, and the severe suffering he exerted to produce his works pulsating with originality and creativity, and this is what prompted Yaqoot to say as Previously: He brought out from the sciences of hadith what someone else was unable to do, and his disciple Al-Hakim testified that too, and said: It was classified, so he came out of the classification in the hadith that which he had not previously attained. (40)

4- Al-Tabarani (d. 360 AH):

He is Abu al-Qasim Sulaiman bin Ahmad bin Ayyub bin Mutair al-Lakhmi al-Tabarani al-Shami, a great imam, and a great conservative, broad-story, many sheikhs.

He was born in Ba'ka in the year 260 AH. Its origin is from Tiberias, and to it is its lineage.

He went to Hijaz, Yemen, Egypt, Iraq, Persia and Al Jazeera. His death was in Isfahan year (360 A.H.) (41).

(Ibn al-Sobki, Tabaqat al-Shafi'i al-Kubra: vol 2, p. 141.³⁹

- Abu Abdullah Al-Kettani, The Extreme Letter of a Famous Statement, Books of the Noble Sunnah: P.16-21

(I) Shuaib Al-Arnaout, (d. T), his introduction to the book "Al-Ihssan fi Taqir 'Sahih Ibn Hibban - by ⁴⁰ Prince Ala al-Din Ali bin Balban al-Farsi (d.739 AH): Foundation for the Message, Beirut, Lebanon, Introduction, p. 15.

(I) Ibn Khallikan, The Deaths of Notables and the News of the Sons of Time: Vol.1, pp. 215, 216.⁴¹
- Ibn Taghri Bardi, The Prosperous Stars of the Kings of Egypt and Cairo: Part 4, pp. 59-61.

Among his works are the three dictionaries: the major, middle, and minor, all of which are printed.

1- The Great Dictionary: It collected the hadiths of the Companions arranged according to the letters of the dictionary, except for the Musnad of Abu Huraira, for he singled it in a compilation, it is said: In it he collected (... 520) five hundred and twenty thousand hadiths, and if the dictionary is given in the words of the scholars, the great is To be.

2- The Al-Awsat Dictionary: It was classified according to the names of its sheikhs, and they reached about two thousand men, so it came about every sheikh with his strange and wondrous things, so it is the equivalent of "Al-Individual" book by Al-Darakutni. "This book is my soul."

Al-Dhahabi said: "And in it every precious thing: Mighty and Denied."

3- The Little Lexicon: About a thousand five hundred hadiths were collected in it on a thousand sheikhs.

Among his works are:

- The book "Supplication". - The book "The Sunnah".
- The book "The Hadith of the Levantines". - The book "The Tables", (printed with the Great Dictionary).
- The book "Anecdotes." - The book "Musnad Sufyan".
- The book "Al-Awael". - A book on "Tafsir".
- The book "The Musnad of the Division". - The book "Musnad Al-Abadla".
- The book "Musnad of Abu Hurairah." - The book "News of Omar bin Abdul Aziz."
- The book "Ten Women". - The book "The Merits of Ramadan".
- The book "The Legal Acts".

5- Al-Darqotni (d.385 AH):

He is Abu al-Hasan Ali bin Omar bin Ahmed bin Mahdi bin Masoud bin Nu'man bin Dinar bin Abdullah al-Daraqutni al-Baghdadi al-Iraqi, al-Hafiz al-Faqih al-Muqari al-Shafi'i.

Imam of his time in the wound and the amendment, and the good writing, and the breadth of the novel.

Attributed to (Dar Al-Cotton) - a large locality in Baghdad. He was born in the year (305 A.H.).

He was a diligent imam who did not imitate anyone, until he became a pole of science in his time. He ended up with knowledge of the effects and knowledge of the causes of hadith, the names of men, and the conditions of the narrators.

And this steadfast pontiff died in the year 385 AH, at the age of eighty years full of knowledge, classification and authorship⁽⁴²⁾.

- Ibn Badran, Tahdheeb Tarikh Ibn Asaker: vol.6, pp. 240, 241.

○ Al-Khatib Al-Baghdadi, History of Baghdad: Vol.12, p. 34-40.⁴²

- Ibn Asaker, Ali Ibn Al-Hassan, (d. T), the history of the city of Damascus, mentioning its merits and naming those who most of it are analogous or passed in its aspects from its importers and its people:

Among his classifications:

The obligations of Sahih al-Bukhari and Muslim: he compiled in it what he found on the conditions of the two sheikhs of hadiths that the two sheikhs did not mention, and obliged them to mention them, and arranged them on the Musnad

- Al-Trasab: He criticized hadiths against them that saw them leaving their policemen, and in his tracking of the two sheikhs he looked at, and Imam Al-Nawawi responded to him in Sharh Sahih Muslim, and Al-Hafiz Ibn Hajar in Hoda Al-Sari.

Ills.

Al-Sunan: It is printed in more than one edition, and his work in it indicates his mastery of jurisprudence, and his knowledge of the difference in rulings.

Oddities and individuals. - Hadiths of adjectives, or adjectives.

- Hadiths of revelation. - The Book of Generous.

- Twenty hadiths from the Book of Adjectives. - The Book of Revelation.

- A strange modern book. - Book of selected benefits al-Hassan by Ibn Maarouf.

- Book of selected or selected benefits. Book of Selected Benefits from the Good Strange.

- He mentioned the names of the followers and those who followed them from among the trustworthy reliable narrators according to Al-Bukhari.

- The names of the followers and those after them, whose narration was authenticated by Muslim.

- The book of the names of the Companions on which Bukhari and Muslim agreed, and what was unique to one of them from the other.

- The Book of Bukhari and Muslim Men.

Explaining what Bukhari and Muslim agreed upon, and what was unique to one of them from the other: a small message.

- He mentioned a people whom Al-Bukhari and Muslim reported in their Sahih, and Al-Nisa'i classed them as weak in the Book of the Weak.

- recombinant and different. Hadiths in which Imam Malik was assigned.

a copy of the virtual library copy in Damascus, and its lack of other copies in Cairo, Marrakech and Istanbul was supplemented. And he made an index for each part of it for translations and topics: Sheikh / Muhammad Rizk bin Al-Tarhouni, Dar Al-Bashir for Publishing and Distribution, for 12 pp. 477-481.

- Ibn al-Jawzi, Abd al-Rahman bin Ali, 1420 AH = 1999 CE, the ages of notables: Investigation: Dr. Mahmoud Muhammad al-Tanahi (d. Egypt, p.61.

- Ibn Khallikan, The Deaths of the Notables and the News of the Sons of Time: Part 3, pp. 297, 298.

- Al-Dhahabi, Muhammad bin Ahmed, 1414 AH = 1994 AD, Biography of the Nobles' flags: Investigationtaker: A large group of distinguished scholars, supervised the investigation of the book: Shuaib Al-Arna`out, 10th Edition, Al-Risala Foundation, Beirut, Lebanon, vol 16, pp. 449-461.

- Ibn al-Subki, Tabaqat al-Shafi'i al-Kubra: vol. 3, p. 393, 394.

- Abu Abdullah Al-Kettani, The Extreme Letter of a Famous Statement, Books Al-Sunnah: P.23.

- Questions of Abu Dhar Abd bin Ahmed Al-Harawi by Al-Darakutni. Questions of the Governor Al-Nisaburi to Al-Darakutni.

- Abdulghani bin Saeed Al-Azdi's questions to him. - Hamza bin Yusuf al-Sahmi's questions to him.

- Abu Naim's questions to him. - The questions to Abu Abdul Rahman Al-Salami for him.

- News of Amr bin Obaid.

- A book explaining the descent of the mighty one every night in Ramadan, the night of the fifteenth of Shaban, and the day of Arafat to the lowest heaven.

- brothers and sisters. - Quartet hadiths.

- A book containing forty hadiths from the Musnad of Yazid bin Abdullah bin Abi Barda.

- Schafah al-hadithin: Ibn Khair al-Ishbili mentioned it in indexing what he narrated on the authority of his sheikhs.

Al-Madbij: was mentioned by Ibn Khair Al-Ishbili in indexing what he narrated from his sheikhs.

Speaking out the Basmalah during prayer: Al-Fakhr Al-Razi referred to it in his book "Rulings of Basmalah," and Al-Suyuti in "Training the Narrator". - The hadith of Abu Ishaq: Ibrahim bin Muhammad al-Muzaki al-Nisaburi, on the authority of his sheikhs.

- Asked from the hadith. The weak and the abandoned.

- Al-Jarrah and Al-Ta`dil: Ibn Hajar attributed it to him in Tahdheeb al-Tahdheeb.

Gharib Malik: It was mentioned by Ibn Hajar in Lisan al-Mizan.

- The tail on the great history of al-Bukhari: It was mentioned by al-Sakhawi in the "Announcement of rebuking those who criticize history."

- He mentioned who narrated on the authority of al-Shafi'i: Abu Ishaq al-Shirazi mentioned it in Tabaqat al-Faqih.

The Virtues and Merits of the Companions: It was mentioned by Al-Khatib Al-Baghdadi in the History of Baghdad.

The Readings: It was mentioned by Al-Khatib Al-Baghdadi in the History of Baghdad.

Al-Daraqutni, with these valuable collections, benefited the Islamic library and enriched the hadith aspect, especially in it.

6- Hakim Nisaburi (d.405 AH):

He is Abu Abdullah Muhammad bin Abdullah bin Hamdawiya bin Naim al-Dhabi al-Tahmani al-Nisaburi, known as the ruler of al-Nisaburi, and Ibn al-Baya '. One keep counted adults.

He excelled in knowledge of hadith and its arts, and classified large categories, and he is the trustworthy of the argument.

He was born in Nishapur in the year 321 A.H. He went to Iraq, made a pilgrimage, and toured the countries of Khorasan, and beyond the river.

It took about two thousand Sheikhs. Guardian district of Nishapur, then the district of Gorgan, so he abstained.

He died in the year 405 AH. He was one of the most knowledgeable people in the authenticity of the hadith, and distinguishing it from its faint⁽⁴³⁾.

He has classified so many books. Ibn Asaker said: "From his audiobook classifications, as many as one thousand five hundred parts fell into the hands of the people."

Among his compilations: Al-Mustadrak Ali Al-Sahihin, Al-Ailal, Al-Amali, Benefits of the Sheikhs, Amali Al-Ashayat, Knowledge of Hadith Sciences, and other compilations that amounted to (1500 workbooks) - one thousand five hundred parts⁽⁴⁴⁾.

And his hadiths in "Al-Mustadrak Ali Al-Sahihin" are of two types:

A section in which he deposited the hadiths that he thought were according to the conditions of the two sheikhs, or one of them, and did not produce it, and a section in which he deposited the hadiths that he deems to be authentic.

As for the first part: it is the one in which he says: "It is true according to the conditions of the two sheikhs, and they did not produce it," or "It is true according to the conditions of Al-Bukhari (or Muslim), and they did not exclude it."

As for the second section: it is the one in which he says: "The chain of transmission is authentic," without mentioning that it is in accordance with their conditions, or on the conditions of one of them, and it may be mentioned in the second section unless it is true for him to warn him.

Al-Hakim was known to be lenient in judging the evidence. Therefore, Al-Dhahabi (d. 748 AH) summarized Al-Mustadrak, and traced him in many of his hadiths, and explained the reasons for their weakness, but he agreed to correct most of them.

Abu Saad Al-Malini claimed that there is no hadith in the mustadrak according to the conditions of the two sheikhs, and this claim is false, to which Al Hafizh al-Dhahabi replied, indicating that there is a large number of hadiths on the condition of the two sheikhs, and a large number of hadiths on the condition of one of them, and the total of that is about half of the book, and it contains a quarter of what was authentic. Its support, even if there is a reason, and there remains the last quarter in which there are evils, deviations, and what some of them have ruled for affirmation (such as Ibn al-Jawzi, who mentioned about sixty hadiths in al-Mawdoo').

Al-Hafiz Ibn Hajar Al-Asqalani apologized for the indulgence that occurred in Al-Hakim's mustadrak, so he said: The ruler is lenient because he blackened the book in order to revise it, so

(Al-Khatib Al-Baghdadi, The History of Baghdad: Part 5, pp. 473-477.⁴³

- Al-Dhahabi, The Balance of Moderation in Criticism of Men: Part 3, pp. 85-87.

- Ibn al-Subki, Tabaqat al-Shafi'i al-Kubra: Part 3, pp. 64-66.

- Al-Safadi, Khalil Ibn Aybak, 1394 AH = 1974 AD, Al-Wafi Al-Wifaat: A group of senior scholars, took care of its printing: Diederich, ed. 2, published by: Franz Steiner, Wiesbaden, Vol. 3, pp. 320, 321.

- Ibn Al-Jazri, The End of the End in Tabaqat Al-Reciters: Part 2, pp. 184-186.

- Ibn Hajar, Lisan Al-Meezan: Vol 5, p. 232-234.

- Abu Abdullah Al-Kettani, The Extreme Letter of a Well-Known Statement, Books Al-Sunnah: P.17, 18.

(Ibn Katheer, Ismail bin Omar, 1408 AH = 1988 AD, the beginning and the end (in history):⁴⁴ Investigation: Dr. / Ahmed Abu Melhem, Fouad Al-Sayed, and Dr. / Ali Najeeb Atawi, Mahdi Nasir al-Din, Ali Abdul Sater, 4th edition, Dar Al-Kutub Al-Ilmiyya 11, Beirut, Lebanon, p. 355.

the death hastened him, and it was not possible for him to edit and revise it. He said: I found close to half of the second part of the division of six of the mustadrak: "To here the dictation of the ruler ended. ⁽⁴⁵⁾"

Then - the hafiz Ibn Hajar said: "Other than that from the book, it is not taken from him except by way of permission." ... Then he said: "Indulgence to the extent of the dictator is very little in relation to what comes after it. ⁽⁴⁶⁾"

Al-Sakhawi explained the existence of weak hadiths, and several topics in al-Mustadrak, that the one who caused the ruler to do that was his intolerance to what he had cast as Shi'ism, and the reason may be that he classified it at the end of his life, and he narrated that the ruler had a change in his last life, and he was neglected during his composing ⁽⁴⁷⁾ .

And I think that the hadiths corrected by al-Hakim and agreed to correct them by al-Hafiz al-Dhahabi are valid. Because al-Hakim is an imam in the hadith that he does not object to a moderate, and the fact that al-Dhahabi agrees with him to correct it, this makes us reassure the authenticity of the hadith that he agrees to correct it, and assures us: al-Hakim was not lenient about it, especially since al-Dhahabi is an argument in this section, and if there is a hadith Al-Hakim corrected it, and al-Dhahabi remained silent on his authority, and we did not find an imam that al-Hakim agreed to correct, "If it is not before the authentic one, then it is like al-Hasan, and it is used as evidence for it, unless there is a cause that makes him weak. ⁽⁴⁸⁾" - As Al-Hafiz Ibn Al-Salah said: This is because the leadership of the ruler in the sciences of hadith - while not being traced to the Hafiz al-Dhahabi by being weak - is sufficient for the acceptance of the hadith, especially if this hadith was not addressed by any of the imams accredited to judge the noble hadith. With their judgments; Because of their weakness, lack of specialization, lack of experience and misunderstanding on the one hand, and their hasty judgments on the other hand.

- linguistics:

The fourth century AH opened a new breakthrough in each of the two main aspects of the sciences of the Arabic language, namely: grammar and dictionaries.

Linguistics has eliminated - just as the science of theology - from the method of the jurists and their curricula even from the formal point of view. Al-Suyuti (d.911 AH) describes the method of advanced linguists in their teaching, and says: "The functions of the hafiz in language are four, one of which is - the supreme - dictation. Hafiz of the people of hadith is the greatest of their functions of dictation and their method of spelling is similar to that of the hadiths. Tafsir, then interpret it, and it is reported from the poems of the Arabs and others with its isnads, and from the linguistic benefits with an attribution and non-attribution of what he chooses, and this in the first chest was a lot of fascist, then the Hafiz died and the dictation of the language was interrupted for a long time and the dictation of the hadith continued and the last one I taught him Amla according to the linguists' method: Abu al-Qasim al-Zuaji, who had many hopes in a huge volume,

() Al-Suyuti, Abd al-Rahman bin Abi Bakr, 1410 AH = 1989 CE, Training the Narrator in ⁴⁵ Explanation of Taqrib al-Nawawi: Investigation: Abd al-Wahhab Abd al-Latif, Edition 3, Dar al-Kutub al-Ilmiyya, Beirut, Lebanon, vol.1, p. 132.

()Selfsame , Part and Page. ⁴⁶

() Al-Sakhawi, Muhammad ibn Abd al-Rahman, 1408 AH = 1988 CE, Fath al-Moghith with the ⁴⁷ Explanation of the Hadith Millennium: Investigation: Mahmoud Rabie, 2nd Edition, The Sunnah Library, Cairo, Egypt, vol.1, pp. 40, 41.

() Ibn Al-Salah, Uthman Ibn Abd Al-Rahman, 1394 AH = 1974 AD, Introduction to Hadith Sciences ⁴⁸ (Knowledge of the Types of Hadith Science): Dar Al-Kutub, Cairo, Egypt, p. 11, the first type.

and his death was in the year thirty-nine and three hundred, and I did not stand on the hopes of anyone after him.⁽⁴⁹⁾

These advanced scholars used to put their knowledge side by side, disassembled and not connected, and their interest was focused on the parts - on one incident, or one form of expression, or one word, as we find that in the book Al-Mroudid (d.285 AH), but in Al-Qali Books (d. 356 AH), which are books composed of linguistics, stories and history.

Abu Omar Muhammad ibn Abd al-Wahid al-Lughwi - known as Ghulam Thalab (d.345 AH) used to make his words according to the questions of the attendees, for example some of them asked him: O Sheikh: What is the Qantara among the Arabs?⁽⁵⁰⁾

As for the imams of the language in the fourth century AH, they felt the need for an approach to follow, and for their research material to be dealt with in an organized way. The knowledge of the Arabs in Greek linguistics had a great effect on that.

The research was going on in the Ad-Dawlah Council (d. 371 AH) on the difference between Arabic grammar and Greek grammar, and the origin of their deduction. Abu Sulayman al-Sijistani distinguished the new tendency in grammar by saying: Towards the Arabs are instinctive, and towards us is cleverness⁽⁵¹⁾.

If we find Ibn Faris (d. 395 AH) composing for the first time an "Introduction to Grammar," then we should not see in this except that the origin of the introductions "Ibsa Goji" written by Greek linguists.

The greatest thing that has been done by linguists is defining the meanings of words and making dictionaries, and we find here a clear boundary separating two covenants and two methods, and Hamzah Al-Isfahani (d. Between 350 and 360 AH) was the conclusion of the ancient linguists whose books included only phrases for preachers and rhetoricians who wrote books from It is synonymous, and another that preachers use in public speaking. For example, in the Book of Balancing, he mentioned four hundred words in the sense of "the wretched," and also in the book of proverbs he collected the most differential expressions in the language of the preachers: white from snow, and greedy than the elephant. So sufficient that the scholars of the following centuries did not add anything to it, and his predecessor had collected three hundred and ninety of these expressions, and he collected one thousand and three hundred.

Al-Midani (d. 518 AH) did not do more than transmit what Hamza wrote, and was able to add one, two, or four examples to each chapter at most. Field also took all the explanations from his predecessor.

With regard to pure proverbs, we find that the largest book was in the fourth century AH and it was the book written by Al-Hasan Al-Askari (d.395 AH).

(J) Al-Suyuti, Abd al-Rahman bin Abi Bakr, 1407 AH = 1986 CE, Al-Mizhar in the Sciences of⁴⁹ Language and its Types: Investigation: Muhammad Ahmad Jad al-Mawla, Muhammad Abu al-Fadl Ibrahim (d.1401 AH), and Ali Muhammad al-Bajawi, Modern Library, Beirut, Lebanon, vol 2, p.199.
- Adam Metz, The Islamic Civilization in the Fourth Century AH (The Renaissance in Islam): Part 1, p. 416.

(J) Ibn al-Jawzi, The Regular in the History of Kings and Nations: p. 185.⁵⁰

Al-Qantara: an arched bridge built over the river to be crossed.

(J) Al-Qifti, Ali bin Yusuf, 1326 AH = 1908 CE, telling scholars about the news of the wise men: Al-⁵¹ Mutanabi Library, Cairo, Egypt, p. 283.

After a generation, the new school showed what it meant, and this is evident in the book of al-Sahih al-Gohari (d. 392 AH). Each comparison of this dictionary with the great dictionary written by Ibn Duraid (d.321 AH) indicates the extent of progress in the curriculum and in clarity.

Ibn Faris (d. 395 AH) says - in the introduction to his dictionary, which is called in its entirety: "What is meant by this book, from beginning to end, is to approximate and clarify what was combined with Arabic letters, and it was words."

And the matter of al-Jawhari was so great that many books were written about challenging and defending it. Indeed, Najd al-Suyuti (d. 911 AH) wrote in Mecca in defense of al-Jawhari the book "The word al-Jawhari in response to the Khutbat al-Jawjri," and al-Suyuti was particularly tough on al-Jawjri his contemporary (d.889 AH) ; It was obscene to speak of it ⁽⁵²⁾ .

And all the dictionaries that worked after al-Jawhari are more like an expansion and explanation of his dictionary, and here we also find - I mean in linguistics - the end of an old era and the beginning of a new era whose traces remained for long centuries.

Also, in the fourth century AH, a serious study of linguistic derivation appeared, and it remained for a long time. The professor of this study was Ibn Jani al-Mawsili (d. Research that continues to bear fruit to this day, and which concerns the substance of the word without its form, and linguists among the Arabs did not produce greater than this ⁽⁵³⁾ .

The vernacular language of communication remained alongside the language of writing, and the difference between them was great, until we find historians mentioning - with astonishment - that in Baghdad in the third century AH there was someone who could speak the correct one without being assigned to parsing, but that was his like of course ⁽⁵⁴⁾ .

And everything that appeared in literature of concern for the public and their lives, which made linguists interested in studying the public language, and the errors presented in it. Abu Bakr Muhammad bin Al-Hassan Al-Zubaidi Al-Andalusi (d. The book "Not in the words of the Arabs ⁽⁵⁵⁾ .

- astronomy:

It is known as "the science of the body," "the science of azimuth," and "the science of the stars."

The orbit: the orbit in which the body floats ⁽⁵⁶⁾ Heavenly. (C) spheres.

() Al-Suyuti, Abd al-Rahman ibn Abi Bakr, 1403 AH = 1983 CE, *Tabaqat al-Mufasssireen: Review* ⁵² the copy and control its flags: a committee of scholars Investigation the supervision of the publisher, 1st Edition, Dar Al-Kutub Al-'Ilmiyya, Beirut, Lebanon, pp. 24-25.

() Al-Suyuti, Al-Muzhar in the Sciences of Language and its Types: Part 1, p. 164. ⁵³

- Adam Metz, *Islamic Civilization in the Fourth Century AH (The Renaissance in Islam): Vol1*, pp. 418, 419.

See, Ibn Jinni's words about "Al-Ishtijaq Al-Akbar" in his book *Al-Characteristics*.

() Al-Masoudi, Ali Bin Al-Hussein, 1384 AH = 1964 AD, *Mourouj Al-Dhahab and Al-Jawhar Metals*: ⁵⁴ Investigation: Muhammed Mohi Al-Din Abdel Hamid Al-Masry (d.1393 AH), Al-Saada Press, Cairo, Egypt, vol. 8, p. 131.

() Al-Dhbi, Ahmad bin Yahya, 1387 AH = 1967 AD, with the view of the petitioner in the history of ⁵⁵ the men of the Andalusians: Printed: Cairo, Egypt, p. 56.

- Adam Metz, *The Islamic Civilization in the Fourth Century AH (The Renaissance in Islam): Vol1*, p. 420.

()Offense: the body, (c) bodies and bodies. The offense of the voice: his loudness. As for ⁵⁶ criminality, it is sin, and its plural is the same as the plural of criminality. See, the article (crime) in:

Astronomy (the science of the body): It is the science that researches superior objects and their conditions. Or it is the science that searches for the conditions of the celestial bodies, and their relationship to each other, and their money from the influence on earth.

Astronomer: Worker in astronomy⁽⁵⁷⁾ .

The ancient Arabs of Mesopotamia and the people of the Nile Valley were among the oldest peoples known for their astronomical knowledge, and from them the Indians and Greeks took them.

Will Durant says: "Astronomy was the science that distinguished the Babylonians, and he was the one for which they were famous throughout the ancient world."⁽⁵⁸⁾

But the main reason for the Babylonians to study astronomy is; To be miners to learn about the future movements of the stars.

As a result of their studies, experiments and observations, they reached a lot of astronomical knowledge, so they accurately recorded the sunrise and sunset in relation to the sun, and determined the positions of several stars.

The Babylonians were the first to accurately distinguish the constants of the stars from the moving planets, and they determined the date of the winter and summer solstices, and the date of the spring and autumn equinoxes, and they divided the year into twelve months⁽⁵⁹⁾ .

Despite the progress of the Egyptians in many areas of civilization, but they did not reach in astronomical knowledge to what it was the Babylonians. Wal Durant says: "And they - that is, the Egyptians - were generally less sophisticated in this science than their contemporaries in the Land of the Two Rivers."⁽⁶⁰⁾

And when Islam came, the verses of the Noble Qur'an were exposed to some astronomical matters, which increased the Muslims 'interest in this science. It is these verses.

His saying – Almighty" : It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning."⁽⁶¹⁾

His saying – Almighty : "He has subjected the sun and the moon, each running for a term appointed"⁽⁶²⁾ .

Lisan al-Arab by Ibn Manzur, and Taj al-Arus by Zubaidi, and the Great Dictionary of the Arabic Language Academy.

() Ibn Manzur, Muhammad Ibn Makram, 1374 AH = 1955 AD, Lisan al-Arab: First Edition, Dar⁵⁷ Sader, Beirut, Lebanon, subject (astronomy).

- Al-Fayrouzabadi, Muhammad Bin Ya`qub, 1407 AH = 1987 AD, Al-Qamos Al Muheet: Investigation: The Heritage Investigation Office at the Resala Foundation, Investigation the supervision of: Muhammad Na`im Arcsoui, 2nd Edition, The Resala Foundation, Beirut, Lebanon, subject (astronomy).

- The Academy of the Arabic Language, 1410 AH = 1990 CE, The Brief Dictionary: Printed: The General Authority for the Affairs of the Emiri Press, Cairo, Egypt, article (astronomy).

() Will Durant, The Story of Civilization: Part 2, p. 250.⁵⁸

()Selfsame , vol 2, p. 251.⁵⁹

()Selfsame , c2, p. 120.⁶⁰

() Surah Yunus: Verse 5.⁶¹

()Surah Al-Raad: Verse 2.⁶²

His saying - Almighty: "See you not that Allâh merges the night into the day, and merges the day into the night, and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is All-Aware of what you do. ⁽⁶³⁾"

His saying - Almighty: "And the sun runs on its fixed course for a term. That is the Decree of the All-Mighty, the All-Knowing. And the moon, We have measured for it mansions till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit"⁽⁶⁴⁾.

His saying - Almighty: "He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving. ⁽⁶⁵⁾"

His saying - Almighty: "See you not how Allâh has created the seven heavens one above another? And has made the moon a light therein, and made the sun a lamp?⁽⁶⁶⁾".

In addition to this there was a close connection between some astronomical phenomena and some Islamic rituals and rituals, such as determining the times of the five prayers, determining the beginning of the month of fasting, determining the time for standing at Arafat during the Hajj season, the eclipse prayer and the eclipse, and determining the direction of the qiblah in different places around the earth. .

All this called for an increase in the Muslims 'interest in astronomical knowledge, the search for interpretation and clarification of the meanings of the previous Qur'anic verses, and the expansion of the matters mentioned in them related to the sun, moon and planets. ⁽⁶⁷⁾

Among the most famous astronomers in the fourth century AH:

- Muhammad bin Jaber Al-Harrani Al-Battani (d.317 A.H.):

He has books, discoveries and machines in the field of astronomy.

One of the French astronomers, Land Lanade, said about him: "Al-Battani is one of the twenty imams astronomers who appeared in the whole world. ⁽⁶⁸⁾"

Al-Battani says: "Astrology is a science that every person must teach, just as the believer must be familiar with matters of religion and its laws, because astronomy leads to a proof of God's unity, to knowledge of his tremendous greatness, sublime wisdom, great power, and the perfection of his creation. ⁽⁶⁹⁾"

() Surah Luqman: verse 29. ⁶³

() Surah Yaseen: verses 38-40. ⁶⁴

() Surat Al-Zumar: Verse 5. ⁶⁵

() Surah Noah: verses 15 and 16. ⁶⁶

() professor. / Hani Al-Mubarak, and Dr. / Shawqi Abu Khalil, 1996 AD, The Role of the Arab ⁶⁷ Islamic Civilization in the European Renaissance: 1st Edition, Dar Al Fikr, Damascus, Syria - House of Contemporary Thought, Beirut, Lebanon, pp. 69, 70.

() Dr. / Shawqi Abu Khalil, The Arab Islamic Civilization and a Summary of Previous Civilizations: ⁶⁸ pg. 544.

() Dr. Sigrid Hunke, 1413 AH = 1993 AD, the Sun of Arabia shines on the West (The Impact of Arab ⁶⁹ Civilization in Europe): Translated from German by Farouk Baydoun and Kamal Desouki, revised and annotated by: Maroun Issa El-Khoury, 8th floor, Dar Al-Jeel, and Dar Al-Horizon Al-Jadid Beirut, Lebanon, p. 130.

Regarding this meaning, Sigrid Hunke says: "The interest of Muslims in the aspects of heaven was very necessary, but more necessary than the daily diet itself".⁽⁷⁰⁾

- Abdul Rahman Al-Sufi (d.376 A.H.):

He has star maps, in which he mentioned more than a thousand stars.

For its scientific value, its name was given to a center on the moon's surface ⁽⁷¹⁾.

- Abu Al-Wafa Muhammad bin Yahya Al-Buzjani (d. 388 AH):

From Bozjan - near Nishapur. One of the few scientists in astronomy and mathematics. He departed from his hometown and settled in Baghdad.

He is credited with the discovery of the change in the center of the moon ⁽⁷²⁾.

- Ibn Yunus al-Masri - Ali bin Abd al-Rahman - (d. 399 AH):

He specialized in the company of the Fatimid ruler, and he supervised an observatory on the Muqattam mountain.

His Book of Zij ⁽⁷³⁾ Al-Hakimi, known as Zij Ibn Yunus, is in four volumes, in which he corrected the mistakes of those who preceded him from among the classifiers of azaaj. Gustave Le Bon says of him: He forgot every marriage before him in the world. Some of his chapters have been translated into French ⁽⁷⁴⁾.

And he has other books on astronomy, including: Azimuth Tables, Sun and Moon Tables, and others ⁽⁷⁵⁾.

There are dozens of famous names of astronomers other than these, and some of them have astronomical discoveries that are a great breakthrough and great progress in the field of this science, after many of them carried out the work of observing the sky with its sun, moon, stars and planets, and establishing observatories for this in major cities in the Arab and Islamic regions, including in Damascus Baghdad, Cairo, Marrakech, Cordoba, Seville and Samarkand ⁽⁷⁶⁾.

The sciences of Muslims, their knowledge, their innovations, and their innovations are very numerous, for history has made history for us the glory of the ancient Arabs whose roots lie

QSelfsame , p.131. ⁷⁰

Q Dr. / Shawky Abu Khalil, *The Arab Islamic Civilization and a Summary of Previous Civilizations*: ⁷¹
pg. 544.

QDr. / Al-Shatti, Ahmad Shawkat, 1963, *Research Group on the History of Mathematical Sciences* ⁷²
in the Arab-Islamic Civilization: Damascus University Press, Damascus, Syria, p.83.

Q Zij: Each book includes astronomical tables from which the stars are known, and through them ⁷³
the calendar is extracted year by year. For the Arabs, it is a mathematical industry that defines the positions of the planets in their orbits. And set up tables for them to facilitate the students. And the plural (Zij): Aziyaj See, the article (Zij) in: *Lisan al-Arab* by Ibn Manzur, the dictionary surrounding by Ferozabadi, and the brief dictionary of the Arabic Language Academy.

QGustave Le Bon, 2012 AD, *Civilization of the Arabs: Translated by Adel Zuaier, Published*: ⁷⁴
Hindawi Foundation for Publishing and Culture in Cairo, Egypt, p. 353.

QAl-Zarkali, Khair Al-Din Bin Mahmoud, 1420 AH = 1999 AD, *Al-Alam - Dictionary of translations* ⁷⁵
of the most famous men and women from the Arabs, the Arabists and the Orientalists: i. 14, i. Science Press, published: House of Science for the Millions, Beirut, Lebanon, vol 4, p. 298.

Q Prof. Hani Al-Mubarak and Dr. Shawqi Abu Khalil, *The Role of Arab and Islamic Civilization in* ⁷⁶
the European Renaissance: pg. 74.

deep in times when the Arabs were the knights of civilization who illuminated the world with their glories that they achieved through different ages, and the amount they reached in various sciences, literature, arts, political, economic and social fields And their ingenuity in agriculture, industry and trade, so they influenced others with many and varied positives. Indeed, Islamic civilization has become a source referred to by other civilizations.

The second topic

The impact of the Arab-Islamic civilization on the European civilization

It is worth mentioning that communication and giving is old between civilizations, so no civilization was established except and took from those who preceded it, then added and innovated, so the movement of civilization is a rotational movement that takes and gives, is affected and influenced, so the East is the first to give, then take, then give.

And when the role of our nation in building civilization came, it fulfilled the role required of it with perfection in the best way. It carried out a rescue work that has great significance in human history. Our Muslim ancestors were distinguished as they were faithful and loyal, and they transmitted science and attributed it to its people and owners, and if the Europeans found plagiarism, they would scandalize and mourn, and mourn and cry out for scientific integrity, although they were not faithful to our heritage when they translated it, they attributed a portion of what they transmitted to themselves.

When the Europeans revived the Greek heritage again, they obliterated the preference of the ancient Arabs to it, and removed the fingerprints of the Arab Muslims in its translation, study, criticism and correction. And they tried to link their civilization directly to Greece and Romans. But when they search in the history of science, thought and the arts, they turn in its absence, they encounter difficulties that they cannot overcome as a result of their obliteration of those fingerprints, and therefore we find that they return from time to time and they mean some attention to the Arab-Islamic touches, and they search for something from the exploration of the history of science, and say that this concern is given to them. From malevolent fanaticism, or from serving the political and colonial ambitions of their countries⁽⁷⁷⁾.

And in the centuries when our civilization was at the height of its prosperity, and therefore at the height of its bid. There were crossings and channels, through which the sciences, culture and arts of this civilization were transferred and leaked to the European West in the Middle Ages, just before the Renaissance. These channels are⁽⁷⁸⁾:

Andalusia (Spain), Sicily and southern Italy, and the Crusades.

Medieval Muslims were unique in science, philosophy and the arts, and they spread them wherever their feet fell, and seeped from them into Europe since the twelfth century AD, when a huge movement began to translate books and the summary of Arab Islamic thought, from Arabic

(Dr. / Sorour, Muhammad Jamal al-Din, 1965 AD, History of Islamic Civilization in the East (from⁷⁷ the era of Turkish influence to the middle of the fifth century AH): House of Arab Thought for Printing and Publishing, Cairo, Egypt, pp. 78, 79.

(Jack. s. Ressler, (Dr. T), The Arab Civilization: Translated by Ghoneim Abdoun, Revision by:⁷⁸ Ahmed Fouad Al-Ahwani, ed. Modern Printing House, The Egyptian House for Authorship and Translation, Egypt, pp. 46-54.

- James Henry Breasted, The Triumph of Civilization (History of the Ancient East): pp. 71--75.
- Dr. / Zigrid Hunke: The Sun of Arabia Shining on the West (The Impact of Arab Civilization in Europe): pp. 52-63.

into Latin⁽⁷⁹⁾. It was known that these books were taught until the seventeenth century AD, while it was stated in the magazine published by (UNESCO Mail) October (1980 AD), on page (38) that the book of law remained taught at the University of Brussels until the year (1909 AD)⁽⁸⁰⁾. That is why Dr. William Osler said: The Book of Law has lived longer than any other book, as a single reference in medicine. The number of editions is greater in the seventeenth century. Avicenna enabled Western scholars to initiate the scientific revolution that really began in the thirteenth century and reached its primary stage in the seventeenth century.⁽⁸¹⁾

In spite of this, the view of most Europeans towards us is fanatical, making them believe that anything will fail in the Arab world, hence their view today - in general - a look that undermined our right when we were creative.

Nonetheless, objective scholarly shouts have arisen and fair, despite their lack, gave our civilization and its great figures, even a small part of truth and fairness, as Zigrid Hönke's book (The Sun of Arabia Shines on the West) is well known, and Gustave Le Bon's book (The Civilization of the Arabs) is also known, and Max Vantigo presented His book (The Arab Miracle), and at the Conference on Arab Islamic Civilization, held at Princeton University in Washington in (1953 AD), it was decided that all the evidence confirms that Western science owes its existence to the Arab Islamic civilization, and that the modern scientific approach based on research and observation And the experience, which was adopted by European scholars, was the product of European scholars' contact with the Islamic world, through the Muslim Arab state in Andalusia⁽⁸²⁾.

By tracing the impact of Islamic civilization in Europe, we find that in the Middle Ages - in which Muslims possessed the cornerstones of culture, enjoyed freedom of opinion and thought, and obtained the fullest share of virtuous life - poverty prevailed throughout Europe, which was covered in many areas of dense forests and swamps scattered in the lands Cities emit bad odors, and deadly diseases, and homes in Paris and London were built with un-carved stone and mud mixed with straw, and the windows were narrow and not sealed, and their lands were covered with that scattered straw; Because the rugs were not known to them, and people did not live in those houses better and safer than the animals that they kept with them.

Medieval Europe was under the authority of the Popes to direct people in it to what they wanted, and the Europeans - as Dudhi said in his book (History of Muslims in Spain) - were lost in the darkness of ignorance, seeing the light only from the poison of a tailor, and the light shone only from The Muslim side of the sciences, literature, philosophy, and industries. Baghdad, Basra, Cairo, Damascus, Persia, and Cordoba were the great centers of science and knowledge at the time

() Ibn Shaddad, Bahaa Al-Din Yusef Bin Rafi` (Dr. T), Al-Nawar Al-Sultani and Al-Mahasin Al-79 Yusufia (Salah Al-Din Biography): U: Dr. / Jamal Al-Din Al-Shayal, Al-Khanji Library, Cairo, Egypt, pp. 66, 67

- Al-Suyuti, Hassan The Lecture on the History of Egypt and Cairo: Part 3, p. 168.

- Isaac a widow, 1929 AD, The Crusades in the Syriac Antiquities: The Syriac Press, Beirut, Lebanon, p. 106.

- Dr. Philip Hitti, Dr. Edward Gerji, and Dr. Gabriel Jabbour, 1951 AD, History of the Arabs (lengthy): Dar Al Kashaf for Publishing, Printing and Distribution, Cairo, Egypt, Vol. 2, pp. 822, 857, 858, Part 3, p. 65.

()Dr. / Shawqi Abu Khalil, The Arab Islamic Civilization and a Summary of Previous Civilizations: ⁸⁰ pg. 590.

()Abdel-Ghani, Mustafa Labib, (D.T), Chemistry among the Arabs (Series of East and West): ⁸¹ National House for Printing and Publishing, Cairo, Egypt, pp. 11, 12.

() Dr. / Shawqi Abu Khalil, The Arab Islamic Civilization and a Summary of Previous Civilizations: ⁸² pp. 590, 591.

of European capitals that we look at with appreciation and glorification. They were like villages empty of everything that attracts people to them and connects them to them.

It was clear that it is impossible for one to investigate the efforts of the Arabs in reconstructing Andalusia, the greatness of their engineering, and their creativity in the palaces and cities they built, as for their industry, it was introduced to Europe unless its people had a similar covenant before with what they published in it of science and literature.

The Muslims applied science to industry and agriculture, and the Spaniards still live today on the dams built by the Arabs, and thanks to their engineering, water flowed to every place in Spain carrying fogging and growth that would meet the needs of forty million people.

The Arabs have changed the shape of Andalusia in a few centuries, and made it a place other than that of all kingdoms, and with their good knowledge of agriculture based on experience and observation, they planted what was favorable from the lands, and introduced to Europe the cultivation of wheat, flax, cotton, grapes, rice, saffron, lemon, and orange, Berries, coffee, and sugar cane. The Arab merchant fleet was carrying the crops of Andalusia and to Morocco to the east and what its residents needed from other countries and a description of the living for this, and the residency was valid.

And Muslims in every region in Spain established schools, bookcases, and established universities in cities that were alone the home of science in Europe for a long time, and helped to proliferate books. Their interest in science and their embrace of scholars are like scientific academies next to them are book coffers for copyists, volumes, engravers, and sects.

Muslim Spain became - as previously mentioned - the Kaaba of European knowledge seekers, and in the year (1130 AD) a school of translation was established in Toledo with the care of Archbishop Raymond, and that school translated into Latin the most famous Arabic literature, and the translation movement did not abate during the next three centuries, during which the Greek books were transferred. The origins of some of them would have been lost, and had it not been for the Arabic translation, the world would not have stood up to any of it. To the Arabs alone - not to the medieval monks who were ignorant of even the existence of the Greek language - the credit goes to preserving the legacy of the ancients, and a Western writer has connected the number of Arab medical literature Which was translated into Latin into three hundred books⁽⁸³⁾.

And the quotation of this wonderful civilization by the Europeans was amputated, and this taking was incomplete. Because they took the scientific, materialistic side, and left the human spiritual side, so their amputated civilization that drowned in materialism will destroy itself by itself. And the proof of its immense spiritual emptiness is that every invitation, even if it is a trivial

(J)Al-Dhaby, The Petition's View on the History of the Men of Al-Andalus: Part 23-25, Part 3 165-⁸³ 172.

- Al-Maqri, Ahmad bin Muhammad, 1408 AH = 1988 AD, The perfume of perfume from the Andalusian branch of Al-Rutayb: Printed: Beirut, Lebanon, vol.1, pp. 296-298.
- Will Durant, The Story of Civilization: Part 2, pp. 33-60.
- Dr. Zigrig Hounke, The Sun of Arabia Shining on the West (The Impact of Arab Civilization in Europe): pp. 43-45.
- Anwar Al-Rifai, (Dr. T), History of Science in Islam: House of Arab Thought for Printing and Publishing, Cairo, Egypt, pp. 83-174.
- Al-Mudawar, Jamil Nakhla, 1935 AD, The Civilization of Islam in Dar Al-Salam: The Amiriya Press in Bulaq, Cairo, Egypt, pp. 149, 150.
- Ashour, Said Abdel Fattah, 1436 AH = 2015 AD, History of Europe in the Middle Ages: 2nd Edition, Dar Al-Nahda Al-Arabiyya, Beirut, Lebanon, pp. 213-217.

air, receives acceptance and finds followers, even whoever came from India preaches laughter in life, and laughter is nothing but, has found followers and followers.

The bottom line: What came in those phrases that were written in Spanish handwriting, which say: "I am of the Arab race, the old friend of the sun, who won everything and then lost it .⁽⁸⁴⁾" He is one of the descendants of the Arabs of Andalusia, whose civilization shines on the world with sciences, brotherhood, humanity, justice, luxury and tranquility, so he won everything, then lost these meanings when the West did not borrow the spiritual values of the Muslim civilization, and drowned in its materialism.

The difference between the Islamic civilization and the European civilization:

The Islamic civilization is the civilization of the Near East and part of Africa in the Middle Ages and the Modern, and this civilization is not made by the Arabs alone, nor is it a product of one era of history, but rather it is the result of the experiences of nations from the East and the West, and the fruit of arduous efforts made by successive generations. And the peoples of this region had the last among them Islam the religion of the state, and the Arabic language the language of science and literature in it ⁽⁸⁵⁾ .

The Arabs before Islam were striking in the desert without being aware of them or fearful of anyone's shares until God sent his Messenger Muhammad - Peace be upon him- So the Qur'an drew their attention strongly to consider the miracles of God in the horizons and in the souls, and the Arabs responded to that, so they began to study, comprehend, research, conclude, and apply Until they became the kiss of eyes in science and knowledge.

It must be noted that the economic system is the basis of Western civilization, while the spiritual issue is in the view of Westerners a purely individual issue, and this western civilization is what made economics its basis, and doctrine in public life has not established a weight to fail to pave humanity the path of the desired happiness.

As for the Islamic civilization, it is on the contrary. Because it is based on a spiritual foundation that calls on a person to better understand his connection to existence, and his place in it above all, and if he reaches this point of faith, his faith calls him to continue refining himself, purifying his heart, and to refine his heart and mind with the sublime principles that organize the life of the individual in a manner that achieves happiness For everyone.

So the spiritual aspect of the Islamic civilization has far-reaching effects, as it is the one who purified it from all falsehood, cleansed it from all malice, and removed from the chests what was full of extreme selfishness, and made the members of the ummah cooperate with different races and colors to the maximum extent of cooperation ⁽⁸⁶⁾ .

The Islamic civilization, with its distinctive features, derived its entity from the following assets:

- 1- The Holy Qur'an and the Noble Prophet's Sunnah.
- 2- The Arab civilization before Islam.
- 3- Ancient civilizations, whether eastern or western.

() Dr. / Shawqi Abu Khalil, The Arab Islamic Civilization and a Summary of Previous Civilizations: ⁸⁴ pg. 591.

()James Henry Breasted, The Triumph of Civilization (History of the Ancient East): pp. 211, 212. ⁸⁵

() Shayef Okasha, Civilizational Conflict in the Islamic World: pp. 22-24. ⁸⁶

God has prescribed rulings in the Noble Qur'an, and a difference between what is permissible and what is forbidden, and it includes what pleases humanity in a world and a religion, in which it is guided to people, cleanses their hearts, and it contains the right rules for the rise of the virtuous society, and a permanent reminder of the day of reckoning, and it is the reference when the disagreement ends, and the explicit miracle that he cherishes The mind, and the Qur'an by its miracles, cites proverbs to those present with the forgiven, what God has missed in the book of something, and it is the eternal miracle unlike other miracles of the prophets that have become in the custody of history, and the general principles of the Qur'an of breadth and comprehensiveness so that they always suit the conditions of life that change according to time and place.

It is the Qur'an that time fades and never perishes, days wear out and never wear out.

As for the prophetic Sunnah - which is the sayings of the Messenger - Peace be upon him - and his actions and decisions - its place in Islam is evident in that God - Almighty - has made for his Messenger a statement of what was from the Holy Qur'an in its entirety, an explanation of what was a problem of it, and the realization of what was possible of it, so the Holy Qur'an became an original and the Sunnah A statement, and none of the Muslims, even if he was a caliph, could impose on people other than what God imposed in his Sharia, and Muslims before God are equal. There is no preference for one of them over anyone except with piety, and no obedience to a creature in disobedience to the Creator.

And this meaning was criticized in the mind of Abu Bakr - May Allah be pleased with him - and he said - on the day they pledged allegiance to him: "Obey me as long as you obey God and His Messenger.

Brother of religion, with his teachings among the Arabs, a sisterhood that they have never known before, and their education is a culture that made them redeem him with self and money, and with his family and father, and whoever has to die in order to spread his religion has done what is impossible for others to do like him from those whose beliefs were weak, and his command to instability and instability, and from He was keen on death and gave him life, and the secret of this change in the life of the Arabs - who had previously rebelled against every regime - was the great book of God, and the guidance of his noble Messenger who dealt with all the religious, social and economic conditions of Muslims⁽⁸⁷⁾.

Among the results of that belief were the following:

1- The belief of the Muslims was correct, so they believed in one God after the Arabs used to worship what their hands carved from idols and idols.

2- Their morals were refined, the spirit of intimacy and affection grew between them, and the bad habits that were common among them were eradicated, and they turned to every serious and useful work.

3- Equality prevailed among them, and everyone believed that there would be no differentiation without good deeds, and religious unity among them replaced the hateful tribalism, and this eliminated what was happening between them of internal conflicts and wars, and they turned to jihad and conquest.

**Q) Al-Nisaburi, Muhammad bin Abdullah, 1398 AH = 1977 AD, Knowledge of Hadith Sciences: 2nd⁸⁷ Edition, Commercial Office Printing, Cairo, Egypt, pp. 4-10.
- Al-Suyuti, Training the Narrator in Explaining Tawqi al-Nawawi: pp. 23-35.**

Although the Arabs were the most eloquent and clearest of people, the quality of casting in the Noble Qur'an took care of them and was extremely influential. That is to work for the word of God to be the supreme.

And since the Qur'an has mentioned in more than one place regarding science and scholars, and it drew the Muslims's attention with this to the manifestations of ability and creativity in the kingdom of the heavens and the earth. Muslims have turned to sciences of all colors to study, comprehend, and conclude, and it did not take long for them to be alone To carry the torch of civilization and gratitude in the world throughout the Middle Ages.

At a time when ancient civilizations flourished in the valleys of the Nile, the Tigris and the Euphrates, Europe was idle, and little is known of its history before the thousand preceding the birth of Christ. Scattered islands in the Aegean Sea, where they served as crossings to the Balkan Peninsula, where Socrates, Plato, and Aristotle appeared.

And when Alexander the Macedonian conquered Egypt, the Levant, Iraq and Persia in the fourth century B.C., and this friction occurred between the civilizations of those peoples, a mixture of the ancient eastern and western civilizations arose from him, and after Alexander ordered the translation of what was in the Persian books into the Greek language, he ordered it to be burned, and the Persian culture was affected by this work. However, the Persians sought help from the educated Romans in transferring their lost knowledge, and Persian culture returned to prosperity.

And when the Persians entered Islam after the conquest, the educated of them began to study Islam and its language, and transferred to Arabic a lot of the knowledge of the Indians and Persians, and they had a commendable effort in advancing the Islamic civilization.

As for the Syrians - who are the remnants of the Chaldeans or the Babylonians - they were students of Greece in science and philosophy, and between the Tigris and the Euphrates they had nearly fifty schools in which the graduates transferred to the Syriac some of the books of Aristotle, Plato, and Pythagoras, among them the most responsible for the translation that made The Arabs possess the forefront of Greek science and the culture of the ancients, and in this it is clear that the effects of the Persian and Greek civilizations on the Islamic civilization preserved for the world the heritage of the ancients⁽⁸⁸⁾.

Ways of the arrival of Islamic civilization to Europe:

Islamic civilization arrived in Europe in several ways, including: ⁽⁸⁹⁾

1- Andalus Road:

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- () Dr. Philip Hitti, Dr. Edward Gerji, and Dr. Gabriel Jabbour, History of the Arabs (lengthy): Part ⁸⁸ 1, pp. 2-19.**
- Will Durant, The Story of Civilization: vol 2, pp. 10-23, 34-60.**
- James Henry Breasted, The Triumph of Civilization (History of the Ancient East): pp. 228-235.**
- () Will Durant, The Story of Civilization, vol 4, pp. 61, 64, 65.⁸⁹**
- Dr. Zigrig Hunke, The Sun of Arabia Shining on the West (The Impact of Arab Civilization in Europe): pp. 55-63, 531, 532.**
- Dr. / Al-Tibi, Amin Tawfiq, 1990 AD, Studies in the History of Islamic Sicily: First Edition, Dar Iqra for Printing, Publishing, Distribution and Translation, Cairo, Egypt, p. 118.**
- Al-Rubaie, Abdullah bin Abdul-Rahman, 1415 AH = 1994 AD, The Impact of the Islamic East on European Thought during the Crusades: Edition 1, Riyadh, Kingdom of Saudi Arabia, pp. 22,98.**

Andalusia conquered Tariq ibn Ziyad in the year (92 AH = 711 CE), and the country of Andalusia - as Dewarnet says - has not witnessed in its entire history a more firm, just and free rule than it witnessed in the days of its Muslim conquerors.

This radiation is considered the first way the Islamic civilization reached Europe. This is because the Arabs settled in these countries for eight centuries, during which the Islamic civilization reached its zenith. The Islamic civilization in Andalusia radiated from multiple centers, such as: Cordoba, Seville, Granada, and Toledo, where the Arabs and Moroccans were the ones who created it, and they were the Europeans who called them the Moors or the Moriscos.

Spain has assumed the position of the great power in the world twice in history: the first in the fourth century AH - the tenth century AD - the time of Caliph Abdul Rahman al-Nasser, and the second in the tenth century AH - the sixteenth century AD - during the period when the Arab Islamic civilization was represented and digested, so the historian said And the Spanish thinker (Sunset Olbornot): "The Islamic conquest of Spain brought it all good." Andalusia, with its universities, schools and prosperity, was the focus of European attention, and a source of intellectual and cultural radiation for eight centuries⁽⁹⁰⁾. It began in (711 AD) and ended in (1492 AD).

The majority of the inhabitants of Andalusia - who are Christians - were so saturated with Arab civilization, that they abandoned their language to speak Arabic, and because of that they were known as Banana Arab, a word meaning Arabized Arabic. The bishops from the clergy were forced to translate the Bible into Arabic, and the Jews also played an important role by translating or moving to the courts of the European Christians. And when the movement known as land retrieval from the Muslims appeared, we find that the Christian Spanish kings deceive the Muslim civilization, take its appearance, and cannot stand in front of it to advance it, so those who transferred it to them were known as the Mudéjar, the immigrants, the intervention, the contracted, the treaty or the Mexicans.

We find that King Alfonso X, who was called al-Hakim, had opened a translation school in Tilila, in which he had Muslim scholars transferring the books of the Arabs into Spanish, Qatouni or Latin. On the contrary, European countries were covered by darkness - especially those surrounding Andalusia - so we find the light that shone in Andalusia seeping into Europe. Through Andalusia, the Arab civilization moved to Europe⁽⁹¹⁾.

2- The Sicilian road and southern Italy: (the geographical and historical center of contact between the Islamic civilization and the European West):

() Ibn Khaldun, Abd al-Rahman bin Muhammad, 1355 AH = 1936 CE, the lessons, and the Divan of⁹⁰ the Beginner and the News, in the days of the Arabs, Persians and Berbers, and those of their contemporaries among those with the greatest authority: i. Al-Hababi, Cairo, Egypt, vol 4, pp. 142-145.

- Balnthia, Engel Jenthalth, (D.T), The History of Andalusian Thought: Quoted from Spanish: Dr. / Hussein Mu'nis, presented by: Soliman Al-Attar, Library of Religious Culture, Cairo, Egypt, p. 536.

- Lotfi Abd al-Badi ', 1958 CE, Islam in Spain: The Egyptian Revival Library, Cairo, Egypt, pp. 30, 31.

() Ibn Hawqal, Al-Tracts and Kingdoms: pp. 75-81.⁹¹

- Ibn Khaldun, Al-Abr, and the Divan of the Beginner and the News, in the days of the Arabs, Persians and Berbers, and those of their contemporaries among those with the greatest authority: Part 4, p. 146.

- Al-Maqri, The perfume of perfume from the Andalusian branch of the wet: vol 1, p. 250.

- Al-Medawar, Religions and Civilizations: pg. 67.

- Ashour, A History of Europe in the Middle Ages: pg. 217.

The Muslim Arabs conquered Sicily in the year (212 AH-827 AD) at the hands of the Mujahid jurist Asad ibn al-Furat, the disciple of Malik bin Anas, and they remained there until the Norman invasion in the year (484 AH = 1090 CE) ⁽⁹²⁾ .

The Muslim civilization at the conquest of Sicily was at the height of its splendor, and within two centuries the colors of culture and science from the Islamic world flowed to it, and a wonderful civilization rose in it, and it became a mellow garden, proud of its sciences, trade and industry. And it continued to prosper for a time after the Normans occupied it. They appreciated the superiority of Muslims in civilization, so they preferred to benefit from the sciences of Muslims, their civilization and their industries, and therefore they allowed the survival of an Islamic community in Sicily, living in their shade, enjoying its rituals and its scientific and industrial activity.

As for Frederick II, he had a great merit in spreading Islamic civilization in Europe, when he realized that science and literature refuse to be distinguished in place, and sought to converge, acquaintance and guide in a campus that was not trampled by any fanatic, and in this spirit he helped (Salerno) medical school, which published medicine The Arab Islamic and founded the University of "Naples" a beacon of knowledge of the Arab-Islamic civilization in southern Italy.

Thus, we find from the results of the Islamic conquest of Sicily that the Islamic civilization imposed itself on the Normans first, and on the whole of Europe second.

A ray of the light of Islamic civilization made its way to Europe starting in the twelfth century AD, not through the Latins or the Byzantines, but through the Muslims of Andalusia and Sicily. ⁽⁹³⁾

The Romans had taken it as a den, from which they attacked the Islamic lands. And when the Fatimids came and established their differences in the land of Morocco, they seized Sicily as a legacy from the Aghlabids, for they asserted their control also in southern Italy until Rome.

There is no doubt that the Arab occupation of this Italian country meant that it must be covered by the superior Islamic civilization at that time, and Palermo, Musseni, Syracuse, Boa and Bari became centers of the young Islamic civilization in Italy.

And the Normans (from the Franks) - a Christian element from northern immigration - seized Sicily and southern Italy from the Fatimids after they had eliminated the control of the Arabs in Sicily and southern Italy, and yet it did not eliminate the Islamic civilization there, rather the Normans were an effective factor in spreading this civilization, And the policy of the Normans - after it was a war of hostility - became pacifist towards Muslims, as evidenced by the exchange of discourses between Roger II and the Fatimid Caliph Al-Hafiz.

The Normans had a taste for Islamic civilization, and crowned themselves with the phrase "There is no god but God." The Norman court was full of Muslim scholars, so we find Al-Idrisi, the great Arab geographer, who dedicates his book to Roger II, and calls his book (Rogari). Then Gholyam came and used to welcome Muslim scholars and read and write in Arabic. Then we find another king, Frederick II - as the Spanish kings did - encouraging the translation of the sciences of Islam into Latin, Greek and Italian commonplace, and founding the University of Naples, so that

() The Arabs conquered Sicily in a late era at the hands of the Aghlabid state, which was ⁹² established in present-day Africa - present-day Tunisia and Algeria - during the Abbasid era.

() Ibn Jubair, The Journey of Ibn Jubair: pp. 228, 231. ⁹³

- Al-Maqrizi, Al-Khattat al-Maqrizi: Part 1, p. 219.

- Ibn Taghri Bardi, The Prosperous Stars in the Kings of Egypt and Cairo: Part 6, p. 283.

Amari, Sicily Arabic Library: Vol 1, pp. 427, 429, 472.

he was accused of being money for Muslims, and when he attended in a crusade to the east in favor of the Muslim sultan, which called on the Pope to deprive him ⁽⁹⁴⁾.

3- The Crusades Road (the Crusaders' coming to the Islamic East):

The Crusades opened the eyes of the West to the East, and ended the isolation of the West from the civilization in the East, and shed light on the scientific progress and cultural prosperity in it.

A comprehensive European awakening - in various fields - entered European society in the era of the Crusades, until (Skins) called it: (European Renaissance in the twelfth century). To the Muslims; This is because they left a wonderful cultural heritage that had a civilizational impact in the regions to which it arrived, forming one of the most important factors of European awakening and its modern renaissance.

The Crusaders' stay for a long time in the Islamic East, in complete contact with all aspects of the superior Islamic civilization that astonished them. As this appears in the conversations of the kings of Europe and the travelers among them. On the contrary, for the Muslims, they were just beasts in them, the virtue of courage and fighting. Although wars were continuing between them and the Muslims, the intelligent among them used to transmit all aspects of Muslim civilization, although this transmission was mostly by witnessing ⁽⁹⁵⁾.

4- The route (trade exchange between East and West via Egypt):

This happened since the Fatimids came to Egypt, making it a first-class political, commercial and cultural center. Likewise, the Mongols attack in Iraq, which made Egypt the Kaaba of Islamic civilization during the Mamluk era, as Ibn Khaldun explains why its civilization flourished by getting used to civilization thousands of years ago. Therefore, sciences and arts emerged in Egypt, and people traveled to it seeking knowledge from the East and the West. Egypt - as Ibn Khaldun describes it - is the mother of the world, the Iwan of Islam, and the source of knowledge and crafts.

And he helped transfer civilization to Europe through Egypt that the cities of Europe at that time, such as: Pisa, Genoa, Venice, Napoli and Florence, activated their trade with Egypt, which are the cities in which the European Renaissance movement emerged, which paved the way for modern civilization in Europe. ⁽⁹⁶⁾

Evidence of the impact of Islamic civilization in Europe:

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- () Al-Maqrizi, The Conduct of Knowing the Countries of Kings: Part 1, p. 382.⁹⁴**
 - Ibn Taghri Bardi, The Prosperous Stars in the Kings of Egypt and Cairo: Vol 6, p. 285.**
 - Amari, Michael, 1969 AD, The Sicilian Arab Library (Texts on History, Countries, Translations, and References): Muthanna Library, Baghdad, Iraq, vol 1, p. 472.**
 - () Abu al-Fida ', Ismail bin Ali, 1325 AH = 1907 CE, The Compendium of Akhbar al-Bashr: M. Cairo, ⁹⁵ Egypt, 4 p. 24.**
 - Isaac a Widow, The Crusades in the Syriac Antiquities: pp. 111, 112.**
 - Dr. Philip Hitti, Dr. Edward Gerji, and Dr. Gabriel Jabbour, History of the Arabs (lengthy): Part 2, pp. 857, 858.**
 - () Ibn Khaldun, Al-Abr, and the Divan of the Beginner and the News, in the days of the Arabs, ⁹⁶ Persians and Berbers, and those of their contemporaries with the greatest authority: Vol 4, pp. 146-148**
 - Ali Al-Kharboutli, The Arabs and Civilization: p. 313.**



The evidence that the Islamic civilization moved to Europe, and had its first impact in the following civilizations, these many books that were translated from Arabic into Latin, Catalan or Hebrew, and they are books that fill European libraries from an early time, and indicate the progress of Islamic science in all its branches. Likewise, in the Renaissance, when Europeans wanted to return to the ancient Greek science, they found it refined and explained in Muslim books. This is with the knowledge that these ancient Greek sciences were neglected by the Europeans in the Middle Ages, and most of their interest was what the Latins reported from them. Thanks to the transfer from the Arabs, civilization advanced in Europe.

The most important books translated from the Arabs were books of philosophy. This is because the European mentality at that time was preoccupied with philosophical problems dealing with doctrine, or in other words theological philosophy that was known as scholastic philosophy. Because it was in schools and those who do them are called teachers, which were established by Saint Augustine, so most of what was known of philosophy in the era of the Greeks and Romans was through the Arabs.

The most important thing they transmitted after philosophy was the science of medicine, as the translated books of Avicenna or Al-Razi continued to be taught in European universities until the eighteenth century - rather say, as the UNESCO Post said: to the beginning of the twentieth century - especially in the Sarno School, which was considered the first medical institute in Europe. The names of the two Muslim physicians, Ibn Sina and al-Razi, are still found in the Faculty of Medicine in Paris. Indeed, Ibn Khaldun's theories, which are the basis of sociology, are still mentioned in European universities until now.

Among the first translators who transmitted the knowledge of the Arabs to the Europeans from the eleventh century AD until the late Middle Ages: Gerber (who later became the Pope of Rome in the name of Sylvester II), Adler of Bath, Constantine of Africa, Gerard of Cremona, Roger Bacon, Abelaar, and Robert Of Caton, Michel Scott, Philip Al-Trabelsi, Thomas Aquinas, Eugene El-Blermi, Raymond Lawless, Dominicus Gondesalvus, Leonardo Pisano, Plato Tiber Tinos, Boutros Alphonse, and others.

Also, the manifestations of international literature are mostly of Arab origin. She translated many Arabic books, the most famous of which are Kalila and Dimna, and One Thousand and One Nights. Also, the Roland song, one of the pillars of early Arabic literature, was only performed as a result of contact with the Islamic world through the Albertine Mountains. Dante the Legeri, the greatest Italian poet, is also the author of the Divine Comedy, it is said - as mentioned by a Spanish scholar - that he relied on the message of forgiveness to Abu Ala. The Italian Bocaccio, the author of the Decameron, or the Ten Morning, relied on the Composition of One Thousand and One Nights ... and others.

Rather, we find the same Arab influence on modern European literature, as Shakespeare, the largest English writer, was greatly influenced by stories of the East, especially in his novel Romeo and Juliet. La Fontaine in his fables made people wear animal masks, including foxes and weirdos, as in the book Kalila wa Dimna. Chateaubriand wrote on the authority of Bani Siraj, the last Muslims of Andalusia ... and others.

Romantic poetry - one of the characteristics of European literature - was transmitted from the East to Europe, as it is the virgin love, the muwashshah, or the unguilate.

The evidence is that Islamic civilization influenced Europe these Arabic expressions that have remained in the languages of Europe until the present time, and they are more than documents indicating the entrenchment of Islamic civilization, and are found in the Spanish, Portuguese, Italian, and other languages, and include conventions in life and science. Examples include:

(Chiffre) Safar Arabic - (Amiral) Prince of the Sea - (Cable) - (Sirop) Syrup - (Azur) Blue.

It also shows the effort of Muslims in Western music. They added melodies to the melodies, and Arabs contributed to Spanish and European music as far as South America.

Europeans knew in their language many Arab musical instruments, such as: qanun, drum, harp, rabab, and oud.

In architecture, we find that the appearance of European buildings known as arabesques, which is an Arab architecture, and many European buildings in the Middle Ages are influenced by Arab architecture, such as the old universities in England.

In agriculture, we find many crops and means of agriculture enter Europe via the East, such as: camphor, saffron, myrrh, cotton, rice, lemon, bananas, coffee, windmills, waterways ... etc.

Finally, the major explorations that took place in the modern era are based on what the Arabs did, so Christophe Columbus looked at Arab maps that spread in Europe, in addition to the widespread rotation of the Earth among Arab geographers that prepared these explorations, Al-Idrisi also mentions Arab adventures in attempts to uncover America. And also Ibn Fadlallah Al-Omari mentions in his book (Masalik Al-Abesar) that a group of Banu Barzal sailed in the Sea of Darkness, so the name Brazil is named after their name. As well as Portugal's discoveries in Africa, and the arrival of the Europeans to India, based on what the Arabs did previously, in addition to the fact that they worked as guides for them, such as the teacher Ahmed bin Majid, who led Vasco de Gama to the way to India⁽⁹⁷⁾.

Some Arab influences in the West:

It is difficult for us to talk about all the influences of Arab civilization in the West, especially since these influences encompassed most aspects of life, especially the economic, scientific, social, linguistic, urban and other aspects, and for this I shall limit the discussion to examples of these influences, including:

Paper Industry: The Muslim Arabs transferred a number of Chinese prisoners to Samarkand around the middle of the eighth century AD, and among them were those who mastered the manufacture of paper. The finest types of paper. And since papyrus was very expensive, the purchase of paper was great. Even the Abbasid Caliph Al-Mansour, known for his love of saving and not being extravagant, ordered his state departments not to use papyrus and to be satisfied with ordinary paper because its price⁽⁹⁸⁾.

Paper factories appeared in Baghdad during the reign of al-Rashid, then they appeared in Damascus and Tripoli, then in Palestine and Egypt, and the paper industry moved to Morocco and from there to Sicily and Andalusia.

□ Toynbee, *A Brief History of the Study*: C1, pp. 90-98.⁹⁷

- Dr. / Sorour, *History of Islamic Civilization in the East (from the era of Turkish influence to the mid-fifth century AH)*: pp. 101-122.

- Anwar Al-Rifai, 1970 AD, *The Arab Man and Civilization*: Dar Al-Fikr, Damascus, Syria, pp. 44-101.

- Al-Mudawar, *The Civilization of Islam in Dar es Salaam*: pp. 154-156.

- Ashour, *A History of Europe in the Middle Ages*: pp. 213-215.

□ Prof. Hani Al-Mubarak and Dr. Shawqi Abu Khalil, *The Role of Arab-Islamic Civilization in the European Renaissance*: pg. 57.

And Arab calligraphers used to use expensive paper in copying their holy book - the Holy Qur'an - while others used to use soft paper for their other purposes. For how much they have of it.

Tourists, visitors, pilgrims, merchants and students of knowledge came from their countries in Europe, going to Barcelona and Valencia, where he used to make fine paper - as Al-Idrisi mentioned - to return with loads of this paper that is absolutely unparalleled in the world⁽⁹⁹⁾.

Sigrid Hounke says: Building mills was an Arab specialty that the Arabs themselves achieved, and they gave Europe all kinds of water and pneumatic mills⁽¹⁰⁰⁾ Around the middle of the fourteenth century (741 AH = 1340 AD), the first paper mills were built in Italy, and then paper mills were built in Nuremberg (Germany) in (793 AH = 1389 AD).

The paper industry was a new breakthrough in the era of culture and science, and paper was the basis for the emergence of books and thus printing, and without it, libraries would not have been, and scientists of a generation would not have seen what the scientists of previous generations have created.

Dr. Shaker Mustafa - speaking about the factors helping the emergence of history among Arab Muslims, Dr. Shaker Mustafa says: "We must finally add to the auxiliary factors a scientific material that clearly helped decisively to transfer intellectual notation from memory to written form. Its manufacture in the Islamic world since the beginning of the second century of the Hijra There is no doubt that the Islamic cultural movement has fallen through the knowledge of paper and its making on a revolutionary tool in fixing thought, in spreading it, and in expanding its material."⁽¹⁰¹⁾

Magnetic needle: The Chinese knew it, and some Europeans consider that the Italian Flaviogioia is the inventor of the compass - which guides the knowledge of the directions - while the orientalist Hunke says: that this Italian knew this machine through the Arabs, whose sources confirm its use of the compass before Europe knew it, and even indicates in her talk about the compass That the Arabs were the ones who invented it and knew it through their mediation.⁽¹⁰²⁾

And this meaning is confirmed by Professor / Anwar Al-Rifai, who says: "Researchers disagreed that the Arabs were the first to use it, or did they quote it from China... A video denies that the Chinese use the needle house (compass) by saying: How does he think that the people of China used the needle house with They are still not until the year (1850 AD) that the South Pole of the Earth Sa'ir shines, confirming that the Arabs are the first to use it, and it is supported by Sarton's saying. And everyone confirms that the Arabs used it, and that Europe moved the needle house through the Arabs ... Some Arab writers call the compass in the name of itk."⁽¹⁰³⁾

Firearms: Historical accounts mention that the Arabs of Andalusia were the first to use fire shells or Europe for military purposes, in the first half of the fourteenth century (727 AH = 1325 AD), and before that we read a book by Hassan Al-Ramah in which he talks about explosive materials and firearms, and about moving, burning eggs that are launched. It is shaped like

() Dr. Zigrig Hounke, *The Sun of Arabia Shining on the West (The Impact of Arab Civilization in Europe)*: p. 44.

() Selfsame , p. 45.¹⁰⁰

() Dr. / Shaker Mustafa, *Arab History and Historians: Part 1*, p. 69.¹⁰¹

() Dr. / Zigrig Hounke, *The Sun of Arabia Shining on the West (The Impact of Arab Civilization in Europe)*: pp. 47, 48.

() Anwar Al-Rifai, *The Arab Man and Civilization*: pp. 487, 488.¹⁰³

thunderclouds, and it contains drawings illustrating some of these missile machines ⁽¹⁰⁴⁾. It is from approximately (674 AH = 1275 AD).

The Arab scholars developed the theory of the composition of blasting gunpowder in the twelfth century, and it is certain that the Arabs were able in the second half of the thirteenth century to use the ejecting gunpowder as a propellant for missiles, so the Arabs of Andalusia in Spain were the first to use firebombs in Europe for military purposes, and thus they became European professors also in this field.⁽¹⁰⁵⁾

In the field of agriculture: Agriculture was one of the economic matters that the Arabs became more interested in after Islam. This is as a result of the Prophet's call - Peace be upon him - to work in general, and his saying - Peace be upon him - regarding land and agricultural work: "Whoever revives a dead land, it is his. ⁽¹⁰⁶⁾" And we began to see in the Umayyad era the construction of dams and bridges, the draining of swamps, the reclamation of lands, the interest in irrigation, its projects and its means, and in the Abbasid era, a government administration was established specializing in irrigation known as (the Office of Water). In Andalusia, until its gardens and fields became a field from which Europe learns some methods of agriculture and irrigation⁽¹⁰⁷⁾ From that "what the Arabs brought to Andalusia from the terraced system in the mountains and highlands... Their traces still remain to this day from the canals, bridges and arches erected by the Arabs... They also transferred many plants of the East to Europe, so that the name of pomegranate in the Frankish language is taken from the name Granada The city in which it was first planted after its transfer from the Levant, and many plants entered Europe through the Andalusians, such as rice, sugar cane, apricot and artichoke, and many of the Arabic names related to agriculture were borrowed by the West from the Arabs of Andalusia, such as noura, sugar, and rice, and the Spaniards are still They call Al-Sadd, Al-Baraka, Al-Jeb, Al-Saqia, and Al-Wadi distorted names from Arabic" ⁽¹⁰⁸⁾.

German Orientalist Sigrid Hunke says that the Arabs and the inhabitants of the Near and Far East provided the West with types of their useful plants, such as: cucumber, squash, yellow watermelon, artichoke, spinach, lemons, oranges, peaches, rice, sugar cane, chestnuts and some types of roses. The Arabs excelled in all the ingenuity. ⁽¹⁰⁹⁾

And the Muslim Arabs had excelled in using water wheels and other methods to raise water from rivers and wells, and this is what many sources indicated, and what we find in their remains to this day, Muslims used water wheels (norias) and similar machines everywhere. To raise water from rivers and canals. ⁽¹¹⁰⁾

As a result of the interest of the Arab Muslims in agriculture, their interest in botany appeared, so they translated the Nabataean books and other ancient books, and quote from them what they saw reasonable and useful, so they improved their cultivation of their lands and the

() Prof. Hani Al Mubarak and Dr. Shawqi Abu Khalil, *The Role of Arab and Islamic Civilization in ¹⁰⁴ the European Renaissance*: pg. 61.

() Dr. Zigrid Hounke, *The Sun of Arabia Shining on the West (The Impact of Arab Civilization in ¹⁰⁵ Europe)*: pp. 50, 51.

() Abu Dawood, as-Sunan: Hadith No) 3074.⁽¹⁰⁶⁾

- Al-Nasaa'i, Al-Sunan Al-Kubra: Hadith No. 5762.

() Prof. Hani Al-Mubarak and Dr. Shawqi Abu Khalil, *The Role of the Arab and Islamic Civilization ¹⁰⁷ in the European Renaissance*: pg. 62.

() Anwar Al-Rifai, *The Arab Man and Civilization*: pp. 295, 296. ¹⁰⁸

() Dr. Zigrid Hounke, *The Sun of Arabia Shining on the West (The Impact of Arab Civilization in ¹⁰⁹ Europe)*: p. 52.

() a. Ashtor, *The Economic and Social History of the Middle East in the Middle Ages*: p.61.¹¹⁰

lands of the regions they had conquered, and they introduced into medicine plants unknown to Greece, and Abd al-Rahman the First King established Cordoba - a botanical garden in which different plant varieties were gathered from all countries, bright and western, and Granada included in the tenth century a great garden of plants ⁽¹¹¹⁾ .

In the area of hygiene: After Islam, the Arabs tended to take care of the cleanliness of their bodies after the issue of ablution became for them one of the things required by their new religion, and their noble prophet urged it --There is no purity for their bodies except by washing, and they do not pray except after washing some of their organs in what is known as ablution five times a day Therefore, the baths spread throughout the Islamic Arab state, and became a part that distinguishes the urban aspect in their cities, and the difference between their situation and the situation in Europe in those epochs that were known as the Middle Ages, and among the most beautiful of what was said in this area, what Hanke mentioned in her book (The Sun of Arabia Shines On the West) that the Andalusian jurist Al-Tartoushi encountered during his wandering in the countries of the Franks, things that make the body shivering, and he is the Muslim who required ablution and ablution five times a day. He says: "You will never see more dirt than them. They do not clean themselves and only bathe once or twice a day. Cold water year ⁽¹¹²⁾ .

And the German Orientalist Hönke added that such a matter - out of filth - is not possible for a dressed Arab to understand or tolerate, for which the cleanliness and purity of the body, for him, was not only a religious duty, but also an urgent need under the weight of that hot weather. Then I mentioned that the city of Baghdad was crowded in the tenth century - AD - with thousands of hot baths, with those who used to be a hairdresser and dressers (hairdressers), and lost hygiene and health care returned to the countries of the West through the Crusaders and travelers coming from Spain and Sicily ⁽¹¹³⁾ .

Medical knowledge: Medical knowledge was one of the first things that the ancient peoples were interested in, including the Arabs on their island, and the Arabs of pre-Islamic times knew a lot of their medical knowledge with what was mixed with magic and sorcery, and some of their medical practitioners were also known to frequent the Gundishapur school, and to take some information from their doctors, These are: Al-Harith bin Caldah Al-Thaqafi and his son Nadar, who lived in pre-Islamic times and Islam, and Al-Harith lived the Messenger - Peace be upon him - and embraced Islam and died during the days of Omar.

And when Islam appeared, the Messenger - Peace be upon him- fought against all aspects of sorcery in medicine and treatment, such as amulets, magic, fortune telling, and all of that was forbidden. The Messenger -Peace be upon him - called his companions to seek treatment for those afflicted with a disease, and choose the most wise doctors to find out the causes and treat diseases, for every disease has a cure.

In the first century AH, the Muslim Arabs added to their medical knowledge all the knowledge of other peoples that preceded them in this field, and they followed the old saying: Take wisdom, you do not care about which vessel you came out, so transfer to their language the knowledge of the Indians, Persians and Greece.

() Dr. / Al-Shatti, Research Group on the History of Mathematical Sciences in the Arab-Islamic ¹¹¹ Civilization: pp. 50, 51.

- Prof. / Hani Al-Mubarak and Dr. / Shawqi Abu Khalil, The Role of Arab and Islamic Civilization in the European Renaissance: pg. 64.

() Dr. / Sigrid Hunke, The Sun of Arabia Shining on the West (The Impact of Arab Civilization in ¹¹² Europe): p. 54.

() Selfsame , and the page. ¹¹³

The movement of transmission, translation, research, criticism and innovation increased during the Abbasid era in the Levant, and the Umayyad era in Andalusia, where a number of the most senior physicians of the Arab and Islamic world emerged in this period, and whose hands the science of medicine reached its apogee, and they remained world professors for several centuries as their first reference books. The main sources of medical science, universities and hospitals are in Europe up to the eighteenth century and even beyond⁽¹¹⁴⁾.

The Arabs have surpassed the Greek sciences, which they transferred to them, and they excelled in it greatly, and they delved into the study of physiology - physiology - health science, and the art of medicines, and many of their drugs are still in use until now, and they excelled in anesthesia, and they performed extensive surgeries that they invented. Success is their ally in the good results, and while medical treatment was - as Wells says - prohibited from the Church in Europe, and subject to priestly rituals practiced by clerics, medical schools were spread throughout the Arab countries led by those who wanted to acquire sciences without any restrictions or conditions except for good preparation to learn it. The great encyclopedias that they put in medicine are open to all⁽¹¹⁵⁾.

Arab medicine was preceded by its renaissance of Western medicine hundreds of years ago, and there were university schools in Basra, Kufa, Baghdad, Cairo, Damascus, and Cordoba that broadcast their lights throughout the world. Students from the East and the West visited them.⁽¹¹⁶⁾

All Eastern and Western studies confirm that while the sciences, at the forefront of which are medical science, were very advanced and prosperous in the capitals of the Arab regions during the so-called medieval Europe, these sciences were in a state of great backwardness in Europe, where the science of medicine contained a lot of magic, quackery and sorcery. Among the books reported in this field is what the German Orientalist Sigrid Hunke quoted from Usama bin Munqeth's book (the consideration) about an accident that occurred during the Crusades, and his summary is that the Crusaders called an Arab doctor to treat a Franks man and woman, but a Franjian doctor spoiled the matter when he convinced the patient to cut his leg. He amputated her with an ax, and he died instantly, as for the woman, he claimed that a demon was inside her head, so the Frankish doctor shaved her hair and slotted two lines in the surface of her head, and rubbed the bone with salt, so she had just died. And this fair German Orientalist adds: Where is this backwardness among the Europeans of the situation in which the Arabs were, as their modern hospitals were unmatched from any side of the earth, and their treatment methods eloquently speak of the greatness of their research, and their health science is the most wonderful. Like hits. She mentioned a lot about the underdeveloped health conditions in Europe, and the ignorance and quackery that came with that. When I compared the backwardness of medicine to the Europeans and the progress of the Arabs, it showed the human aspect in the field of medicine for Arab doctors, and I mentioned that the Dean of Cairo Doctors Ibn Radwan defined the doctor's duties, and said: It is his duty to treat his enemies with the same spirit and sincerity that he treats With those who love them⁽¹¹⁷⁾.

Among the most beautiful of what Zigrid reported in terms of comparisons between what the European hospitals were in during the Middle Ages and before they quote from the Arabs and

() Prof. Hani Al Mubarak and Dr. Shawqi Abu Khalil, The Role of Arab and Islamic Civilization in¹¹⁴ the European Renaissance: pp. 97,98.

() Dr. / Al-Shatti, Research Group on the History of Mathematical Sciences in the Arab-Islamic¹¹⁵ Civilization: pp. 31, 32.

() Selfsame, and the page.¹¹⁶

() Dr. Zigrid Hounke, The Sun of Arabia Shining on the West (The Impact of Arab Civilization in¹¹⁷ Europe): pp. 216, 217, 224.

are affected by what they had, and between Arab hospitals, which man can hardly believe. She mentioned a description of the (Hotel Dieu) hospital in Paris, and she said: They were men, women and children crowded over a lot of straw on the ground, and they were the sufferers of various diseases, including the simple and the dangerous ones, and the pregnant woman in front of the person with typhus, with one patient with tuberculosis, and another who tore his skin with itch from a skin disease. The building was crowded with insects, the air was very corrupt inside, and the bodies of the dead were left among the sick for twenty-four hours, and often more than that, as corruption crept in them, and stench odors emanated from them.

This is compared to the Arab hospitals that Europe began to imitate after the Crusades, as Europeans established hospitals like the ones they knew in the Arab countries dedicated to treating patients only, after they were previously shelters that included widows, orphans, the elderly, the poor and the sick⁽¹¹⁸⁾.

In the middle of the tenth century AD, there were fifty hospitals in Cordoba alone, so Baghdad, the capital of the world at the time, competed in that, and these Arab hospitals enjoyed sites where conditions of health and beauty were met.⁽¹¹⁹⁾ It is known about these hospitals that they receive patients without looking at anything related to them other than their illness, as they do not distinguish between sick and sick, and the same is said of Arab hospitals in the East and the West.⁽¹²⁰⁾

The Arabs have established mobile clinics between villages where there are no doctors, and this may have been the first medical service in the world for the countryside and its residents.⁽¹²¹⁾ The hospital was called (Bimaristan), and the word was Persian.⁽¹²²⁾

One of the first hospitals that the Muslim Arabs knew in the Umayyad era was the Leprosy Hospital, and that was at the hands of Al-Walid Ibn Abd al-Malik, and the Europeans borrowed the idea of establishing such a hospital during the Crusades from the Levant⁽¹²³⁾.

In addition to the leprosy hospital, Arab Muslims have known several types of hospitals, including hospitals for insane, military hospitals, mobile hospitals, prison hospitals, as well as public hospitals, which are known to be established in most Arab and Islamic cities in the bright and Maghreb. The rulers, princes and the rich confiscated a portion of their properties to spend their proceeds on these hospitals, which were known as endowments. That is why he treated all the rich and poor patients free of charge, and provided them with appropriate food and medicine as determined by the doctor treating them, and that was in most hospitals, and some allocated an amount to be paid to the patient upon recovery and leaving the hospital. To be discharged from him during the convalescence period, to be rested from work for a period determined by his doctor.

Some of these hospitals were institutes of medicine where medical students studied and trained by senior doctors who worked in these hospitals, and thus their medical studies would be theoretical and practical. Scientific experience was going hand in hand with science, and scientific theories countered the facts of inspection and experiments on the patients' beds. Ibn Abi Asaba'ah described his experiences while studying in Damascus, accompanying his boss on his visits to patients, and how his colleagues flocked to hear what the president was saying to a famous

() Selfsame , p. 225.¹¹⁸

() Selfsame , p. 229.¹¹⁹

() Prof. Hani Al-Mubarak and Dr. Shawqi Abu Khalil, *The Role of the Arab-Islamic Civilization in the European Renaissance*: p. 103.¹²⁰

() Anwar Al-Rifai, *History of Science in Islam*: p. 116.¹²¹

() Muhammad Kurd Ali, *Khotat al-Sham: Part 6*, p. 162.¹²²

() Anwar Al-Rifai, *History of Science in Islam*: pg. 114.¹²³

colleague during their discussions in front of difficult cases. In teaching medicine, the Arabs followed a practical method that required medical students to enter into constant and fruitful contact with patients, and they matched what they had theoretically received with what they saw with their own eyes, and this is how a class of doctors graduated that the world did not witness at that time except in our modern era⁽¹²⁴⁾.

Among the most famous hospitals is the Mansouri Hospital in Cairo, founded by Sultan Al-Mansour Qalawun, that hospital that became a palace like the best of the palaces with its dearest precious, and it was the greatest and richest hospital on earth. Many endowments were made for him, and he treated all kinds of diseases⁽¹²⁵⁾.

Among those hospitals: the hospital or the bimaristan al-Nuri, which was built in Damascus by Sultan Nur al-Din Mahmud Zangi, and it was built with funds paid by one of the chief princes of the Franks to sacrifice himself from families, and this hospital remained full until the year (1317 AH = 1899 AD), and its doctors and pharmacists were no less than For twenty men. Sultan Nur al-Din established other hospitals similar to him in the Levant, including in Aleppo and Hama, and he made many endowments for them.⁽¹²⁶⁾

In order to compare all that the Arabs and Europe were in during the Middle Ages in the field of medicine, we quote what was mentioned by the German Orientalist Hunke, where she said: The number of Baghdad doctors reached more than eight hundred and sixty doctors except for those who were in the service of the Sultan - meaning the Caliph - and that in the century The tenth century AD, at a time when there was not one physician in all of the Ryan provinces. She says: The Caliph al-Muqtadir established a room for doctors appointed at its head, Doctor Sinan bin Thabit, and ordered him to examine every doctor, and if he found him well versed in him, he gave him a permit to work, and the Caliph took this action following a mistake committed by a doctor in Baghdad, which killed one of the patients⁽¹²⁷⁾.

I conclude this haste on the progress of medicine among Arab Muslim doctors and their impact on Europe in this field with a word received on the tongue of a European, as Sigrid Hunke mentioned that Arab doctors used to record their observations about their patients, and many of these records and reports were collected in hospitals, and a huge medical encyclopedia emerged from it. European doctors for hundreds of years used it as a book of education. And the author of that enormous encyclopedia was a man whose fame spread to the horizons that he was called the greatest doctor of the Middle Ages, and one of the doctors of all ages, he was Al-Razi⁽¹²⁸⁾ (D 313 AH = 925 AD).

I add to what I mentioned above a medical examination made by an Arab physician scientist and claimed by Europe to its scientists, and European scientists returned to acknowledge the truth. An Egyptian Arab student submitted a thesis to the Faculty of Medicine at the German University of Freiburg, in which he claimed that he was the first to implement with his eyesight the mistakes of Galen and criticize them, then came In the theory of blood circulation, it is the Damascene Arab scholar Ibn al-Nafis in the thirteenth century AD, not the Spanish Sarvetus, nor the English Harvey. Finally, to the inevitable conclusion that was inevitable, which is the veracity of what the Egyptian Arab student said in his thesis, and that Ibn al-Nafis had

() Dr. Zigrid Hunke, The Sun of Arabia Shining on the West (The Impact of Arab Civilization in ¹²⁴ Europe): pp. 234, 235.

() Selfsame , p. 230. ¹²⁵

() Muhammad Kurd Ali, Khotat al-Sham: vol.6, p. 162, 164--166. ¹²⁶

() Dr. Zigrid Hounke, The Sun of Arabia Shining on the West (The Impact of Arab Civilization in ¹²⁷ Europe): pg. 235.

() Selfsame , p. 242. ¹²⁸

reached that great discovery in the history of medicine four hundred years before Harvey, and three hundred years before Sarvetus. It was said in it: "There has been no parallel on the face of the earth at all, and since Ibn Sina there has been no one of his greatness. ⁽¹²⁹⁾"

From a group of famous scholars, Arab Muslim doctors, I chose Avicenna as a model that I am talking about:

Ibn Sina (d. 428 AH = 1037 AD):

He is Abu Ali al-Husayn bin Abdullah bin al-Hassan bin Ali bin Sina al-Balkhi, then al-Bukhari. In the village of Akhsna near Bukhari.

At the age of five, he moved with his parents to Bukhara, where he memorized the Noble Qur'an and a lot of literature, learned arithmetic and jurisprudence, then studied logic, geometry and triangles at the hands of one of the scholars - Abu Abdullah Al-Nattli, and excelled in them and then began to study natural science, theology and medicine.

And he says about himself: that the merits of doctors used to read the knowledge of medicine to him when he was sixteen years old, and he used to treat patients at this age, sit with the jurists and discuss jurisprudence. And he finished studying all sciences at the age of eighteen ⁽¹³⁰⁾.

It appears to us from what Ibn Sina wrote about himself, and from what he wrote about him from those who knew him closely from his students and companions, that he was on the side of great intelligence, the strength of the preservation, and the tendency to solve complex scientific problems.

The science of medicine in the days of Ibn Sina was a mixture of the sciences of many peoples, the most important of which were: Greek medicine, Syriac medicine, Gundishapur medicine - meaning Persian medicine - and the remains of ancient Chaldean medicine, Indian medicine, and the inherited knowledge of Arabs in medicine, and this scientific mixture appeared in medicine when Abu Bakr Al-Razi (d. 313 AH) in his books (Al-Hawi) and (Al-Maliki), then came the book (Al-Qanun) according to Ibn Sina to represent the scientific value in that wide scientific mix ⁽¹³¹⁾. And bring with Ibn Sina the scientific mentality scrutinized in his search and his investigation of the truth ⁽¹³²⁾.

Ibn Sina was cut off from the lessons of one of his professors when he found him unable to solve a scientific problem, and he devoted himself to the study of science, directing his attention to medicine, until he became a subject of admiration for modern doctors, and they began to consult him and work under his supervision at an early age. And he had a golden opportunity when he was called to treat the Sultan of Bukhara, Noah bin Mansur al-Samani, and God wrote to him healing on his hands, so he put his royal library at his disposal, so Ibn Sina came to study the

() Selfsame , p. 262. ¹²⁹

() Al-Qifti, Informing the Scholars about the News of the Wise Men: pp. 413-416. ¹³⁰

- **Ibn Abi Asa'a'a, Uyun al-Anbaa fi Tabaqat al-Atabaa: Part 2, pp. 2-4.**

- **Ibn Katheer, The Beginning and the End: Vol. 12, p. 42, 43.**

() Al-Bayhaqi, History of the Elders of Islam: pp. 52, 72. ¹³¹

- **Ibn Al-Atheer, Al-Kamil fi Al-Tarikh: vol.9, p. 157.**

- **Ibn al-Abri: A Brief History of the States: pp. 327, 328.**

() Prof. Hani Al-Mubarak and Dr. Shawqi Abu Khalil, The Role of Arab and Islamic Civilization in ¹³² the European Renaissance: pg. 112.

rare precious books and manuscripts in it. This library happened to be burned after that, and his opponents and his envy accused him of being behind burning it ⁽¹³³⁾ .

Medicine reached its peak at the hands of Ibn Sina, and his medical teachings prevailed for six centuries in the whole world, and his books became a reference for doctors in the East and West, and they were relied upon in French and Italian universities, and they were reprinted until the eighteenth century. His books on medicine amounted to only sixteen books. The most famous of which is the Book of Law, which is a medical encyclopedia and was used as a reference for doctors during the Middle Ages and the Renaissance. The Book of Law was translated into Latin, and the number of its editions increased to more than thirty.

(The Law) is the first book organized on modern principles, and it divided diseases for the first time into vertical, chest, internal, neurological, gynecological and venereal diseases, and begins by explaining them section by section, and talks about each disease, its origins and its causes ⁽¹³⁴⁾.

Among the most important things that Ibn Sina dealt with in the book (Al-Qanun) was health science, and he explained extremely important instructions, including those related to the use of cold water, the cases in which it is well used, and the cases in which it is not permissible to use it. The scholar Brown said in his book (Arab Medicine) - on the book of law by Ibn Sina: It "practically copied the works of his predecessors, such as: Al-Razi and Ali Ibn Abbas, despite their recognized value. ⁽¹³⁵⁾"

Sigrid Hunke says about him: "All the books that preceded him are faded in color, and are less than before the book of law by the chief physician, Ibn Sina, that book that had the greatest impact in the countries of the East and the West alike for many centuries, in a way that was unparalleled Absolutely in the history of medicine . ⁽¹³⁶⁾"

Among the most important discoveries of Avicenna in the field of medicine: his studies on blood circulation in the fetus and the anatomy of the heart, which we find unparalleled before him, neither in the Greeks - Hippocrates - nor among the Romans - Galen - Ibn Sina excelled in describing bladder stones and their symptoms very accurately. And distinguish between them and the symptoms of kidney stones. He was the first to correctly describe meningitis, explain the diseases that cause jaundice, explain them separately, and explain the stroke caused by congestion.

Among his innovations: his use of something similar to an ice bag that he used for himself, where he wrapped the ice in a piece of cloth and placed it on his head until he recovered from what he fell ⁽¹³⁷⁾.

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- Q Al-Qifti, Informing the Scholars of the News of the Wise Men: pp. 421, 422. ¹³³**
Q Prof. Hani Al-Mubarak and Dr. Shawqi Abu Khalil, The Role of Arab-Islamic Civilization in the ¹³⁴
European Renaissance: pp. 113-114.
Q Selfsame , p. 114, 115 . ¹³⁵
Q Dr. / Zigrid Hounke, The Sun of Arabia Shining on the West (The Impact of Arab Civilization in ¹³⁶
Europe): p. 289.
Q Prof. Hani Al-Mubarak and Dr. Shawqi Abu Khalil, The Role of the Arab and Islamic Civilization ¹³⁷
in the European Renaissance: pp. 115,116.

Avicenna has increased the treatment of cold or hot baths inherited from the ancients, a treatment that requires the collection of the two at the same time separated by a simple time range, and he also created an enema ⁽¹³⁸⁾ .

He was the first doctor to inject medicine with needles under the skin, and the first to use anesthesia to perform surgeries ⁽¹³⁹⁾ .

The Orientalist Hunca says that the Arabs have a great merit of the utmost importance, which is the use of the general anesthetic in surgeries, which is unique of its kind, and is completely different from the intoxicating drinks that the Indians, Greeks and Romans used to force their patients to drink whenever they wanted to relieve their pain, not to relieve pain Operations about them. And history testifies that the art of using the narcotic sponge is a purely Arab art that was not known before them. This narcotic sponge was placed in juice of hashish, opium and others, and then dried in the sun. Upon use, moisturize again, and put it on the patient's nose, so he goes into a deep sleep, which saves him from the pain of the surgery ⁽¹⁴⁰⁾ .

Avicenna was opposed to (Hippocrates) theory, according to which work continued for a period of more than a thousand years, regarding the treatment of wounds free of pus. The success of Ibn Sina in this was tremendous, almost miraculous, unbelievable, for how many chronic wounds used to take long weeks or even months before they healed, accompanied by severe severe pain, and Ibn Sabna healed them at a glance. The secret is that he abandoned the old theory of pus, and used hot viscosities with strong aged wine, and this is a tremendous scientific discovery, discovered again by Professor (Masquelier) from the city of Bordeaux in (1959 AD), and he proved the potency of the deadly wine of microbes equal to the strength of Penicillin ⁽¹⁴¹⁾ .

The scholar Brown says in his book (Arabic Medicine): The medical teachings of Ibn Sina exempted researchers from carrying out scientific investigation and exploration work in all medieval schools. Brown mentions the will of a great Persian physician who lived in the middle of the twelfth century, in which it was stated that he who desires to read only one book in medicine can suffice with the book of law by Ibn Sina, as it fulfills the requirement. ⁽¹⁴²⁾

The German Orientalist, who admires the Arab-Islamic civilization, said in her long talk about Ibn Sina and his great role in the advancement of medical science: "Avicenna has succeeded in casting a shadow over the fame of Galen and the Greeks. Avicenna, the greatest teacher of the West for seven hundred years. ⁽¹⁴³⁾

In spite of the superintelligence of the great scientist Avicenna of superb intelligence, a powerful mind, a strong portfolio, deep and organized scientific thinking, and a skill in detection and creativity in various fields of sciences until his fame became global in more than one science, I say despite all of that, he was characterized by weakness In one aspect of his life to confirm his distance from perfection, Ibn Sina has moved away in his private life from commitment, with what

() Dr. / Zigrid Hounke, The Sun of Arabia Shining on the West (The Impact of Arab Civilization in ¹³⁸ Europe): pg. 297.

() Ibn Khallikan, The Deaths of Notables and the News of the Sons of Time: Part 1, p. 154. ¹³⁹

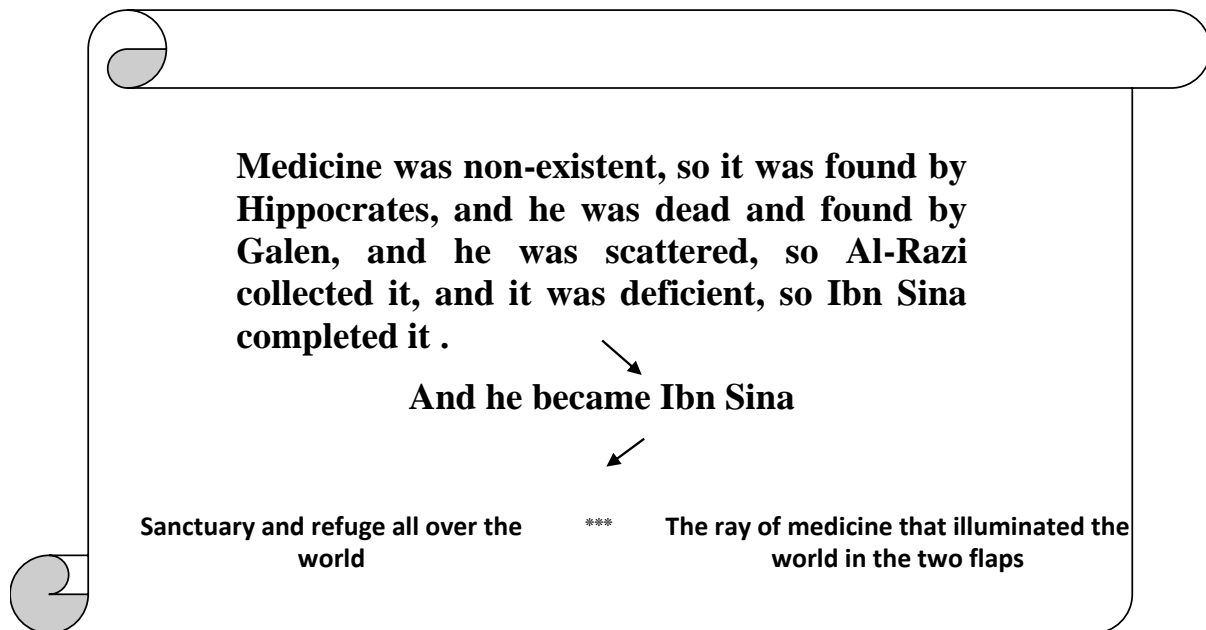
() Dr. Zigrid Hounke, The Sun of Arabia Shining on the West (The Impact of Arab Civilization in ¹⁴⁰ Europe): pp. 279, 280.

() Selfsame , p. 280. ¹⁴¹

() professor. Hani Al-Mubarak and Dr. Shawqi Abu Khalil, The Role of the Arab-Islamic ¹⁴² Civilization in the European Renaissance: pg. 118.

() Dr. Zigrid Hounke, The Sun of Arabia Shining on the West (The Impact of Arab Civilization in ¹⁴³ Europe): pg. 290.

he knew of the danger of drowning in the pleasures of desires, and he indulged in an immersion that exhausted his health, and became prey to diseases that made him inject himself eight times with medicine in one day, and when he By his demise and the predominance of sickness over him, his life approached, and his despair at the possibility of recovery, he distributed his money to the poor, washed, declared his repentance, and spent his life, and he did not exceed fifty-eight years of age, and that was in the year (428 AH = 1037 AD) in the city of Hamadan - according to most words- and it was said. In Isfahan, he left us in his books a lot and much that was useful in many scientific fields, and he left us lessons and lessons in his private life and his end.



Western civilization has been based on the sciences of Muslims and their civilization, had it not been for the Muslim civilization, the renaissance of Europe would have been delayed for centuries, and would not have reached this progress. The contributions of Muslims in Europe are numerous, and have affected various fields such as art, architecture, medicine, pharmacy, agriculture, music, language, technology ... and other fields and activities.

Explain that the Islamic civilization has had a great impact in the West in various economic, political, social, scientific, cultural and artistic aspects. This is a great achievement that no one can deny, as history has written for Muslims.

And what is the best of what the French physicist Pierre Curie - who won the Nobel Prize in Physics in 1903 A.D.: We have left only thirty books from Andalusia and we have divided the atom into pieces. If we now have half a million scorched books, we can travel between different galaxies now⁽¹⁴⁴⁾.

Among the most important libraries that were burned - especially by the Mughal soldiers and the Crusaders: the Library of the House of Wisdom in Baghdad, which was destroyed after the fall of the Abbasid Caliphate following the invasion of the Mongols ... and the library of the House of Knowledge in Tripoli, which was considered the richest bookcase in Islam, as the

() A.Changir İşbilir, Andalusia Lessons:THE PEN MAGAZINE, 03/12/2011 .144

number of books reached And manuscripts in it to three million manuscripts and one hundred thousand books.⁽¹⁴⁵⁾ The Crusader Inquisition in Andalusia burned millions of books, and three million manuscripts were stolen. It is these manuscripts that have brought Europe to its present day.

No civilization or state has been established except with science, for science is the basis for the renaissance of nations, and a cause of development, progress and glory, and European civilization did not rise, developed, progressed and gained glory except with a range of Islamic civilization with its sciences, cultures, knowledge and scholars.

The conclusion

And then, praise be to God for his complete success, and thanks to him for what he made easy for us of his full blessings and bounty.

God has blessed me with the completion of this research, and I ask him – Almighty - to make it a sincere work for his honorable sake, and to serve the Islamic civilization - in particular - and Islamic studies - in general - and benefit the students of knowledge.

And after a researcher's tour of examining the fields of Islamic civilization in the fourth century AH, and the consequent impact of that on European civilization, it is true that I show the most important results that I have concluded and reached through this study.

These are the most prominent results that I have reached:

1- If civilization is creativity in the fields of arts, knowledge and science, then civilization is the way to overcoming civilization difficulties, and the material tools with which civilization reaches the level of progress.

2- Civilization is nothing but the result of the efforts of all nations throughout the ages.

3- Islamic civilization is the civilization of the Near East and part of Africa in the Middle Ages and the Modern, and this civilization is not made by the Arabs alone, nor is it a product of one era of history, but rather it is the result of the experiences of nations from the East and the West, and the fruit of arduous efforts made by generations Successive.

4- The word "read" from the cave of Hira is dated to the Islamic civilization by Banjul Nur, on Monday 21 Ramadan, corresponding to August 10, in the year (13 BC = 610 AD).

5- The fourth century AH is considered the most vivid era of the Muslims in Andalusia. As the Arab Islamic civilization in Andalusia reached a very high degree of prosperity, progress and advancement.

6- The manifestations of Islamic civilization are the best evidence of its progress and progress, its prosperity among civilizations, and even its influence on them.

7- Among the most prominent sciences that sparkled in the fourth century AH: Qur'anic readings, the jurisprudence of doctrines, hadith science, linguistics, and astronomy, which

() El Kettani, Mohamed Abdel-Hay, 2005 AD, History of Islamic Libraries and Who Wrote in ¹⁴⁵ Books: Controlled and Commented by: Ahmed Shawqi Binebine, and Abdel-Qader Saud, 2nd Edition, Printed: The National Printing Press and Al-Warqa in Marrakech, published: The Hassania Library, Rabat, Morocco, pp. 36, 37.



indicates - beyond any doubt - that this century is the most brilliant centuries of Islamic civilization.

8- The Muslim scholars saved the Greek civilization, so they passed on its heritage, translated its pearls, studied its lobes, criticized the defects in it, corrected the error in it, organized it, and added a lot to it, then to the West they gifted it.

9- What the Arab Muslims have done is a salvation act that has great significance in the history of the world.

10- The sciences, culture and arts of the Arab-Islamic civilization infiltrated into the European West in the Middle Ages, through the canals of Andalusia, Sicily, the Crusades, and trade exchange.

11- The Arab cultural influences in the West covered most aspects of life, especially the economic, scientific, social, linguistic, urban and other aspects.

12- Scholars from all over the countries have accepted to resort to the mainspring of Eastern culture, Arab and Islamic sciences.

13- The Islamic civilization is an antimony that adorned the civilization of Europe.

And then, I considered this research to be a useful set of those conclusions that I concluded.

I hope that I have succeeded in what I wanted and achieved what I wanted.

Praise be to God first and foremost for his good luck and great guidance. And pray, peace and blessings of God be upon our Master, our Master Muhammad, and upon all his family and companions.

And the God of the intent behind,,

Footnotes: