

Orientalists who denied the Arabs even their eloquence in their mother tongue (Arabic), the language of the Holy Qur'an. Foremost among them are Jebb, Douzy, Massino, Nicholson, Ernest Renan and others who searched the Arab-Islamic heritage books to seize the turbulent and distorted narratives to prove a preconceived point of view and used the books of narratives such as the Thousand and One Night to be sources for their evidence. (Viz: Al-Hilal Magazine, p. 61).

The orientalist Jebb had suspicions about the Arabic language and tried to detract from it, which he has two languages, one language, and he followed him in this Arab writer Taha Hussein, his criticism was not limited to the Arabic language, but he exceeded it by suspicion to the Arabic artistic prose and saw that it was Persian in origin and forgot the eloquence of Imam Ali bin Abi Talib. He deliberately praised Greek culture and attributed to it all the progress in Arabic literature. In the field of philosophy, Jebb considers Arabic philosophy to be a Greek philosophy and increased his disparagement of the Arabs when he

said: (Those who raised the banner of thought and art in the Abbasid era are of non-Arab origin) (Al-Hilal Magazine, p. 65). And he was followed in this view by the French Ernest Renan.

The influence of Arabic civilization on Latin West in the Middle Ages passed through three stages: a stage in which they borrowed all the sciences of the Arabs, the second stage studied these sciences, and the third stage is falsification and plagiarism, which was discovered in the works of many orientalist whose clear goals were based on the pillars of quotation and study, and then Modulation. (Al-A'asam, A.A: previous reference.Ch.1).

What the Middle Ages witnessed in terms of cultural and knowledge exchange between the East and the West, also the impact and imprint of the Arabs on Europe in general and Spain in particular, cannot be erased in any way, no matter how malicious people try.

recognized and documented the superiority of the Arabs over the West, especially in the field of philosophy, including Asin Palatheus and Montgomery Watt, who said: «Arab philosophy has produced two, who can be considered among the most important philosophers of the world, Al-Farabi and Ibn Sina, although Ibn Rushd did not put a special conception of the universe, he was first and foremost a great commentator of Aristotle.

(Montgomery Watt: *Ibid.* pp. 41-42).

He also said: «Without the Arabs, the science and philosophy of Europe would not have developed at the moment in which they developed. The Arabs were not just a transfer of Greek thought, but rather original thinkers... The Europeans had to learn everything they could from the Arabs before they could take steps straight ahead». (Montgomery Watt: *Ibid.* p. 43).

Modern Orientalism obscured from the perceptions of researchers the correct image of the Pope who loved Arabic learned from it, and ordered the establishment of two schools to teach Arabic: the first in

Rome, and the second in Reims, his home in France. Rather, with all its cultural institutions, it does not talk in detail about what preceded the era of the European Renaissance in terms of intellectual activities in the works of the Latins, starting from the second half of the tenth century, then during the eleventh, twelfth, thirteenth, and fourteenth centuries... The question that always revolves around is why Modern Orientalism underestimates the importance of the Arab role in satisfying intellectual and human desires in cognitive enlightenment. It is strongly related to the Arabs and Islam in the borders of Europe in Andalusia, Sicily, the Italian-French coast, and many islands scattered in front of the Arab-African coast.

(Al-A'asam, A.A: *Ibid.* pp. 98-99).

Europe today and its orientalists, no matter how hard they try to reorganize the papers of their past in the medieval era, cannot deny the effective and influential role played by the Arabs in their awakening to present a new civilization. It is a well-established fact that only the ungrateful arrogant and blind-sighted person denies, and these are the

mind has an analytical nature that is not strong on creation, which is a characteristic of the synthetic mind, and the best that the analytical mind can bring is close observation and partial monitoring of facts and events. As for building logical systems, philosophical theories, and composite artistic works, it is a matter of the synthetic mentality.

(Muhammad Mubarak: Looks at Heritage, 1st Edition, General Cultural Affairs House, Baghdad, 1986, p. 97).

Therefore, these orientalist and historians did their best to attribute all creativity in philosophy and literature to non-Arabs and limited their role to translation and transmission. Not only that, but St. Thomas Aquinas benefited most from Ibn Rushd's religious philosophy, according to what Asin Palatheus said, but he denied Arab Muslims their knowledge and said that their views on theology and doctrinal issues are wrong.

(Alexei Juravsky: Islam and Christianity, pp85-86).

The perceptions of these historians and orientalist about the Arabs came as a result of the nature of the

relationship that prevailed between the Arab Muslims and Europe in the Middle Ages, a relationship that arose as a result of the Islamic conquests and the entry of the Arabs into European lands from the island of Sicily and Spain and the military campaigns they carried out that enabled them to control all Spanish cities and reach The city of «Norbonne» in the south of France and human potential was limited compared to the forces that faced. (Montgomery Watt: Ibid. p. 253).

Likewise, in southern Europe, the Arabs coming from Tunisia were able to occupy the island of Sicily, then the city of Palermo and Messina, all the way to Naples. However, they did not bring armies to Europe only, not even the religious factor only, but they also brought manifestations of urbanization and sciences that directly contributed to European advancement. However, some European historians did not see the Islamic conquest as a barbaric invasion.

(Montgomery Watt: Ibid. pp. 253-255).

But there are very few historians and orientalist who have

on top of which was the kufic decoration, which had a profound impact on European artists who decorated the doors and facades of many churches in the Middle Ages, as well as the decoration of tapestries. (Muhammad Kamel Daher: Arabic translations and their impact on the emergence of European civilization, Al-Arabi electronic magazine, National Council for Culture, Arts and Literature, Issue 753).

It is a rare civilized dialogue that moved Europe from its dark ages to an era of mental enlightenment, which opened the door wide for Europe to draw from the brilliant Arab civilization without any hindrance.

The third topic: the negative attitude of the European West towards Arab civilization

There is no doubt that Arab Muslim philosophers and their scholars became professors for Western thinkers and theologians in the second and thirteenth centuries, and they had a strong and influential influence on St. Followed by making their historians look at the Arabs with a look of arrogance, arrogance and ingratitude, which made them

deny that the Arabs had the possibility of organized mental thinking. (The Arab mind cannot philosophize, and the Arabs are more capable commentators in the field of philosophy than they are original thinkers, and their importance to European civilization is based on their being direct heirs to those aspects of the Greek heritage).

(Bertrand Russell: A History of Western Philosophy, Book I, Part III, p. 448).

Some of their historians said (Islam is a religion of violence, Muslims are hostile to reason and rationality, and they must be confronted with the power of the sword alone). (N. Daniel. Islam and the West, the Making of an Image (Edinburgh, 1980), p. 284-285).

Most of the prejudiced Orientalists had opinions that contradicted the truth, especially in what they said about the inability of the Arab person to exercise the freedom of creativity in literature, art, philosophy, or work, and they said that the Arabs cannot be creative in what they bring of thought and achieve in terms of a spiritual or civilized achievement because The Arab

moved to Spain, where Arabic philosophy and science flourished, and learned Arabic in Toledo and translated Ibn Sina's books on natural sciences and Ibn Rushd's commentaries on Aristotle's natural philosophy.

The sciences of the Arabs and their scholars played a major role in the awakening of Europe in the middle Ages. The Arabs mastered the use of «zero» and the decimal system in numbers, which led to a revolution in all scientific studies. As for the sciences of chemistry, physics, medicine, astronomy, astronomical observations, and sociology, the influence was significant and clear through the books of Ibn al-Haytham, Ibn Sina, Abu Bakr al-Razi, Nasir al-Din al-Tusi, and Ibn Khaldun. Al-Razi left a lot of books on medicine, which were translated into Latin, Greek, French and English, while Ibn Sina's book «The Canon of Medicine» was of great importance in the field of medicine in the Middle Ages, as it was translated into Latin in the twelfth century and continued to be taught in Europe for four centuries.

(Montgomery Watt: The Impact

of Islam on Medieval Europe, Edinburgh University Press, 1972, p. 38).

The Arabs also contributed to the crystallization and formation of European philosophy in the Middle Ages, through translations of Greek philosophical books, primarily the books of Aristotle, and then through the books of the Arab philosophers themselves, after translating their books into Latin, primarily the books of Ibn Rushd, Al-Farabi, Al-Ghazali and others.

The Arabs entered Europe from its main port (Spain) and throughout their stay there they cultivated, manufactured, traded, acculturated, worked, taught, and carried out all kinds of social mixing and intermarriage, and their scientific, mental and intellectual activities spread until they affected all kinds of sciences in economics, agriculture, trade and education.

In the field of construction, the Arab influence appeared first in Spain, and from there, it spread to the rest of Europe, where it appeared in the construction of palaces, churches, monasteries, archways, and architectural decoration,

the first university with a contemporary concept. This was followed by the opening of many schools and institutes in Andalusia (Ibid).

The cultural exchange between Europeans and Arabs increased after the recovery of the city of Toledo from the hands of the Arabs in Spain during the first Crusades. Spain became the main route for the Arab-Islamic culture to cross into all of Europe. (Ibid. pp. 25-51).

Although the thirteenth century was one of the most centuries of collision (politically and religiously) with the Arab East, the attraction and communication of knowledge and religion remained continuous and active, and the book that was written in the Islamic East soon became accessible to Western scholars and scholars through the mediation of Hebrew translators. (N. Rescher. *The Impact of Arabic Philosophy on the West*, (Studies in Arabic Philosophy. P. 145-155).

The island of Sicily and the city of Toledo became one of the largest translation centers from East to west. Translation operations received great support and encouragement from princes, kings, and

bishops, led by Roger I, Roger II, King Frederick II, Archbishop Raymond of Toledo, and his successors from the metropolitans. Sicily and Toledo became destinations for scholars, researchers, and translators from all parts of Europe. The names of thinkers, translators, scientists and philosophers shone among them:

1) Dominique Gundissalvi: is the most important and famous translator in the middle Ages.

2) John Ibn Daoud the Spaniard: Johannus Hispanus is the chief of the Jewish translators who translate from Arabic into Hebrew and from Hebrew into Latin. He translated a philosophical, mathematical and scientific library, which included the works of Al-Khwarizmi, Al-Farabi, Ibn Sina and Al-Ghazali.

3) Gerard de Cremona: Gerard de Cremona is one of the translators who translated a huge number of Arabic and Greek books translated into Arabic into Latin, and he spent a decade in the centre of Toledo, helped by some translators from Christians, Muslims and Jews.

4) Michael Scott Aregin: Michel Scot, a translator and philosopher,

arts, oriental Arab elements were influencing European lyric poetry, and the epic (The Divine Comedy) of the Italian poet Dante indicates the roots of the influence of Arabic literature, and in particular (Risalet Algufran) by the Arab poet Abu Al-Ala' Al-Ma'arri.

In philosophy and theology, medieval Europe knew the philosophers Al-Ghazali and Ibn Rushd, as well as the philosopher Ibn Sina.

But the West forgot the legacy of the Arabs centuries ago when the anti-Islam political propaganda made in the shadow of the Crusades began to obscure any recognition of the profound role of Arab culture in the development of modern science.

Roger Bacon, the thirteenth-century philosopher and one of the earliest exponents of the scientific method in the West, appreciated Muslims for their cultural creativity, a subject he knew well: "Philosophy is taken from Muslims," (Ibid). He said. Western thinkers deliberately marginalized the role of Arab science. (Ibid).

The second topic: translation centers and their role in Enlghtening the European mind

It is worth mentioning that the Europeans' impression of the Arabs in the middle Ages was confused and distorted at the same time, and the information available to them about the Arabs was not sufficient to form the correct image of them.

This impression remained ingrained in the minds of the Europeans until the Arabs entered Spain and Sicily and stayed there for centuries, and the customs, morals and new culture they brought with them drew people's attention and fascination with the Arab heritage and the culture, science and knowledge they carried that pushed the Europeans little by little to be influenced by them.(Al-A'asam, A.A.: pp. 23-43).

Scientists in Spain began to study Arabic sciences, such as medicine, astronomy and mathematics. Abd al-Rahman al-Nasir (912-961) founded the University of Cordoba and attached it to the Great Mosque of Cordoba, which is considered

endar, the rational organization of society could not have been imagined. Arab science and philosophy helped save Christendom from ignorance. (Jonathan Lyons: How did the Arabs establish the civilization of the West, translated by: Mazen Jamdali, The Arab House of Science Publishers, second edition, Baghdad and Beirut, 2011, pp.25-28).

The names of al-Khwarizmi, Ibn Sina, al-Idrisi, and Ibn Rushd are the giants of Arab science who intellectually dominated medieval Europe for centuries. Almost none of the educated people mention them in the Christian West today. Most of them have been forgotten, and have become mere distant memories of the bygone era. However, its owners were only a few players in the brilliant Arab scientific and philosophical heritage that hides under centuries of Western ignorance and total anti-Muslim prejudice. But go back in time and you will see that it is impossible to conceive of Western civilization without the fruits of Arab science: the art of algebra by Al-Khwarizmi, the comprehensive

medical and philosophical teachings of Ibn Sina, or the science of geography and cartography by Al-Idrisi that continues today, or the rigorous rationalism of Ibn Rushd, but more importantly the work of a person was the total contribution of the Arabs, that which lies at the heart of the contemporary west. (Ibid: p. 27).

The power of Arab science, championed by Adelard of Bath, reconfigured the European cultural landscape. Its impact remained to the sixteenth century and beyond and formed the basis of the original work of Copernicus and Galileo. It has made Christian Europe stand face to face with the fact that the sun is the centre of the universe. Ibn Rushd, the judge and philosopher from Andalusia, explained classical philosophy to the West and was the first to introduce rational thinking. Ibn Sina's Law of Medicine remained a reference in Europe until the sixteenth century, as were other Arabic books on optics, chemistry, and geography. (Ibid).

In the field of literature and the

impersonated it for himself, and this is what any researcher can discover through the comparative and accurate study between the views of Ibn Rushd and the opinions of Saint Thomas Aquinas.

The activities of translation during the Arab-Islamic and European cultures, is represented in the collective efforts of translation. In the Arab-Islamic caliphate state, the translator, who did not speak Arabic well but was skilled and experienced in Greek or Syriac, used to seek help from a scholar who was fluent in the Arabic language and its methods of expression, grammar and morphology, and at the same time had good knowledge in matters of philosophy as well. As for the European scholar, He also resorted to ask for help from the Arab or the Hebrews, who were translating literally (word for word) the text from Arabic into the Castilian language or another local language, and then the work was reproduced, corrected and edited in Latin. (Al-Nibras in the History of Bani Al-Abbas by Ibn Dihya Al-Kalbi, Baghdad 1946, p. 36).

In Spain, organized and periodic

translations from Arabic began to appear, starting in the first half of the twelfth century AD. This initiative was undertaken by the Spanish archbishop of Toledo, Raymond. In this Toledo, skilled translators worked, such as Gundissalvi, Ibn Daoud, Gerard of Ceremony and many others. The best demand among Europeans focused on obtaining a translation of the writings of Arab philosophers and those who followed their approach among the Europeans, so John the Spanish translated all the books of Ibn Sina in logic and metaphysics and self issues. As for Gerard of Cremona, he introduced Europeans through his translations of the letters of Al-Kindi and Al-Farabi on the matter of reason. (Alexei Juravsky: previous source, pp. 50-55).

Arab science had changed the medieval Christian world beyond recognition. For the first time, Europe's eyes are opening up to the world around it. This encounter with Arab science brought back even the art of measuring time after a loss to Western Christians in the early middle Ages. Without the precise control of time and the cal-

Rushd's philosophy on European philosophy, in genera (Previous reference: p. 35).

The follower of the philosophy of the Middle Ages notices the extent of the close contact that linked the Europeans at that time with the philosophers of Islam. Their scholars took Muslim philosophers as professors to learn and study from.

There was a wide movement to transfer the most important Arabic literature to Latin, which was the language of writers and scholars in the middle Ages. But many of Ibn Rushd's writings are still written in Latin and have no original Arabic language. Not only that, but an association was established to translate and transfer the most important Arabic philosophical and scientific books into their language, so they translated from Arabic the most important books of Aristotle and the explanations and comments the Arabs commented on them, and they also translated the most important books of Al-Farabi and Ibn Sina. (Al-A'asam, A.A.: Studies in Orientalism, House of Al-Farqad for Printing and Publishing, 1st Edition, Syria - Damascus, 2011, pp.

11-23).

King Frederick II contributed to the flourishing of this scientific movement in the West and he contacted closely with Muslims in Sicily and the Levant during the Crusades. He established a centre in Nablî for the transfer of Arabic science and philosophy to be published in Europe, and at the forefront of those works were the works of the philosopher Ibn Rushd, in addition to a group of books by Al-Farabi and Ibn Sina. At the beginning of the thirteenth century, almost all of Ibn Rushd's books had been translated into Latin, and his teachings of philosophy began to be taught in Italian universities, Thus, the beginning of the rational intellectual revolution movement was against the Church and calling for undermining its teachings. (Zainab Al-Khudayri: The Impact of Ibn Rushd on Medieval Philosophy, The Anglo-Egyptian Bookshop, 1995, pp. 48-52).

Perhaps, Ibn Rushd's philosophy had left the greatest impact of the Middle Ages, we can find it in the philosophy of Saint Thomas Aquinas, who quoted most of Ibn Rushd's religious philosophy and

exceeded the reign of his father Al-Rasheed, and his era became one of the brightest eras in Arab history, and it is rightfully called the golden age of Islam. Philosophy, mathematics, astronomy and medicine flourished, and Al-Ma'mun established schools throughout the Abbasid state. (Youssef Habbi: Syriac Philosophy, prepared and presented by Edmond Lasso, House al-Kutub and Documents, Baghdad, 2014, p. 336.)

The House of Wisdom, which was established by Al-Ma'mun, is the most important academic center known to the Islamic world in its civilized history for two reasons. The heritage of nations, the Arabs had great credit for keeping it from being lost. The second reason is that the House of Wisdom is the most important school that has pushed the translation movement far forward, helped spread culture among people, and encouraged them to research, write, create and innovate, which had the greatest impact in bringing the Arabs to their civilization in the third and fourth centuries AH, to the high level of progress and sophistication. (Rashid Al-Ju-

maili: The same reference, pp. 235-236).

Today, the world is aware of the effective and influential role that Arab culture and its spiritual experiences played in the emergence and development of European civilization. Rather, it was the reference from which culture and sciences were derived not available to it before its contact with the Arab East.

The influence of Arab Muslims on Europe in the Middle Ages was comprehensive in many fields of economic and social life, politics, literature, science, philosophy and religion. (Alexey , Juravsky: Islam and Christianity, translated by Dr Muhammad Khalaf Al-Jrad, World of Knowledge Series, Kuwait, 1996, p. 33).

Today, Arab-European cultural relations have become a fertile field for countless research, studies, academic dissertations, and specialized scientific seminars. Many studies have appeared on the influence of Arab sciences on the development of medicine and astronomy in Europe. As for the history of philosophy, the debates and discussions about the degree of influence of Ibn

ages (the Middle, the Renaissance, and the Modern), and researching it is necessary and worthy of consideration, especially since there are very many works that the pens of researchers have not reached yet, and which are in the coffers of European libraries in languages Latin, Hebrew and Castilian.

This study includes three main topics that discusses how the Arabs influenced on the West and its main reasons, also, translation centers and their active and significant contribution to the transfer of the scientific and philosophical heritage of the Arabs to Europe, as well as the negative attitude of the West towards the Arabs and the underestimation of the importance of the Arab mind in addition to its active and influential role on the Middle Ages.

The first topic: Europe was affected by the Arab Enlightenment era

Baghdad, during the reign of the Abbasid caliphs, al-Mansur, al-Rashid and al-Ma'mun, reached the peak of its glory, and became a destination for students of knowledge

from all Islamic countries. (Al-Mansur liked scholars because he was a educated, literate and close to writers because he was a man of letters, who delved into research on various sciences and knowledge). (Rashid Al-Jumaili: The Translation Movement in the Islamic East, House Al-Hurriya for Printing and Publishing, Baghdad, 1986, p. 81).

Al-Masoudi believes in his book "Murroj Althehab": that the caliph Al-Mansur looked at the sciences, read the doctrines and examine the opinions, so in his period, increased the people's narrations and their knowledge expanded. Al-Mansur is considered the first caliph worked with Astronomy & interested in gathering astronomers, engineers and other scholars in his palace. During his time, scientific books began to be translated into Arabic from the Greek, Syriac and Persian languages, and the most famous astronomy books were translated. (Ibid, pp. 81-82).

The era of caliph Harun al-Rashid is regarded one of the most brilliant eras known for translation and science, except for the era of al-Ma'mun. The reign of Al-Ma'mun

الملخص:

في الوقت الذي وصل فيه العرب الى إسبانيا، كانت أوروبا في العصور الوسطى تغط في ظلام دامس تحت وطأة سلطة رجال الكنيسة من الآباء الذين أنشغلوا بعالم السماء وتجاهلوا عالم الأرض، كان للعرب وعلمائهم دور فعال ومهم في بعث الحياة في الواقع المرير لحياة الناس . وقد ثبت تاريخيا أن العرب ساهموا في إيقاظ الغرب من سباته وحثه على النهوض ومواجهة التحدي الديني والسياسي والفكري الذي فرضه العرب عليهم.

الكلمات المفتاحية: مراكز الترجمة، الفكر، العرب، الفلسفة، الكنيسة.

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Introduction:

One of the undisputed historical facts is that the history of the Arabs is full of many great achievements that include many different aspects of life, which reached the peak of its sophistication and development during the reign of the Abbasid caliphate, specifically in the third and fourth centuries of HA. which is the era called the golden age, as there were many successors of the Bani Al-Abbas's interest in intellectual culture for its own sake, and the great support provided by Al-Mansur, Al-Rashid and Al-Ma'mun to scholars and writers contributed to the prosperity of the intellectual movement (scientific and philosophical) on a large scale, as the House of Wisdom was established and the translate of the sciences of other nations began until this scientific movement reached its climax.

On the other hand, Europe was restricted by the shackles of ecclesiastical teachings that do not allow in any way the growth of any intellectual movement based on reason and logic, as this constitutes a strong threat to the pillars of its existence, and despite that, Arab-Islamic philosophy penetrated there and destabilized the ecclesiastical thought and contributed directly and strongly to the emergence of the intellectual revolution movement, which turned the situation around upside down, and from here began what is called the modern European Renaissance.

Writing about the impact of Arab civilization on European thought is a thorny ,ramified and overlapping issue ,especially since it continued three

The influence of Arab thought on European thought (Translation Centers)

تأثير الفكر العربي على الفكر الأوربي (مراكز الترجمة)

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Conclusion:

Europe in the Middle Ages lay in deep darkness under the weight of the authority of the Church Fathers ,who were preoccupied with the world of heaven and neglected the earth .When the Arabs arrived in Spain ,they resurrected life and caused a great rift in the bitter reality of people’s lives at that time .And it has become historically proven that the Arabs and their scholars have played an active and important role in awakening the West and urging them to rise and face the religious ,political and intellectual challenge that the Arabs imposed on them.

Keywords:Centers of Translation ,thought ,Arabs ,philosophy ,church.

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