



Review article

The Impact of Islamic Civilization on the European Intellectual Awakening: An Analytical Study

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ABSTRACT



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Islam, a religion originating with the command 'Iqra' (Read), places a significant emphasis on learning and the pursuit of various sciences, considering it a duty for all Muslims from infancy to old age. Consequently, the cultivation of science and knowledge assumed a central role in all aspects of Muslim affairs. In stark contrast to the ignorance and darkness prevailing in Europe during the Middle Ages, where matters were viewed through the ecclesiastical lens, the flourishing Islamic civilization emerged. The relentless endeavours of Muslim scholars propelled a range of sciences, including natural sciences, mathematics, astronomy, philosophy, history, literature, and geology, to unprecedented heights. Witnessing the advancements of Muslims in diverse scientific domains, Europeans, mired in their own scientific stagnation, regarded Muslims as apostates, accusing them of prioritizing materialistic and worldly pursuits, hindering salvation. The scientific accomplishments of Muslims profoundly influenced the Renaissance and the awakening of Europe. At a time when reason and knowledge were confined by the Church, it was Muslim scientists who not only translated the science and philosophy of the Greeks into Arabic but also preserved, developed, and expanded these intellectual pursuits. Following the Crusades, Muslim knowledge and technology permeated the Western world through interactions in Spain, Sicily, and Italy involving merchants, soldiers, and translators, laying the groundwork for the European Renaissance and intellectual awakening.

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1. Introduction

The scientific and cultural achievements of Muslims during the medieval ages and their interaction with Western civilization played a crucial role in the emergence of the Renaissance and Enlightenment in Europe. In the early Middle Ages until the twelfth century, the confluence of Christian monasticism with the teachings of Greek sages and Egyptian clerics and priests resulted in a complete blockade of any scientific and intellectual development in Western Europe. Only a fraction of intellectual pursuits was channelled into scholastic debates focused on theological matters. While Europe remained in a state of intellectual dormancy, Islamic civilization, thriving in the neighbouring regions, surged forward, undergoing significant stages of growth and prosperity. During this era, Europeans held a negative attitude towards Islamic civilization, fuelled by ignorance and lack of understanding. They engaged in baseless slander and accusations against Muslims, branding them as worldly and irreligious, deeming them worthy of condemnation to hell. This Eurocentric perception of Islam and Muslims is notably reflected in Dante's *Divine Comedy* (1321-1265 AD).

The Europeans' acquaintance with Islamic civilization commenced with the expansion of their multifaceted trade, tourism, and military engagements during the tenth and eleventh

centuries. During this period, European traders, compelled by the intricacies of seafaring, found themselves stopping in Islamic cities for extended periods to facilitate the exchange of commercial goods. These journeys, coupled with extensive business interactions and the documentation of travelogues, played a pivotal role in introducing Europeans to Islamic civilization. The onset of the Crusades, spanning over two centuries, further augmented the European understanding of Muslim accomplishments through military encounters. This, in turn, prompted European merchants and military figures to gradually set aside the church's monasticism and embrace diverse sciences and contemporary knowledge from Muslims. This shift led to a movement dedicated to translating Muslim scientific texts, marking a significant chapter in the transfer of knowledge between Islamic and European civilizations.

The presence of expansive scientific and research centers, along with libraries stocked with thousands of books, in Islamic cities left Europeans astonished and stirred a dormant spirit of study and research within them. The prowess of Muslim scholars in both ancient and contemporary sciences, coupled with their analytical and developmental capabilities, empowered Europeans to undergo a revolutionary phase in translating Muslim scientific texts over three centuries. Notable translators like Konstantin African and Yohan Aflasios contributed to the translation of

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medical books, while mathematics books, particularly those by Khwarazmi, initiated the study of Algebra in Europe. Treatises by Muslim mathematicians such as Sahl bin Bishr and Abu Maasher Balkhi attracted the attention of European translators. In the realm of astronomy, the extensive translation of Muslim works revitalized a science that had been forgotten in Europe for centuries, forming the basis for the activities of great European astronomers during the Renaissance. The works of luminaries like Galileo, Copernicus, Kepler, and others, which played a pivotal role in the awakening of Europe and the Renaissance, were derived from the knowledge embedded in Muslim contributions.

2. Materials and Methods

This study closely examines diverse materials highlighting the influence of Islamic civilization on Europe. Alongside historical books, this investigation integrates journals and other pertinent resources to illuminate the pivotal role of Islamic civilization in the awakening and renaissance of Europe.

The methodology employed in this article is qualitative. Initially, relevant sources related to the subject were gathered. After a meticulous assessment of their authenticity and credibility, the collection of raw material was concluded. The amassed raw material underwent a systematic review, unification, refinement, and processing. Various aspects related to specific topics and sub-topics were collated and interrelated in a logical manner. Subsequently, conclusions were drawn, and generalizations were made, interpreting the facts carefully to illustrate the influence of Islamic civilization on the European Renaissance and Enlightenment.

2.1 Greek Contributions to Science: An Enduring Legacy

The Greeks were pioneers in expanding beyond the confines of Europe, establishing colonies in Asia Minor and along the banks of the Nile. They actively absorbed knowledge from the East, ranging from the mathematical insights of the ancient Chaldeans to the various arts and crafts observed in Asia Minor and during their journeys to Egypt. Upon encountering new knowledge, the Greeks promptly integrated it with their existing understanding (Palmer, 2006, p. 18). Through both direct experiences and interactions facilitated by merchants, they played a crucial role in creating a foundation for the transfer of knowledge from the East to the West.

Greek scholars were pioneers in the exploration of the 'whys' and 'hows' within scientific investigations. In ancient Greece, natural events were often attributed to the mysterious power of the gods. Thales, credited as a foundational figure in scientific thinking, challenged this perspective by asserting that events and natural phenomena arise from hidden changes and transformations within nature itself, rather than being governed by the will of the gods. In this way, he shifted the focus of thought from the celestial realm to the earthly domain. Questions such as why it rains, why the weather fluctuates between cold and hot, and why trees change colors were explained by Thales as outcomes of the changing states of a single substance. According to Thales, this fundamental substance is water (Group, 2006).

Thales established the school of materialism, and his philosophical legacy influenced students such as Anaximander. Pythagoras, on the other hand, engaged with the Pythagorean School and emerged as the progenitor of the school of idealism. He posited that numbers and figures possessed potent symbolic significance, influencing the unfolding of events (Kaveh, 1327, pp. 22-23).

Heraclitus, the proponent of the theory of motion, and Democritus, credited with the theory of the atom, ushered in a

significant intellectual revolution. The Sophists laid the foundation for the study of politics, while Socrates centered his philosophical thinking on ethics, challenging the traditions of his society and establishing a new order. This ideological departure marked the key distinction between the master, Socrates, and his student, Plato. Aristocratic Plato, driven by a desire to uphold ancient aristocratic traditions within Athenian society, diverged from his teacher's philosophy. He idealized the Spartan aristocratic society, making it a model for his utopian vision. Plato introduced a new dimension to philosophical thought with his theory of forms, seeking support from geometry to substantiate his philosophical assertions for the first time (Kura, 1998, p. 16).

Aristotle emerged as a distinct luminary, wielding influence as the preeminent authority in all sciences of his era and pioneering numerous new disciplines, notably logic (Group, 2006, pp. 85-86). The ascent of Aristotle paralleled Alexander's ascendancy to power and the dissolution of city-states as foundational entities. This era marked a critical juncture in political thought and intellectual development. The dominance of Alexander's militaristic approach curtailed the realm for free thought, signalling the conclusion of the initial phase in the establishment of Western civilization.

The inaugural direct interaction between the Eastern world and the West was instigated by Alexander's conquests. Carrying the legacy of Greek science and philosophy, Alexander left an indelible mark on the Eastern world through the diffusion of Greek culture and civilization. Driven by the vision of establishing a global empire, Alexander diverged from Greek realism and nationalism. Recognizing the necessity of fostering cultural amalgamation among conquered nations, he understood that imitation and cultural synthesis were imperative for the realization of his grandiose goal (Group, 2006, p. 79).

Alexander established a new city in Egypt named Alexandria, and it rapidly ascended to prominence, surpassing Athens in terms of scientific and cultural influence. Within this city, intellectuals specialized in various fields of science, with Ptolemy, Archimedes, and Galen each dedicating themselves to specific disciplines before departing (Foroughi, 2008, p. 73). This transformation highlighted that, once again, the East became a focal point for scientific advancement, illustrating science's aversion to tense environments due to its refined nature. Renowned European historian and orientalist Philip Wolff emphasizes the significance of Mesopotamia as one of the most crucial centers in shaping European civilization, asserting, "We must not forget that Mesopotamia has been one of the most important effective centers in the formation of European civilization" (Foroughi, 2008, p. 85).

2.2 The Role of Knowledge in Islamic Culture

The Islamic empire, extending from the Mediterranean to India and Malaysia and from the Caspian to North Africa, exerted dominance over cities that were once the epicentre of cultural heritage for Greece, Rome, Persia, and India. Consequently, Islam emerged as a pivotal force in safeguarding and perpetuating the sciences developed by these civilizations (Group, 2006, p. 231). The unifying nature of Islam and its encouragement of knowledge-seeking, rooted in Qur'anic verses and the directives of its revered Prophet, motivated religious authorities to actively preserve and disseminate knowledge.

The early Middle Ages marked an era where misguided prejudices and the dominance of Christian rulers led to the deterioration and regression of science and knowledge in the Western world. In this period, Muslim scholars such as Ibn Sina and Ibn Rushd played a crucial role in translating the philosophical perspectives of Greek scholars into Arabic, critically analyzing and incorporating them. Subsequently, the

sciences that were further advanced and refined by Muslim scientists became once again accessible to Europeans through the translation movement (Kashani, 2008, p. 103).

During the reign of the Abbasid caliphs, notably Harun al-Rashid and his son Mamun, significant efforts were made in Baghdad to compile scientific manuscripts and books, giving rise to the translation movement. In this era, a diverse array of scientific documents from various parts of the civilized world was gathered in Baghdad for translation into Arabic, marking the onset of the golden age of Islamic civilization (O'Leary, 1342, p. 5).

Regrettably, from the third to the fourth century A.H., the emergence of the Turkish element in the political landscape and the establishment of new centers of power, including the Fatimids in Egypt, the Umayyad caliphs in Andalusia, the Ismaili loyalists in Iran, and local authorities, led to a decline in the influence of the Abbasids. The geopolitical landscape was further complicated by tensions, impeding the progress of scientific thinking in the Islamic East (Honke, 1361, p. 171). Concurrently, the two-century-long Crusades unfolded between the East and West, or Muslims and Christians. Venetian merchants, closely connected to the Islamic world, kept Christian leaders abreast of the religious and political conflicts in the Islamic East. While the Crusades concluded with a military triumph for the Muslims, it was the Christians who achieved a scientific victory by gaining access to the valuable resources of Islamic science and philosophy (Group, 2006, p. 220).

2.3 The awakening of Europe

In his book "The Beginning of the New Cultural History of Europe in the Middle Ages," the Danish writer Stephen Heiberg criticizes Western denigration of Muslims and attributes the current state of science and technology in Europe to the contributions of Islam and Muslims. He argues, "The corruption in European society at that time extended even to the church and the clergy, and after the Crusades and the presence of Muslims in Europe, this situation underwent a transformation" (Kashani, 2008, p. 212).

Certainly, Europe has consistently adopted and adapted numerous elements from various sources, ranging from the calendar and Christianity to the utilization of cotton and papers. Additionally, the increasing contact with the Islamic world played a significant role in Europe's process of modernization (Palmer, 2006, p. 12). The awakening of Europeans is attributable to a combination of internal and external factors, with external conditions being particularly relevant to our discussion. The unsuccessful Muslim attack led by Tariq in 711 prompted a wake-up call for Europeans in the midst of the Middle Ages. This Muslim influx compelled the Christian world, constrained within a restricted and confined existence under a single political-religious system overseen by the Pope, to re-evaluate its established institutions. The attack emerged as a pivotal catalyst for European awakening, disrupting the unified Catholic religious system. To counteract the new Muslim power, the Pope had to crown Charlemagne as the Holy Roman Emperor in 800 AD (Palmer, 2006, pp. 40-41). Consequently, the singular authority of the Pope was divided, and the Christian world became split between two realms—religious (Pope) and political (Emperor) powers.

In a bid to fortify his imperial institution, Charlemagne initiated a renaissance that proved to be a pivotal moment in the awakening of Europe and the shaping of Western civilization. Seeking to address not only political and economic matters but also cultural issues, he dispatched envoys to the courts of Constantinople and Harun al-Rashid. Recognizing that centuries of aggression and turmoil had allowed ignorance to prevail throughout Western Europe, Charlemagne envisioned the

establishment of a school to revive ancient sciences and promote cultural dissemination. To bring this vision to fruition, he extended invitations to various scholars to join his court (Palmer, 2006, p. 42).

On the eve of the formation of Western civilization, a profound contradiction emerged among the new philosophers of Europe, representing a reaction to the conflict between reason and faith. Saint Anselm, an advocate for faith and the Church, found himself in opposition to figures like Gerber and Jean Scott, who represented reason or the emerging schools of thought. These confrontations marked another stage of division within the church system. The establishment of the Chartres school in France played a pivotal role, introducing a new center for secular sciences, challenging the dominance of the church. Furthermore, the objectives of science and philosophy, which had previously been aligned with ecclesiastical orders, underwent a transformation during the Carolingian Renaissance. Man was now placed at the forefront of scientific pursuits, marking a shift from heavenly origins to earthly endeavours. This shift gave rise to the school of humanism, which emphasized human values over a God-centered approach (Begdali, 1998, p. 26).

2.4 Islamic Contributions to the European Enlightenment

The German invasion of the Roman Empire precipitated a decline in the intellectual, cultural, and literary realms of European society. Reason was confined within the constraints of the church, ushering in an era marked by ignorance (Lotfi, 2008, p. 7). The period between 600 and 1000 AD is commonly referred to as the Dark Ages in Western history due to the near closure of intellectual activities during this time. While Christianity faced obscurity in the Middle Ages, Islamic civilization experienced a period of glory and cultural zenith. Notably, a significant portion of Greek philosophy and knowledge was translated from Greek to Syriac and subsequently into Arabic during this era. Islamic civilization played a pivotal and indispensable role in preserving, disseminating, and enriching the knowledge of the Greeks and Romans. This, in turn, served as the foundation for the emergence of the new Western civilization (Kashani, 2008, p. 104).

The scientific works of the Greeks underwent translation into Arabic, a process that allows us today to trace the origins of Greek writings primarily through the Arabic translations of certain texts. The knowledge and insights of Muslim geographers during that era surpassed anything seen before. Muslim mathematicians not only completed the field of algebra but also advanced it beyond the contributions of Greek authors, to the extent that they are considered pioneers in the subject. Furthermore, through their interactions with India, they introduced Arabic numerals, significantly enhancing the ease of scientific calculations. This innovation was particularly noteworthy as Roman numerals, the prevalent system at the time, were challenging to learn and work with. The introduction of Arabic numerals simplified mathematical education, making it accessible even to children. Muslims not only learned from the Greeks in the field of natural sciences but also expanded upon and enriched this knowledge. Their contributions went well beyond the foundations laid by the Greeks (Palmer, 2006, p. 36).

Ibn Sina, renowned for his expertise in various sciences, successfully introduced logic, physics, mathematics, theology, experimental sciences, and rationality simultaneously and in tandem. He regarded these disciplines as complementary tools for achieving a comprehensive understanding of the universe. Ibn Sina stands out as one of the most influential figures in the emergence of the new Western civilization. The history of Western philosophy and the Westerners themselves bear witness to the profound impact of Ibn Sina's and Ibn Rushd's thoughts

and ideas. Their influence played a crucial role in rescuing the West from the intellectual stagnation of the medieval era. Through the translation of Greek and Roman works and the revitalization of thought and intellect, the West experienced a renaissance and once again flourished (Kashani, 2008, p. 119).

Muslim scientists engaged in simultaneous study and research across two realms: the divine sciences and experimental sciences, along with various other fields. The accumulation of a substantial number of books in the libraries of key Islamic cities such as Sham, Baghdad, Andalus, and Balkh, where volumes numbered in the thousands, underscored the significant advancements in science in the East. This stark contrast in scientific achievement between the East and the West prompted Europe to contemplate and exert considerable effort. This disparity played a pivotal role in driving the emergence of the Renaissance in Europe, compelling Europe to draw inspiration from and leverage the scientific achievements of the Islamic world (Kashani, 2008, p. 104).

Through the meticulous collection of documents and manuscripts from scientific centers worldwide, particularly in the Islamic East and regions like Andalusia, Seville, Toledo, Zaragoza, and Sicily in the West—areas governed as Islamic principalities from the 15th century onward—an intellectual movement was initiated. This movement involved translating these documents into Latin, a task predominantly undertaken by church authorities. The onset of intellectualism in Europe coincided with a period of economic transformation, marked by the rise and expansion of the bourgeois class. This class emerged as a key catalyst and driving force behind Western civilization, with its ascent being closely tied to Europe's trade relations with the East.

A notable indicator of Europe's awakening manifested in the emergence of cities during the medieval ages, particularly in Italy. The rise of the city as the political-economic stronghold of the bourgeoisie aligns with the commencement of the Age of Enlightenment. The Enlightenment movement, characterized by its humanist ideals, represented a challenge to the authority of religion in European society. It served as a precursor to the onset of secular rule, and notably, this movement was predominantly initiated by church authorities (Group, 2006, pp. 222-223).

In the Age of Enlightenment, priests, disenchanted with the damp conditions of monastic life, transitioned to roles such as university professors, writers, researchers, and translators in urban settings. In the era of Charlemagne, Alcuin became the first priest to hold a high administrative position and the role of Minister of Culture in Charlemagne's empire. In the same 9th century, Ludoffreier achieved the distinction of being the first priest to study the works of Cicero, despite facing opposition from the church.

Upon settling in the city, urban dwellers initiated the establishment of economic structures, followed by the development of administrative and political organizations. This progression culminated in the formation of a cultural organization, giving rise to the Enlightenment movement. This movement, characterized by a loosening of traditions, customs, and strict adherence to faith and morals, advocated for the portrayal of man as an independent economic entity rather than an eschatological personality bound by the dictates of the church (Group, 2006, pp. 229-230).

In the twelfth century, Europe experienced an influx of new information, sparking an intellectual revolution. The primary source of this knowledge was the Muslims who had acquired the ancient Greek sciences, translated Greek books into Arabic, and enriched them with their own perspectives. Christians proficient in the Arabic language played a crucial role in translating these works into Latin. Europeans, emerging from a period of relative cultural stagnation, suddenly found themselves confronted with a

treasure trove of knowledge and wisdom that surpassed their previous expectations (Palmer, 2006, pp. 73-74).

2.5 The Christian World's Endeavour in Translating Knowledge

The transmission of Islamic culture and civilization to Europe occurred through three primary centers: Spain, Sicily-Italy, and the Eastern Mediterranean. During this period, Spain and Sicily played pivotal roles in the translation movement of Islamic sciences. While the Eastern Mediterranean gained significance during the Crusades, its importance diminished after the end of these wars (Kashani, 2008, p. 244).

Before the Crusades, trade connections between the East and West were confined to the Mediterranean Sea, facilitated by Italian coastal cities, especially Venice and Genoa. Italian merchants engaged in the acquisition and transportation of rare and delicate goods from Byzantium, Damascus, Baghdad, and Egypt for the European aristocracy. Among these goods were written documents in Greek, Arabic, and Hebrew, discreetly transported to Europe, where humanists proved to be avid consumers of such items. Islamic scholars played a significant role in this process by collecting and translating scientific sources from Greece and Rome. They added explanations to each document and then transmitted them once again to Westerners through Muslim scientific centers like Andalusia.

The translation of Greek and Roman documents in Baghdad and Jundi Shapur was typically undertaken by Eastern Christians, namely Orthodox, Nestorians, and Jews who sought refuge in Islam to escape persecution by the Byzantine government. These groups had access to schools, translation centers, libraries, and even Dar al-Khilafah. As a result, these religious sects became instrumental in selling valuable scientific documents to European merchants (Begdali, 1998, pp. 29-30).

The channels through which Islamic sciences reached Europe, as previously mentioned, primarily involved Sicily in Italy and Carnata in Spain. European humanists, who spearheaded the awakening and Renaissance movements, sought out individuals among Christians, Jews, and even Muslims proficient in Greek, Roman, Arabic, and Hebrew languages. These individuals were tasked with acquiring, and at times, clandestinely procuring scientific, philosophical, and historical documents, which were then discreetly transported to Europe as valuable commodities. Disguised as merchants and priests, these individuals, known as hunters, often roamed to accomplish their missions (Foroughi, 2008, p. 83).

Hunters delivered Greek, Arabic, and Persian manuscripts to translators from the Greek, Christian, Jewish, and Muslim communities in the city of Palermo, a prominent center in Sicily ruled by Norman kings, notably Frederick II. Another crucial translation center was Toledo, where translators under the guidance of the renowned scholar Reverend Raymond translated works from Greek, Indian, Islamic, and Roman sources into Latin. Among the notable translators was the Frenchman Abelard, who enlisted Christians, Jews, and Muslims from Andalusia to translate scientific texts with a philosophical approach. Abelard organized the translators into distinct groups based on their expertise and language proficiency (Group, 2006, p. 230).

Constantine the African, hailing from Tunisia, initiated his studies in North Africa. His travels took him to Iraq and Syria, and during a sojourn in Egypt, he pursued further studies. Upon returning to Salerno, he dedicated his efforts to the translation of numerous Muslim works. By rendering the works of Galen, Ptolemy, Democritus, and Hippocrates from Arabic and Hebrew into Latin, he compiled instructional materials for the French Chartres School in the 11th century. In this manner, a movement emerged in the West during the eleventh and twelfth centuries,

mirroring the practice in the Islamic East, involving the translation of Greek scholars' works from Arabic into European languages (Kashani, 2008, p. 252).

Abelard stands out as a prominent figure in the Enlightenment and Awakening movement in Europe. He is recognized as the first priest who ventured beyond church sciences, embracing the ethos of unity between reason and faith—a hallmark of humanism and enlightenment (Palmer, 2006, p. 73). In Western Europe, where literacy was scarce, the value of education was comparatively high in Byzantium and Islamic lands. These regions safeguarded the works of ancient Greeks and Romans, continually augmenting this intellectual treasury. Scientific professors were actively engaged in teaching at Islamic and Byzantine universities (Group, 2006, p. 231).

Abelard's university championed reason as the arbiter of truth, challenging church-prescribed beliefs and drawing inspiration from global academic institutions. It emerged as a counterforce to the church. Following Abelard's death in 1142 AD, his disciples initiated the establishment of universities, mirroring the model of the Islamic world. Consequently, by the end of the 12th century, the University of Paris was founded, attracting a significant enrolment of 1300 students (Kashani, 2008, p. 120).

The University of Paris, among the oldest in Europe, was established in 1200 during the era of Philippe Auguste. It witnessed its inaugural student strike in 1229 as an assertion of its independence. This strike led to a violent confrontation between students and government forces, resulting in casualties among the students. Lasting for two years, the strike ended without the formation of a union. It was only when the revered and benevolent French king, Louis IX, or Saint Louis, acknowledged the university's independence in 1231 that it was reopened. Oxford University similarly secured its independence during the reign of Jean Center in 1214 (Begdali, 1998, p. 32).

Another pivotal factor contributing to the awakening and shaping of European civilization is the Crusades. These wars marked a historical juncture in the relationship between the East and West, or Islam and Christianity, spanning two centuries from 1096 to 1295. During this period, these two geographical points juxtaposed distinct worldviews (Rashad, 1351, p. 69). Despite the Christian world presenting these conflicts under a religious guise, there were numerous concealed motivations. The primary impetus, driven by economic and religious factors, reshaped the structure of medieval society and altered Europeans' perspectives on various matters, particularly religion, where worldly desires supplanted concerns for the afterlife. The second reason can be attributed to the deviations of the Catholic Church, which had strayed from its divine duties and entangled itself in worldly affairs (Becker C. &, 1938, p. 177).

The emergence and expansion of power centers challenging the authority of the church had a dual effect, weakening both the foundations of faith among Christian followers and the influence of church authorities. These centers of power included the growth of cities and merchants, anti-church movements (e.g., the Albi Joa in southern France), the Enlightenment movement, as well as the rising power of emperors and nobles. These factors collectively diminished the religious cohesion among people and reduced the Pope's sway over his followers. Faced with these challenges and new movements, the church sought a pretext and a tool to reassert control over Christian society and dictate the tenets of Christianity.

The Crusades emerged as the most effective means and pretext to redirect Europe toward the church. It served the dual purpose of compensating for the lack of land, a crucial economic factor, by occupying the East, and dispatching surplus population, a potential source of unrest, to an uncertain fate. The Crusades also provided an outlet to appease the nobles and

knights, formidable rivals whose aggressive tendencies were satiated only through warfare. The Pope's diagnosis was accurate, and the tools and methods employed were precise (Group, 2006, p. 220).

The end of the Crusades did not tilt in favour of either Christianity or Islam. Instead, religious reform ousted Catholic Christianity from power, and the Renaissance separated religion from politics, essentially placing politics in a dominant position over religion. In the Islamic world, political disunity and religious divisions paved the way for the Mongol invasion and subsequent colonialism. The Eastern Roman Empire, acting as a mediator in these conflicts, met no better fate than others, succumbing to conquest by the Ottoman Turks. So, who reaped the benefits of the Crusades? Humanist groups, enlightenment movements, advocates of religious reform, the bourgeoisie, and emperors emerged as the primary beneficiaries of these wars (Begdali, 1998, p. 38).

The expansion of cities, the resurgence of trade, and the interactions between the East and the West during the Crusades played pivotal roles in fostering the Renaissance, particularly from social and economic perspectives. The economic and social landscapes of the Renaissance in Europe were distinct from medieval culture, giving rise to a new cultural paradigm associated with the urban middle class. In a sense, this marked the emergence of a bourgeois culture, contributing significantly to the awakening, the Renaissance, and the establishment of the new Western civilization (Lotfi, 2008, p. 26).

Some argue that the interactions between Europeans and the people of the East during the Crusades played a significant role in the development of Western civilization (Palmer, 2006: 76). The Crusades, considered a starting point for European civilization, had at least two outcomes relevant to our discussion. Firstly, Crusaders, having established and acquired knowledge of the Arabic language, brought back valuable scientific documents and resources to Europe, were laying the foundations for the Renaissance. Secondly, various revolutions and developments occurred in Europe that reshaped the structure of Christian society, favouring the emergence of the new capitalist system, and these changes became known as the Renaissance (Ghafarifard, 2013, pp. 204-205).

The scientific revolution led by Galileo and Copernicus, influenced by Muslim knowledge, revolutionized the old Ptolemaic system of astronomy. Through rigorous scientific and experimental studies, Galileo and Copernicus successfully demonstrated that the Earth is not the center of the universe, but rather an integral part of a more comprehensive and intricate celestial system (Lotfi, 2008, p. 21).

The reformers, from Wycliffe to Huss, were systematically persecuted, paving the way for more substantial reformers like Luther and Calvin. Luther's religious revolution or reform officially fractured the Catholic Church, and Protestantism, functioning as a capitalist religion, severed the ties between religion and politics, economics, and, to some extent, morality. It replaced religion with nationalism, and violence emerged as a tool of political power (Begdali, 1998, p. 34).

Gutenberg's printing revolution facilitated the transmission of ideas, much like how artillery dismantled feudal castles and brought an end to feudalism. The printing and dissemination of new thoughts and ideas similarly weakened the dominance of the church's doctrines and ideologies. Undoubtedly, until the 12th and 13th centuries, the disparity between the East and the West was not significant, but starting from the 14th century, the balance of power gradually shifted in favour of the West (Lotfi, 2008, pp. 18-22).

3. Conclusion

During a period when Europe was in a state of neglect, Islamic civilization was flourishing in the neighbouring borders, advancing through stages of growth and prosperity. Unfortunately, Europeans, lacking knowledge and understanding, made errors by slandering Muslims, accusing them of worldliness and irreligion, and deeming them deserving of hellfire. The existence of extensive scientific and research centers in Islamic cities, along with libraries brimming with thousands of books, astonished Europeans and gradually rekindled a dormant spirit of study and research within them.

The crusades had a dual impact. Firstly, the Crusaders, after establishing and learning the Arabic language, brought valuable scientific documents and resources back to Europe, laying the foundation for the new European civilization. Secondly, a series of revolutions and developments occurred in Europe, altering the structure of various aspects of Christian society in favour of the emerging capitalist system. These transformative changes are collectively known as the Renaissance.

The Europeans' comprehension of Islamic civilization expanded through their multifaceted commercial, touristic, and military interactions, as well as the documentation of travelogues. This played a significant role in familiarizing Europeans with Islamic culture. Following the conclusion of the Crusades, European traders and soldiers gradually moved away from the monastic traditions of the church. Instead, they embraced various sciences and modern knowledge by initiating a translation movement of Muslim scientific texts.

The transmission of Islamic culture and civilization to Europe occurred through three key geographical points: Spain, Sicily, and Italy. These areas played a crucial role in the translation of Islamic sciences. Initially, European translators focused on Muslim medical books, including works by Ibn Sina. Subsequently, mathematics books became the most translated by these translators. Additionally, treatises by scholars such as Sahl bin Bishr and Abu Maasher Balkhi were considered valuable contributions to the field of mathematics by Muslim scholars.

The Muslims not only acquired natural sciences from the Greeks but also enhanced and surpassed them. The translation of Muslim works in astronomy played a crucial role in revitalizing this science, which had been neglected for centuries, in Europe. The achievements of prominent European astronomers during the Renaissance and the scientific flourishing of Europe were deeply rooted in these translated works. The contributions of scientists like Copernicus, Kepler, and others were significantly influenced by Muslim knowledge.

Islamic civilization and Muslims played a crucial role in Europe's awakening and emergence from the medieval era's dark period through their scientific achievements and the translation, expansion, and development of Greek and Roman works. This contribution helped Europe escape the intellectual confines of the medieval church, akin to how artillery dismantled feudal castles and destroyed feudalism. The dissemination of these thoughts and ideas weakened the church's influence, liberated intellect and knowledge from ecclesiastical constraints, and paved the way for Europe's progress across various fields of science and technology.

Thus, this is a historical reality which is evident to any knowledgeable and studious persons that the western civilization owes its awakening and renaissance a lot to Muslims and Islamic civilization.

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