

A Comparative Study of Implications of the Term of History in the Islamic and Western Perception

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Abstract

The present study deals with the term of history linguistically and terminologically from Arab and Western Europe. This term is radically intertwined between East and West, specifically the Greek language. The present study covers the views of ancient historians and modernists as much as possible to have a clear idea of the topic. Section two is devoted to answering the important question of whether history is a science or an art by presenting most of the opinions that have been put forward in this regard, whether by Western or Arab historians to ultimately reach a comprehensive, complete, and final answer, at least until present time.

Section three is related to the science of history for Muslims and its impact on the science of history in the West. Rosenthal's opinion, which reflects the views of the majority of orientalist will be explained to respond to it showing evidence of the extent of this influence and how it was the initiation step and the most influential catalyst for the intellectual renaissance of Europe in general and in historical writing In particular.

Keywords: *History, science of history, myth, Ibn Khaldun, Hirenshaw.*

First: The linguistic origin of the word (history) and the development of its terminological meaning

Words have origins and roots. Like living creatures, they have a development that includes their meanings, connotations, and revelations, which leads them through paths and turns to uses that make them a term that covers with its connotations a specific sector or field of human knowledge. This was the case of the word "history" in the course of the development of Arab civilization and its sciences. This was The issue of the word Histoire and History in the course of the development of the features of Western civilization and its sciences (Kawtharani, 2013: 27). The roots of the word in the two civilizations will be addressed for their overlap and the influence of each one of them on the other.

Linguistic and terminological meanings of history

Zainul-Din Muhammad bin Abi Bakr bin Abdulqadir al-Razi (relative to the city of Rai), who died in 660 AH / 1261) in the book (Mukhtar al-Sahah), Article (Dated) states that the book is dated by such a day, which relates it with one meaning (Al-Razi, 2008: 5).

Ibn Mandhoor (711 AH/ 1311) mentions in "Lisan al-Arab" that History dates the book to such a day. History of Muslims dates from the time of emigration of the Messenger of Almighty Allah, peace be upon him and his household, and it was written during the caliphate of Omar. It became a date until today. History was taken from it as if something happened as it did (Ibn Mandhoor, 2007: 58). There are two different pronunciations for the same word by Arabs, but both indicate the same meanings (Mustafa, 1990: 16).

The English Orientalist Jeb mentions that "the Arabic word for history is the language of determining time. It is a word which means month in the ancient Semitic languages, such as Akkadian, Babylonian, and Assyrian (Jeb, 1981: 27; and Baqir, 1980: 102). Qassim Abdo Qassim mentions that the origin of the word history is derived from the word Archeology (Qassim, 1977: 12).

The Orientalist Rosenthal comments on the etymology of the word and says that its origin is from South Arabia (Yemen), regardless of who preceded the other by uttering the word. It means the calendar according to the moon (the lunar calendar) based on the events that were recorded. The term (history) did not appear in pre-Islamic literature nor in Quran and hadiths of the Prophet. It rather appeared in the form of Days of Arabs". In the Glorious Quran, it appeared as (the first legends, stories, news of the messengers, news of villages, the first centuries) as expressions that replace the word history for what came in the course of previous people (Al-Sakhawi, 1963: 35-36). Thus, the story as a synonym of history in the Glorious Quran. It should be noted that the word history among Europeans originates from the Greek word "Istoria", which means searching for things worthy of knowledge, such as knowledge of countries, customs, and political institutions. The word "Istoria" became restricted to the knowledge of the events that accompanied the growth of these phenomena. Thus, the expression of history was born in its common sense. Herodotus (484-425 BC) was the first to use the word Estoria as a title for his nine books. This word means inquiry or investigation for understanding, which made the meaning focus on two characteristics. Among the characteristics of the ancient Greek thought in the seventh and sixth centuries BC, which are witnessing and wondering. With this, Herodotus brought history from a mere account of the biographies of the gods and the governments of the gods to a human science concerned with human beings and their activity on earth. For this reason, Herodotus is considered the leader of historical studies in the European historical heritage in general (Qassim, 2001AD: 20-21; and Abdulhameed, 2007: 148).

The French historian Jacques Lugoff adds that the Greek root of the word Histoire is Istor, which means (witness). This concept of sight, as a basic source of knowledge, leads to the idea that the

sighted (Istor) is the one who is known as (Istorein) who is also the seeker of knowledge (Kawtharani, 2013).

As for the Romans, they took the word with its meaning, "Historia", from which the modern European languages derived the English word "History", and "Histoire" French (Rosenthal, 1983: 17; Baqir, 1980: 102; and Abdulhameed, 2007: 148). In the Latin languages, there are three aspects of the meaning of Histoire. First, the meaning of investigation and research in the works accomplished by human beings, which is the meaning that will develop to fulfill the meaning of (the science of history). Second, the meaning of the purpose of the research, which is what humans have done. Accordingly, history is a follow-up of events or Narration of this follow-up of events. Third, the date may be the narration itself (Kawtharani, 2013: 28).

It is noteworthy that the Arabic word "legend" used by Arabs before Islam and which was also mentioned in the Glorious Quran in several locations is derived from writing. It is derived from a line. It is also mentioned in the West with the meaning of Story. This indicates that history began in the form of a story, which over time became narrated as a novel for generations, expressing the history of their ancestors and the challenges they faced. Myth means narratives and stories related to belief and gods, which distinguishes it from myth that is related to events documented by popular folk narratives, but it has no relationship with religion and belief (Kawtharani, 2013: 38; Al-Dulaimi, 2004: 31-32).

Ibn Mandhoor, the author of the book (Lisan al-Arab), mentions that the meaning of the word "myths," which is falsehood, means legends (Kawtharani, 2013: 38).

Thus, the word myth and its various derivations have multiple meanings for Arabs. It does not only mean falsehood, but it also means writing and authorship (Kawtharani, 2013: 39).

The letter (H), which is used in European languages, was added by the French to differentiate between historical events and the science of history. So, they put a capital (H) letter to denote the first meaning and a small (h) letter to denote the second meaning (Baqir, 1980: 102).

The word history did not appear in the sense of the comprehensive book of events through the years. The date was expressed in the beginning for Muslims by calendar, calculation, or timing, that is, determining time. In the era of Omar bin Al-Khattab, a synonym for the Hijri calendar appeared in a papyrus dating back to 22 AH, (Jeb, 1983: 26). In the same context, (Al-Biruni, 440 AH/ 1048) refers to the fact that history is a known period that is counted from the first past year, in which there was a prophet sent by revelations and proof, a rise of a great king, Or a destruction of a nation by a devastating general flood, an earthquake, or extermination, a deadly epidemic, drought, a state transition, a creed change, a great incident of the divine signs, or a famous earthly sign, which do not occur except in long and lagging ages that are known at the specified times, So it is indispensable in all worldly and religious situations. Each nation has a history separately that is considered by the times of their kings, their Prophets, or their states (Al-Biruni, 1378 AH: 19).

Ibn Khayyat, Al-Kafiji, and Al-Sakhawi mentioned that history is used as a calendar that people followed. Ibn Khayyat mentioned that people counted for history from the Adam's coming down to earth. Then, they put a history from Noah's flood. Then, when Ibrahim was burned, they dated from the burning of Ibrahim. It is the history of people today. The people of Israel have another date in the year of Dhu al-Qarnayn,. The people of Ismail bin Ibrahim dated from the construction of the Ka'ba until Ka'b bin Luai died, so they dated from his death until it was the year of the elephant. Then, Muslims dated after the immigration of the Prophet (peace be upon him and his household). Arabs also had a history (Ibn Khayat, 1397 AH: 50). Ibn Khayyat adds that people knew about their Hajj and fasting, the end of the periods of their women, and their debts (Ibn Khayat , 1397 AH: 21; and Arar, 2014: 24).

Al-Kafiji defines it as the setting of time at all, whether it has passed or was present or will come. Al-Kafiji gives a civilized dimension to history within his extension. He states that History was said to define time by attributing it to the first occurrence of a common matter, such as the emergence of a religion, Or the occurrence of a colossal accident, such as a flood or a great earthquake (Al-Kafiji, 1990AD: 13). Al-Kafiji's definition involves some social dimension, such as the emergence of a religion. Al-Sakhawi's definition of history is a clear cultural and social tinge. He states that it is The definition of the time in which the conditions are set, such as the birth of narrators, death, journey and pilgrimage, preservation and control, documentation and insulting, and the like that refer to their past, present, and future conditions .. (Al-Sakhawi, 1963: 21).

Arabs defined the term "history" as meaning the definition of time. It is to reduce the date-to-date-dating. Muslims knew this at an early date, probably since the year 17 AH/ 638 AD, the day of setting up the Hijri date (Abdulhameed, 2007: 147). Al-Biruni mentioned that the word history is an Arabized Persian word and that its Persian origin is (Mah Rose), which means designating the beginning of the month (Jeb, 1983: 26).

Hussein Nassar mentions that this derivation is distant in which the convergence between the Arabic and Persian terms does not appear and that some scholars refer the word history to pure Arabic. It is an ancient Arabic word common in Semitic languages that indicates a relationship between it and the word (Yarih) which means the moon, which also means month in Hebrew. It is known that the Semites used to define Their months by the moon, not by the sun. Therefore, they used to base their history on nights rather than days, as is the case in the Hijri calendar now. Language is still in its development until this term included the narration of the incident itself on one side and its identification on the other hand, and this was the last step in the emergence of the word history in the known conventional meaning (Nassar: 3-4). This makes sense in light of the fact that Arabs, like Hebrews, used the lunar calendar that is still relied upon in the Hijri calendar until today. The Arabic language and the Hebrew language belong to one linguistic family. One of the things is likely to be an Arabic word in origin (Qassim, 2001: 16).

Thus, the literal translation of the word "history" for Arabs is timing according to the moon, that is, referring to the month and day of the month via the moon. The meaning shifts from timing by the moon to the date or period (Tarhini: 7-8).

It was not long before Arabs came closer to the true meaning of the word history relatively early as a record of past incidents. In the early first century, the first book on the incidents of the past appeared. It was titled "History" by Awana Ibn al-Hakam (147 AH/ 764), followed by the book of Hisham bin Muhammad Al-Saeed Al-Kalbi who died in 204 AH, and the book (History over the years) by Al-Haytham bin Uday who died in 206 AH/ 822) (Abdulhameed, 2007: 148).

Thus, the word history passed through many developments. It began with the meaning of calendar and timing in the beginning of Islam. Then, it carried another meaning, which is the recording of events on the basis of time. The word replaced the word news. It became called the process of historical recording and the preservation of news in a sequential continuous time. Since the middle of the second century AH and the beginning of the third century AH, the word referred to knowledge of events of history and news, news of men, and books that contain this. The word history replaced the word news. These two scientific values declined before they disappeared from use in the fourth century AH (Arar, 2014: 23).

As for the terminological meaning of history, it is a branch of human knowledge whose strength is investigation and scrutiny, that is, the investigation of past facts that the historical researcher arrives at according to a special research method, which is called (the Historical Method-) (Baqir, 1980: 105).

The British historian and archaeologist Robin Collingwood (1889-1943) defined it as a kind of scientific research aiming at uncovering the truth about things that were contained in human efforts in the past to correct them (Collingwood, 1968: 41).

The historian Martin Plesner (1900-1973) defines historiography as a term from the terminology of world culture that codifies annual incidents. It applies to the biographies of men, not to a comprehensive history of mental culture in general (Jeb, 1983: 45).

The historian (Rouse) believes that history surveys the story of human community and how man became as it is now. The British historian Sir Charles Firth (1857-1936) states that History is something that is not easy to define, but it seems that it is a record of the life of human societies and the changes that Those societies traversed for the ideas that controlled the direction of the activities of those societies and the material conditions that helped or hindered their development (Al-Huwairi, 2001: 7).

In his book (Documents and Writing History), Shaderville defines it as a great branch of knowledge, whose writing is a long-standing art. History deals with the ideas and actions of men and women who lived in Past times. It is known that history is behind human beings like a winding and uneven. It is difficult to turn around and return to it (Al-Huwairi, 2001: 8).

As for the English historian, journalist, and diplomat Edward Hallett Carr (1892-1982), he sought to answer the question of what is history in several ways. He began to distinguish between history and the Chronicle. So, history was an attempt to understand the past and to explain the causes of things and their origins in terms that are easy to grasp. As for the historian, it was merely a classification of incidents without attempting to connect them. So, the historian writer is convinced to clarify that something follows something else. As for the historian, he/she had to show that something causes something else. The first builds the basis only. The second, which is the important part of the historian's work lies in building the commentary and exegesis that is built on this basis (Carr, 1976: 37).

As for Rosenthal, "authorship in writing the history of a nation or a special period means only one thing, which is to show the development of the historical idea among historians of that period or nation and the development of their scientific treatments, as well as describing the origins of the images of literary expression and their growth or backwardness. Those images were used to display the historical material (Rosenthal, 1983AD: 9).

Ibn Khaldun who died in 808 AH/ 1406) represents the terminological definition of the science of history among Arabs. He mentioned that it is an art that is circulated by nations and generations in two external and mystical dimensions like the investigations of the police departments in the circumstances of a specific incident to reach the truth, which is to reflect, study, and examine the various aspects of human activity in the past ages with the aim of monitoring the causes of various historical phenomena to uncover aspects of the causal relationship in the folds of historical events, monitoring these beginnings, and identifying their origins. Ibn Khaldun stated that history is authentic in wisdom, which is the highest level of knowledge (Ibn Khaldun: 11).

From the above, it becomes clear that the word history used by Arabs goes back to the linguistic root of the Semitic word (Jarih), which means the moon, and the monthly calendar based on the monthly moon cycle around the earth, which is what Arabs adopted after Islam. So, it means calendar. It was taken as a built Islamic calendar on the lunar base, not the solar base. That happened during the era of Omar ibn al-Khattab. With the passage of time, the word became applied to historical records and bears the title of history to define them. The same word was used by Greeks with a meaning of ancient after it was transferred to them from Mesopotamia by virtue of influence of the civilization of Mesopotamia, which left its footsteps on the land of Greece.

As for the Greek word (astoria), which meant witness or sighted things worthy of knowledge, it was adopted by the Romans after them, which controlled most of southern Europe, northern Africa and a small part of Asia represented by the Levant and western Iraq, which led to its conventional spread throughout this region. At the same time, this word (Astoria of Greek origin) was approved by Arabs before Islam and it was mentioned in several places in the Glorious Quran. Regardless of which two parties borrowed it from the other (Arabs, Greece), the Arabic

word “myth” meant the stories of the first ones that have Relation to belief and religion, which confirms this meaning and its inclusion in this sense in verse 48 of Surat Al-Israa in accusing the polytheists of the Quraysh to the Messenger of quoting these stories related to religion from the previous ones after they were unable to explain the Quranic miracle assigned to him in order to deliver to the world. The Glorious Quran mentions that it tells the news of the nations.

As for history as a convention, opinions have differed. Sometimes, Western and Arab historians agree. In the past and in the present, history is known as a record in which historical events are documented, or a calendar whose issuance is renewed whenever an accident comes. People forgot the incident that preceded it so that the calendar began from it. There are those who made it an archive documenting intellectual development. There are those who linked it to social activity. There are those who divided it into two parts; the first is a historical account, and the second is an analytical and inductive account of the events of history and their causes.

Second; Is History a science or an art?

Perhaps, it is useful to mention the first response of an Islamic historian who set out to defend people who underestimated the importance of history. That is the great historian Ibn al-Atheer (630 AH/ 1233) in the introduction to his book (The Complete History), he mentioned that there was a group of those who claim knowledge. They despise dates, turn away from them, and abolish them, thinking that the purpose of their usefulness is but stories and news. It is known that its benefits are many, and its worldly and eschatological benefits are abundant (Ibn al-Atheer: 12).

The famous English historian and linguist (JB Bury) (1861-1927) stated that History is a science, neither more nor less. Natural philosophers proceeded to prove that history is much less than science. They believe that the subject of history is different from sciences in which they work in terms of not being fixed and cannot be renewed. It is not easy for a person to directly observe the facts of history. Stable practical laws cannot be extracted from history as is the case in nature and chemistry. All of its reality is self-contained. It is not possible to imagine its occurrence in similar circumstances in the sense that history does not repeat itself. Likewise, the element of chance plays an important role in history. Those specialized in literature think that it is far above science. It is an art of the arts that often uses imagination (Al-Nasiri, 1982: 7-8; and Arar, 2014: 63).

The English historian (Hearnshaw -) (1869-1946) reviewed the opinions of the predecessors regarding this question by saying that some of them said that every effort aiming at establishing history on scientific grounds is a wasted effort and even calls for ridicule and mockery. History is a science in the correct sense. As for those specialized in literature, they go in their dialogue to the fact that history, whether it is science or not, is absolutely an art of the arts. As far as knowledge reaches, it does not give of history except for dry bones (Hearnshaw, 1944: 2-4).

Collingwood addressed this issue by stating that he believes that every historian agrees that history is a kind of scientific research, regardless of what kind of science it is. He considers that history is the work of the creation of the historian, which does not begin to appear until the historian asks about a historical phenomenon (Candin, 2006: 16; and Arar, 2014: 62). He believes that despite the difference between people in their propositions about the question about the essence of history, they are in agreement with each other to a large degree with regard to the answer that history is the same as the philosophy of religions, or natural history, in that it represents thinking (Qassim, 2014: 13-14).

Hirenschaw poses an important question in the first pages of his book, "Can history be a science?" (Hernshaw, 1944: 4). Most historians have adopted it. He states that in case of admitting that History is a story, then, it is a type of literary composition, which is an art without any doubt. But, literary creation, when it is focused on history, is more eloquent in its connotation. Another term is (History), which means writing. Using this word for it removes confusion. Because writing history is an art of course, the hidden meaning is investigation, research, and seeking the truth. Thus, history is a science. Otherwise, it is not Absolutely nothing (Hirenschaw, 1944: 7). He adds that it is not like sciences, such as astronomy or chemistry, which are experimental, but it is a science of criticism and scrutiny. The closest natural sciences to it is geology. The work of the historian is more than the work of the geologist. In terms of the past, the historian decided to study and interpret the human, intellectual, and emotional factor in order to get as close as possible to the historical facts. The geologist studies the earth as it is now to know, if possible, how it has become at its present state. Likewise, the historian relies on knowledge of past facts on material monuments, records, or traditions that have been handed down. It is one of the stubbornness of time that does not remain and it is not neglected. It is the present tangible facts on which the historian's work is focused. It is the material of knowledge ... It does not directly indicate past facts (Hirenschaw, 1944: 8). History is a science that differs from physical sciences in that it is an observational and experimental science, but it is a science of criticism and investigation. Its materials are things that have gone and no longer exist. Things that still exist, whether they are accounts of what happened, remnants of things that were found, or the results of events that occurred. History passes through three stages of compilation. The first stage is history without documents. The second stage is the stage of criticism to prove its validity. Finally, the third stage is the stage of writing the historical story, which is the stage of interpretation and the most difficult of the three stages (Hirenschaw, 1944: 12-13).

Perhaps, the closest to the truth of history is Biuri's saying that history is a science by the method. This means that its main subject does not allow it to have laws that have the accuracy of the laws of science. But, it is studied with the methods of scientific research, such as studying the material, carefully analyzing it, and extracting the facts (Al-Hawiri, 2014: 15).

History appears to be an art. But, it differs in terms of truth-finding it, such as collection of inconsistent documents, which takes history from the field of arts to the field of science. But, it differs in terms of that it is not subject to The principle of experiment, inspection, and testing.

Rather, it adopts other means and methods of investigation, criticism, inference, analysis, and comparison to reach the closest historical material that approximates the reality of the past after following the methods of historical research and subjecting the historical material to it.

On the Islamic side, there are five Muslim historians who devoted their books exclusively to the science of history. Some of them carried the title (The Science of History). They are Al-Safadi (696-764 AH/ 1296-1363) (Al-Safadi, 2000: 57), (Ibn Khaldun (732-808 AH/ 1332-1406) (Ibn Khaldun, Introduction: 11), (Al-Kafiji (788-879 AH/ 1386-1474) (Al-Kafiji, 1990: 51-53-73), (Al-Sakhawi (831-902 AH/ 1427-1497) (Al-Sakhawi, 1963: 17-32), and (Al-Suyuti (849-911 AH/ 1445-1505) (Al-Suyuti, Al-Shamariq, 1981: 15).

These historians are the ones who represented the scientific environment and the historical codification in considering history as an art that is important and worthy of appreciation. Sometimes, the word science is synonymous with the word history for them without setting a boundary between the two expressions due to their belief that history is worthy of carrying the characteristic of science and Art, even if the last characteristic is more than the first. They had the reason for their combination of the two attributes of art and science. On the one hand, that is due to the fact that writing in history needs a style, method, and capabilities in the art of writing, expression, and linking between historical events as well as extracting The historical material from previous books, summarizing them, and adding contemporary events that the historian experienced according to one style and expression of his/her own, and not a changing style by changing the material of the books that he/she writes about. So, in this respect, history is an art. As for considering it as a science, that is because it is parallel to other sciences in terms of importance. From their point of view, historians need the conditions of scholars and their moral qualities, which they elaborated on, in order for them to have the right to write in history. As a response, those who underestimate the value of history are the enemy of historical notation as an art of the arts. Perhaps, this confusion is due to that history is a type of literary writing with the quality of science. Perhaps, the reason for this is that they did not have the sufficient knowledge that the modern philosophers of history possessed, like Renshaw, to say that history is a science, but it lacks an experimental method in research. It seems that their point of view on this issue is summarized by saying that writing in history needs art And a special style for the historian. The historian must also have the quality of knowledge in order to be worthy of writing in history for its importance to protect it from distortion and fraud.

Third; The influence of the science of History among Muslims on the science of history in the West.

Rosenthal stated that the science of history among Arabs absorbed Byzantine and Iranian influences and tried to quickly become a global political educational subject. It met with some success. History books in the golden Abbasid era became a mirror to almost the greatest aspects of the renaissance, the field on which new methods were experimented to present the greatest possible achievements. One of the results of science and knowledge for people with general

education in a way that they can understand.. It cannot be said that history has created an intellectual movement in Islam because it has always occupied more modest positions as a mediator for preserving the achievements of Islamic thought (Rosenthal, 1983: 268). Perhaps, Muslim Arabs adopted the chain of narrators in mentioning their historical narratives, as well as the biographies of their Prophets, which distances them from the Persian influence that Rosenthal referred to.

Rosenthal added that the existence of any place in history, the first in which the historical literature was equivalent in abundance to that of the Muslims, that the Muslims' books were equivalent in number to the Greek and Latin works, and certainly more than the works of Europe and the Middle East in the Middle Ages is doubted. There is no doubt that it was not possible to conceal their excellent status in the Islamic literary movement about those who contacted Arabs from among Western scholars ... However, it can be said that news of Islamic history, including historical facts about the life of the Messenger, which was often narrated in some detail, was in fact non-existent in the West, or It is grossly distorted, and there is no evidence of any trace of the images or contents of Islamic history in the historical writing in Central Europe (Rosenthal, 1983: 271).

It seems that the development of modern historical writing gained in terms of speed and material from Islamic historical books that enabled the Western historian, since the seventeenth century, to see a large part of the world with a foreign perspective. Islamic history also contributed to the formation of the image of Islam Inspired by the historical theories of the likes of the Scottish historian (David Hume) (1711-1776). He was the first great philosopher of the modern era to propose a natural philosophy. Thus, he helped modestly and indirectly to shape present historical thinking of Today (Rosenthal, 1983: 271-272).

To clarify the first part of Rosenthal's opinion, it must be pointed out that historical writing in Europe in the Middle Ages was restricted to clerics. The historical recording was a church codification with distinction, because education at that time was limited to churchmen only. The religious character prevailed over it. They tended to quickly believe in investigation (Al-Huwairi, 2001: 65).

Other groups did not participate in writing it except in later periods of the Middle Ages. Historical writing in Europe did not stimulate more than the events of the Crusades (492-691/1099-1290) because it contained stories of heroism, miracles, and tragedies as well. The Crusades had an impact on historical codification in terms of liberating it from the yoke of the old emperors and the creation of the incentive to write because the characteristic of the excitement of the story it is full of, freed historians from relying on old models, because there was nothing in the wars that The early Middle Ages witnessed that it can be compared to the Crusades. The historian of the Crusades had to write in his own way. Writing became less stereotyped and more automatic beside the presence of the incentive to write thanks to the expansion of the scope and horizons of this writing. Historians who lived in the military regions

gained new experiences because they were acquainted with two civilizations. The subsequent defeat that struck the Crusaders was a source of greater motivation than that which emanates from victory because defeat leads to self-review "(Samali, 1979: 161-162). Stephen Runciman was described as the greatest historian of the Middle Ages He did not exaggerate when he described him this way. What distinguished this historian, whose book contained expectations of the fate of the Crusaders and the Kingdom of Jerusalem, and the importance of Egypt, as the one in control of it is the one who will settle the Islamic Crusader conflict in the East. His genius historical writing, unlike the custom of European historians, came without the slightest doubt from William's acquaintance with the writings of Muslims in the countries As one of the advisors to the King of Jerusalem, the Crusader Amouri (557-569 AH/ 1162-1173). There was a large library in Jerusalem although it was not authorized except for the book of Saeed bin Al-Batriq(Runciman, 1967: 472-473).

Most of the European blogs were in Latin. A few were in the language of the people of the country, such as French, German, or English, etc. But, they share the weight and resemblance to paranormal and miracles prevailing in them. As for what the footnotes of the kings wrote about the biographies of their masters, and what they did in terms of work is more valuable in scientific terms (Mu'nis, 2001: 71).

Writings similar to modern historical writings did not appear in Europe except through Voltaire's (Louis XIV) book, in which he showed great ingenuity in analyzing events and people for the first time in the history of modern Western thought. He gave an exquisite picture of an era that is famous for what it adorned. From the manifestations of civilization (Mu`nis, 2001: 71-72).

Regarding the second part of Rosenthal's saying that the writings of Muslims inspired modern theories in the field of history in a modest and indirect way, despite Rosenthal's courage in explaining that influence, but the reality is that the effect was strong and direct. This influence did not appear suddenly in the modern era. With the end of the Crusades, and in the Council of Vienna in 1312 specifically, which was presided over by Pope Clement V (1295-1314AD), when the idea of translating Muslim writings into Arabic, particularly the Glorious Quran was adopted, and private schools were established in Paris, Bonn, Oxford, and Salamanca in which Arabic and Hebrew are taught To graduate hard-core preachers who fight Muslim jurists and Jewish clerics and respond to them with evidence from their own books (Al-Aqiqi, 2006: 104; and Murad, 2004: 41). The Divine Comedy by Dante has an idea that is only a European version of the original Arabic version of the letters of Al-Maari (Hassan, 2020: 218-220). The translation of Arabic literature was not limited to the European countries that were in contact with Arabs, whether in Andalusia, France, and Byzantium, but it went beyond that to The far west of the country, such as the English philosopher and traveler Adilar Al Bathi (1070-1150) who traveled to the centers of Islamic civilization in Andalusia, Sicily, southern Italy, and the Crusader kingdom of Jerusalem with the aim of taking copies of Arabic books and translating them into Latin after his mastery of the Arabic language. Those books were about astronomy and the book of the astronomical tables of al-Khwarizmi (Al-Bath, ar.wikipedia).

The other proof of this is human sciences that were claimed to be established in the West, such as sociology, whose founding was attributed to the sociologist Auguste Comte (1798-1857). However, the similarity between Ibn Khaldun's proposal and the sociologist reveals the whole thing. The philosophy of history, which is basically the creativity of the encyclopedic Ibn Khaldun, even if the West did not state it, but rather it is attributed to the philosopher Voltaire (1694-1778) (Al-Zahawi, 2018: 89.95).

Accordingly, it is found that the beginning of the European codification was mainly church clerics, and their writings were confined to the history of the Church and matters related to it, as well as the emergence of books on kings, and the range of topics that historians of that era have not expanded until after the Crusades.

It is noticed that the early Muslim and European historians in the Middle Ages were clerics although the meaning differs for Muslim historians. A large percentage of them were modernists and interpreters of the Glorious Quran and they were free in their writings and were not directed and were not linked to a religious institution working according to its whims like the case of priests.

As for the real beginning of historical writing in Europe, it came later than the development reached by the historical recording of Muslims. So, the critical method was associated with the earliest historical writing since it began with the science of modification to ensure the authenticity of hadiths. However, Western historians were able, at a wide and accelerating pace, to keep pace with Muslim historians and the intellectual maturity they reached. They surpassed it in stages when they had copies of the Arab historical literature, which were made as a cornerstone from which they moved to follow a sober scientific approach in the study of European history. They adopted its origins and methods from Arabs and others. In rewriting their ancient and modern histories, which did not happen until the seventeenth and eighteenth centuries.

Conclusions

* The origin of the Arabic word history means the month in the ancient Semitic languages, which apparently came from the Akkadian moon name. From there, it moved to the Hebrew meaning of the calendar according to the moon. Arabs used it in the same context.

* Terminologically, it is a record of past events, recorded by historians, and its definitions are numerous in this area. It is a documentation of past events.

* Concerning the issue of whether history is a science or an art, the answer is that it is a science, but it differs in that it is not subjected to experiment to reach specific results such as chemistry and others, but it has methods of scientific research and methods that enable it to reach the closest historical facts about the past and its events. The science of history has laws, but they are not experimental.

* As for the effect of Islamic historical notation on Western historical notation, it is a constant and unquestionable matter. The development of historical writing in Europe is not free from the ecclesiastical restriction and its style until with the beginning of the Crusades, who began to contact with Muslims. Ibn Khaldun's introduction was one of the main pillars in their adoption of the principles of the scientific research method and its development in their study of history.

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