



# The crusades in the Levant (12th -13th centuries) a clash of two civilizations

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## Abstract

This paper does deal with the Crusades in the scope of being a civilizational clash between East and West. In fact, the clash that occurred between the two sides was not merely military in nature; rather, it was actually, a civilizational conflict by all standards.

**Keywords:** Crusades- Islamic civilization, Clash -Saladin

## Introduction

### Civilization of medieval Europe

First, we must emphasize that Western Europe had its own civilization, and therefore the notion that the scene was in the Dark Ages is something to be wary of. Historians, who were dazzled by the Roman Empire (Imperium Romanum), viewed the German invasions as a major catastrophe, and the view that Europe lived in the Dark Ages after that is something that contradicts the facts of history, as we have several renaissances that Europe experienced, such as the Justinian Renaissance (527-565 A.D) (Procopius, 2007) (Procopius, 2005) in Byzantium, or the Eastern Roman Empire, which had a legal and urban character, and then, after that, the renaissance of Charlemagne (Eginhard, 1962) (Gelfand, 2003) or Carolus Magnus (768-814 A.D), whose notable figures included Peter of Pisa, Paul the Deacon and Eginhard.

As for the most important renaissance, it is the Renaissance of the twelfth century AD (Haskins, 1927) (Awad, 2021), and among the reasons for its

occurrence is:

- Political and economic stability in Europe.
- Commercial prosperity and the emergence of cities.
- The development of ecclesiastical thought after the Reform Movement (from the church's point of view) undertaken by Gregory VII in 1075 AD.
- The flourishing of the Monastic Movement (Clunian and Cistercian).
- Contact with Islamic civilization through its representatives in Andalusia, Sicily, Southern Italy, as well as the Crusades (Awad, 2021).

During that Renaissance, the translation movement from Arabic into Latin excelled, and great translators emerged, including, for example:

- Gerard of Cremona (1187 AD)<sup>1</sup> (Awad, 2021) (Abdel Qader, 2003).
- Robert of Chester (d. 1285 AD)<sup>2</sup> (Awad, 2021).

<sup>1</sup> Gerard of Cremona (in Latin: Gerardus Cremonensis), born in Cremona, Italy, in 1114 AD. He later travelled to Toledo, Spain, where he learned Arabic and played a prominent role in the translation movement from Arabic to Latin. It is said that he translated 87 books, including the

Almagest by Ptolemy the Elder. Gerard of Cremona died in 1187 AD.

<sup>2</sup> Robert of Schuster (known as: Robert Rettenensis), lived in the 12th century AD. He translated Arabic works on astronomy and mathematics into Latin, including Algebra and Balancing by Al-Khwarizmi.

- Adelard of Bath (d. 1150 AD)<sup>3</sup> (Al-Owais, 2021).

- Michael Schot (1236 AD)<sup>4</sup> (Awad, 2021).

The most important of them all was Gerard of Cremona, in terms of the extent of his achievements, both quantitatively and qualitatively. During that renaissance, works were translated, such as Al-Razi's (d. 925 AD) *Kitab Al-Hawi fi al-Tibb wa al-Tadidawi* (Al-Razi, 2002), *Al-Tasrif liman 'ajaz 'an al-Ta'lif* by Al-Zahrawi (d. 1013 AD) (Al-Zahrawi, 2001), and Avicenna's (d. 1037 AD) (Ibn Sina, 1970) book "*Al-Qanun fi al-Tibb*".

The Feudal system (Reynolds, 1994) is one of the manifestations of European civilization during that era. It was an economic - social system based on the working - slaves of the lands and ranches. That system was limited and based on specific classes, summarized in those who fought, i.e. Knights; those who worshipped, i.e. the churchmen; and those who cultivated, i.e. the slaves.

This system was based on the idea of: " Land in exchange for Protection ". Under this system, we find the emergence of the idea of knighthood. The knights occupied a prominent position, and King (Rex) himself was at the head of that class.

The feudal system in Western Europe extended in time from the ninth century, especially after the disintegration of Charlemagne's empire, until the end of the eleventh century A.D, and had completed its maturity at that century, and thus wanted to export itself outside Europe, and by that the Crusades' Scheme began.

Thus, we can say that one of the manifestations of Western European civilization is the presence of a clearly defined socio-economic system, i.e. the feudal system, and the Crusades Movement itself expresses the maturity of that system.

From another angle, we must understand the idea of war. Christianity is a warlike religion but it was subverted by the Church Fathers, especially St.

Augustin, who established the idea of just war "*Bellum Justum*".

Many feudal wars occurred as feudal lords struggled to gain land. The Papacy tried to stop these wars through the "Peace of God " or "Pax Dei ", which was a specific truce in which there would be no conflict. However, it failed to bring about peace. When it failed to do so, it directed this war energy toward fighting the Muslims in the East, through a massive scheme it planned to, and through which it achieved its goals.

Based on this view, we conclude that Western Europe had a civilization, and no objective historian can ignore or deny it.

We also do not ignore the confirmed fact that the Byzantine Empire surpassed Western Europe in civilization, as it inherited the civilization of the Greeks due to its unique geographical location. However, since the twelfth century A.D, we have found what can be described as a balance between the two civilizations through Achievements of the Twelfth Century Renaissance.

Some may respond that Sir Steven Runciman described the Crusades as the last of the barbarian invasions (Runciman, 1978), explaining this via his work as a Byzantine historian, i.e., a specialist in Byzantine studies. He was also shocked by what happened during what was known as the Fourth Crusade, which led to the fall of Constantinople in 1204 AD, when the Crusaders raped nuns, killed, and plundered. Therefore, he described the Crusaders in the aforementioned manner. This is an objective testimony of truth from a Western Christian historian, not from an Arab Muslim historian.

## Islamic civilization

We must not ignore the existence of a dominant civilization, the Islamic civilization, distinguished by unique characteristics, as it was founded on the foundation of the Holy Qur'an, and its tolerance, which enabled all elements to operate within its framework, regardless of the differences in religions,

<sup>3</sup> Adelard of Bath, an English philosopher, was born in 1070 AD in Bath, England. He studied in France and travelled to Italy, the Levant, and Spain. He became a professor to King Henry II. He translated Euclid's book, *The Elements*, into Latin from Arabic and died in 1150 AD.

<sup>4</sup> Michael Schot, born in northern England in 1175 AD. And moving between Paris, Italy, and Spain, he studied philosophy, mathematics, and astronomy. Later, he studied Arabic and was a pioneer in physiognomy. He worked as a scientific advisor to Frederick II and died in 1232 AD.

peoples, races, and ethnicities. Add to this: its geographical scope which expanded throughout three continents: Asia, Africa, and Europe.

It is worth noting that Muslims sponsored the translation movement from Greek, Syriac, Persian, and Indian through "The House of Wisdom" in Baghdad. The Abbasid caliphs sponsored this movement and spent lavishly on translators. This gave Muslims a broad and solid scholarly base, through which they left a significant impact on Europe during its Renaissance.

### Civilizational conflict between East and West

In general, we must view the conflict between Muslims and Crusaders, not only from a military perspective, but also as a civilizational conflict between Western European civilization and Islamic civilization, which was firmly established in its original centers in Iraq, the Levant, and Egypt.

There is no doubt that the Crusaders came to a region with a cultural depth extending from the seventh to the eleventh century A.D, not to mention the presence of previous civilizations in those regions that were deeply rooted in history over thousands of years.

It is possible to observe how Muslims resisted the Crusader invasion, culturally, through the three elements of their identity: Religion, Language, and History.

As for the first element, The Religion, during that era, a trend towards building schools appeared increasingly. It began with the Seljuk Minister Nizam al-Mulk (d. 1092 CE), who established the Nizamiyya Schools to confront the extremist Ismaili Shiite Thought, which he warned against in his famous book "Siyasat Nameh".

After that, Nur al-Din Mahmud was keen to establish schools in Aleppo and Damascus, as did Saladin and the Mamluk sultans after him.

Examples of schools established during the reign of Nur al-Din Mahmud include the Halawiyya School, the Mu'iniyya School, the Nuriyya al-Kubra School, the Asruniyya School, the Sharafiya School, the Asadiyya al-Jawwaniya School, the Mujahidiya al-Jawwaniya School, the Adiliyya al-Kubra School, the

Emadiya School and the Muqaddamiya School (Ibn Shaddad, 1956) (Al-Na'imi, 1948) (Badawy, 1948) (Mohsen, 2023). Those schools were established in Damascus, Aleppo, and other cities of the Levant.

During the reign of Saladin, also, many of them were established, including the Nasiriyah School, the Qamhiyah School, and the Salahiyah School in Egypt. We have many references to these schools in what Izz al-Din Ibn Shaddad al-Halabi (d. 1285 CE) wrote in his book "Al-A'laq al-Khatirah fi Dhikr Umara' al-Sham wa al-Jazirah," as well as al-Nu'aymi (d. 1550 CE) in his book "Al-Daris fi Tarikh al-Madaris," and others.

We should not also ignore the prominent role played by the khatūns of the Ayyubid Household, as they competed to establish schools. Among them are : Sitt al-Sham (d. 1219 CE), Zahra Khatun (d. 1200 CE), Rabia Khatun (d. 1245 CE), Dayfa Khatun (d. 1242 CE), and Ismat al-Din Khatun (d. 1186 CE) (Al-Balushi, 2011) (Awad, 2015).

These schools were established and worked to revive Sunni doctrines in the face of extremist Shiite Thought. They also sought to raise awareness of the importance of Jihad and confronting the Crusader invasion that targeted Muslims in their own homelands, as well as Islam as a Divine religion. They graduated preachers, scholars, and jurists in a manner that had a prominent impact in intellectually confronting the Crusaders.

In addition to this, the role played by Muslim rulers at the time through their patronage of knowledge and scholars, and their appointment as advisors. We find clear examples of this in the deeds of Nur al-Din Mahmud, Saladin and others.

We should not overlook the emergence of thousands of scholars in the field of religious disciplines, such as interpretation of the Quran, Hadith (Prophet's traditions), jurisprudence, the discipline of Readings of Quran (Qiraa't), and the Principles of Religion of Islam.

We can provide several examples in the field of interpretation. We can mention Ali Ibn Ibrahim al-Ghaznawi (d. 1186 CE), author of Tafsir al-Tafsir, and al-Mursi al-Salami (d. 1256 CE), whose work "Ri' al-Zama'n fi Tafsir al-Qur'an", which consists of 20 volumes. He also composed a medium-sized

interpretation of Quran in 10 volumes, and a small one in 3 volumes. Then, there is Ibn al-Munir al-Iskandari (d. 1284 CE), who composed: "Al-Bahr al-Kabir fi Nukhbat al-Tafsir", "Al-Intisaf min al-Kashshaf", and "Al-Iqtifa fi Fadhail al-Mustafa".

To them can be added Ibn al-Naqib (d. 1299 CE), who composed "Al-Tahbir li-Aqwal A'imma al-Tafsir fi Ma'ani Kalam al-Sami' al-Baseer". and "Al-Taysir fi Ilm al-Tafsir" (Badawy, 1948).

As for the disciplines of Hadith (Prophet's Traditions), we mention among the scholars who lived during the Crusades : Ibn Asakir (d. 1176 CE), who wrote many books, including "Al-Mustaqsa fi Fadhail al-Masjid al-Aqsa", "Fadhl Ashura wa Muharram", "Fadhail Makam Ibrahim", "Arb'aon Hadithan fi al-Jihad", which he wrote at the personal request of Nur al-Din Mahmud, "al-Ishraf ala Ma'rifat al-Atraf" and "Kashf al-Mughtay fi Fadl al-Muwattaa'".

We also should mention Ibn al-Salah (d. 1244 CE), who wrote a commentary on the prophet Traditions source, Sahih Muslim, "Sharh Sahih Muslim", "Mukaddimat Ibn al-Salah". and the scholar al-Sharaf al-Dimyati (d. 1306 CE), who wrote: "Kashf al-Mughtay fi Tabyeen al-Salat al-Wusta", al-Tasalli wa al-Ightibat bi Thawaab man Taqaddam min al-Ifrat", and "Al-Mutjar al-Salih fi Thawaab al-Amal al-Salih."

Beside the aforementioned scholars and their work, we refer to Muhyiddin al-Nuri (d. 1277 CE), whose works include: "Al-Minhaj fi Sharh Sahih Muslim ibn al-Hajjaj", "Tuhfat al-Bari ala Sahih al-Bukhari" and "Khulasat al-Ahkam min Muhimmat al-Sunan wa Qawa'id al-Islam".

Thus, it becomes clear to us that great Muslim scholars contributed their works during that era.

In the field of jurisprudence, many scholars emerged at that time, including, for example, Baha' al-Din ibn Shaddad (d. 1236 CE), who composed the famous epistle: "fi al-Jihad", which he wrote at the personal request of Saladin, and the book "Malgaa al-Hokkam Enda Eltibas al-Ahkam".

We also mention, among the great jurists, Izz al-Din ibn Abd al-Salam (d. 1261 CE), whose many works include "Al-Nihaya", "Al-Ilmam fi Adillat al-Ahkam" and "Al-Fatawa al-Misriyyah".

There was, also, Ibn Daqiq al-Eid (d. 1304 CE), whose works include "Sharh Mukhtasar Ibn al-Hajib fi al-Fiqh", "Al-Ilmam fi al-Ahkam", which was composed in 20 volumes, "Sharh Kitab al-Tabrizi fi al-Fiqh" and "Mukaddimat Al-Mutarrazi fi Osol al-Fiqh", as well as Al-Ghaznawi (d. 1197 CE), whose works include "Al-Rawda fi Ikhtilaf al-Ulama'" and "Usul al-Fiqh".

In addition to them is Jamal al-Din al-Hasiri (d. 1237 CE), whose works include: "Al-Matlub min Ilm al-Marghub", "Khair al-Sayar al-Kabir", and "Al-Tariqah al-Hasiriyyah fi Ilm al-Khilaf Bayn al-Shafi'iyyah wa al-Hanafiyyah."

We also mention Shihab al-Din al-Qarafi (d. 1285 CE), whose works include: "Al-Dhakirah", "Al-Qawa'id", "Al-Omniyyah fi Sharh al-Niyyah", "Al-Munjiyyat wa al-Mubaqat", and "Al-Istiqsa' fi Ahkam al-Istethna'a".

We should also not overlook Abd al-Rahman al-Salami (d. 1107 CE), the Damascene jurist who authored the Book of Jihad "Kitab al-Jihad", the first work that was written after the arrival of the Crusaders to the Levant. He used to give his lessons at the Umayyad Mosque in Damascus (Badawy, 1948).

As for the field of the disciplines of Readings of Quran, we mention among the scholars al-Shatibi (d. 1194 CE), who wrote "Hirz al-Amani wa Wajh al-Tahani", and "Tatimmat al-Hirz min Qira'at A'immat al-Kanz."

We also refer to Alam al-Din al-Sakhawi (d. 1244 CE), whose works include: "Jamal al-Qurra' wa Kamal al-Iqra'", "Umdat al-Mufid wa 'Uddat al-Majid fi 'Ilm al-Tajweed", "Nathr al-Durar", and "al-Ifsah fi al-Qira'at al-Sab'".

We should not, also, neglect Abd al-Rahman ibn Ateeq (d. 1122 CE), who wrote: "al-Tajweed li Boghyat al-Mazeed".

If we turn our focus to the discipline of the Foundations of Religion, we will find a number of scholars, including: Sayf al-Din al-Amedi (d. 1233 CE), among whose works is "Ibkar al-Afkar".

There is, also, Ala' al-Din al-Baji (d. 1325 CE), among whose works is the book "al-Tahrir" and "al-Mukhtasar fi al-Usul."

As for the disciplines of Arabic Linguistics, there was

a large number of scholars, among whom we mention the King of Arabic Grammarians (d. 1205 CE), who wrote several books, including "al-Hawi," "al-Umda wa al-Muntakhab," "al-Masa'il al-'Ashr," and "al-Muqtasid fi al-Tasrif."

There is also Zayn al-Din al-Zawawi (d. 1231 CE), who wrote "al-Fusul al-Khamisin," "Sharh Kitab al-Jumal," and "Sharh Abyat Sibawayh."

In addition to them, Ibn al-Hajib (d. 1247 CE), who wrote a study in the field of Arabic Grammar, entitles "Al-Kafiya and Al-Shafiyya"

We should also not neglect Ibn Malik (d. 1273 CE), who wrote "Al-Fawa'id" and "Sharh Muqaddimah al-Jazuli fi al-Nahw (Badawy, 1948).

Thus, we have mentioned above a brief regarding the religion and language. As for the third element of identity, i.e. history, a number of great figures appeared in both Iraqi and Levantine schools.

Among the figures of the Iraqi school, we mention the historian Izz al-Din Ibn al-Athir al-Jazari (d. 123 AD) (Ibn al-Athir, 1969) (Tulaymat, 1969) (al-Samer, 1986) (Shamisani, 1990) (al-Ababji, 2020), who is considered one of the greatest historians of Islam, brought about a qualitative shift in the writing of history among Muslims, as he wrote:

- Al-Kamil fi al-Tarikh.
- Al-Tarikh al-Bahir.
- Usd al-Ghaba fi Ma'rifat al-Sahaba.
- Al-Lubab fi Tahdhib al-Ansab.

This historian was a contemporary of the Crusader and Mongol invasions, and he was biased towards the Zengid Dynasty, so he attacked Saladin on several occasions. However, when Saladin died, he praised him greatly.

There is, also, Baha' al-Din Ibn Shaddad (d. 1236 AD) (Ibn Shaddad, 2009) (Fawzi, 2001) (Mustafa, 1990) (Awad, 2008) (Awad, 2015) who worked as a judge for the army during the reign of Saladin. He wrote his book "Al-Nawadir al-Sultaniya", which presented an enjoyable biography of that sultan, especially since Ibn Shaddad accompanied him, like a shadow, for the

last six years of his life, from 1188 AD to 1193 AD. The history of the founder of the Ayyubid state cannot be written without consulting that book.

Al-Nawadir is considered a primary source for the history of what is known as "the Third Crusade" (1189-1192 AD). We must not neglect to note here that Mosul, the capital of northern Iraq, presented us the historian who opposed Saladin, namely Ibn al-Athir, and another who loved him for the sake of God, namely Baha' al-Din Ibn Shaddad.

There is also Shams al-Din Ibn Khallikan (d. 1282 AD) (Ibn Taghri Bardi, nd) (Al-Na'imi, 1948) (Awad, 2015) who worked as a judge and wrote his book, (Wafayat al-A'yan wa Anba' Abna' al-Zaman / Deaths of Eminent Men and History of the Sons of the Epoch), which is the most famous book on notable figures in the Arab heritage, as it covered more than 850 prominent ones. His biography of Saladin is more detailed than any other biography, and he benefited from his apprenticeship with his teacher, Baha' al-Din Ibn Shaddad.

As for the Syrian School, we mention among its scholars Hamdan al-Atribi (d. after year 1159 AD) (Ibn Moyasser, 1919) (Yaqut al-Hamawi, nd) (Mustafa, 1987), who worked as Head of the Diwan al-Inshaa (Department of Governmental Correspondences) during the reign of Imad al-Din Zengi. He wrote two works:

- Al-Mufawwaq.
- Al-Misbah.

We add to him Ibn al-Qalanisi (d. 1160 AD) (Ibn al-Qalanisi, 1908) (al-Munajjid, 1956), who worked as Head of the Diwan al-Insha during the reign of the Burids, and was a contemporary of the reign of Nur al-Din Mahmud. His importance is due to his being a contemporary of the first Crusade (1095-1099 AD) and the second (1147-1149 AD). His book is considered a very important source on the history of Damascus, and he was interested in natural disasters, especially the earthquakes that struck the Levant in the first half of the twelfth century AD.

We should not, also, ignore Ibn Asakir (d. 1176 AD) (A group of researchers, 1979) (Ibn Asakir, 1990), the author of the famous book "Tarikh Madinat

Dimashq," which consisted of 800 volumes, collected, later and briefly, in 80 volumes. It is the largest history book had ever been written about an Islamic city. Its writing took 10 years to finish, and its biographical entries reached 2000 Sheikhs (both males and females) .

Then, there is Ibn Al-Adim Al-Halabi (d. 1261 AD) (Ibn al-Adim, 1951-1968) (al-Darra, 2005) (Abu al-Futuh, 2013) who lived during the two Medieval invasions of the Middle East, the Crusader and the Mongol. He wrote many books, including:

- Bughyat Al-Talab fi Tarikh Halab.
- Zubdat Al-Halab Min Tarikh Halab.
- Al-Wasla Ela al-Habeeb fi Dhikr al-Tayyibat wa al-Teeb.
- Al-Ifadah fi Tarikh Bani Jaradah .

Of them, also, is Abu Shama al-Maqdisi (d. 1268 CE) (Abu Shama, 1991) (Aasi, 1991) (Al-Zaybaq, 2010), who wrote several books, the most prominent of which are:

- Al- Rawdatayn fi Tarikh al-Dawlatin , al-Nuriyya wa al-Salahiyya.
- Al-Thail Ala al-Rawdatayn ..

Abu Shama is considered a historian of the State of Nur ad-Din Mahmud, as well as the state of Saladin. He was taught by Sheikh Izz ad-Din ibn Abd al-Salam and was killed after issuing a "Fatwa "that some people did not like.

We, also, add to the aforementioned figures: al-Imad al-Katib al-Isfahani (d. 1201 CE) (Al-Isfahani, 1960) (Al-Hamawi, 1993) (Sultan, 1951) (Al-Khartani, 1991) (Aasi, 1993), who was Head of the Diwan al-Insha during the reign of Saladin. He was a poet and historian. His works included:

- al-Barq al-Shami.
- al-Fath al-Qasi fi al-Fath al-Qudsi.
- Kharaidat al-Qasr wa Jiridat al-Asr.

We, also, include Ibn Abi Usaybi'a (d. 1268 CE) (Ibn

Abi Usaibi'a, 1993), author of the book "Uyun al-Anbaa fi Tabaqat al-Atibbaa". He worked in the field of ophthalmology. In that book, he discussed the biographies and works of more than 400 doctors from the Greeks, Indians, Persians, and even Muslim doctors. He is considered the first historian of Arab-Islamic Medicine.

We also point to Abu al-Fida (d. 1331 AD) (A group of researchers, 1974), who was of the Ayyubid dynasty and served as governor of Hama. He wrote his two books, "Al-Mukhtasar fi Akhbar al-Bashar" and "Taqwim al-Buldan", and was a contemporary of the last siege of Acre in 1291 AD, and participated in it.

Iraqi and Syrian historians were keen to record the events of that great epic, and they provided us with a wealth of historical material of great importance. Each had his own scholarly flavour and method, and did not imitate any other one. Hence, that's why they were prominent. Being they were distributed throughout the 12th and 13th centuries AD; they covered all aspects of the events in both centuries. Through their works, modern historians were able to understand the extent of the danger that threatened the Muslims through the Crusader invasion and the Islamic response to that danger.

We must not neglect to note here the presence of many Crusader historians who recorded those wars, such as the anonymous Historian of Gesta Francorum, Peter Tudebode, Raymond d'Agiles, Fulcher of Chartres William of Tyre and Jean de Joinville as well as others (Awad,2015) (Al-Arini, 1962) (Rushdi, 2023). However, the contributions of Muslim historians surpassed them in both quantity and quality. It is sufficient to point out that they had 50 fields of historical writing, such as annals, obituaries, classes, biographies, plans, detailed biographies, city histories, and so on.

The Crusades were indeed a civilizational struggle, and it is fair to say that Islamic civilization, without the slightest exaggeration, was the victor. Indeed, the Crusaders themselves were influenced by it, so they translated the book "Kamil al-Sinaah al-Tibbiyyah" by Ali Ibn Abbas al-Majusi (d. 994 CE) into Latin. It was studied at the Salerno Medical School in Italy.

This particular translation was made in Antioch by Stephanus Antiochenus, in the era of Bohemond II

(1126 – 1130 A.D). Stephanus was originally from Pisa, the famous Italian city. He studied Arabic and philosophy. He entitled his translation of the book "Kamil al-Sinaah al-Tibbiyyah" as: "Practica Pantegni". This translating included two sections, a theoretical and a practical (Haskins, 1927). We shouldn't ignore to mention that Stephanus composed a medical dictionary of the Latin, Greek and Arabic medical terms (Daniel, 1979; Li, Ahamed, & Shari, 2025).

Their prominent historian, William of Tyre, also mastered the Arabic language and studied Arabic sources. He wrote his most famous book, "Historia Rerum." He was the official historian of the Crusader Kingdom of Jerusalem. We have to cite, also, that Crusaders were influenced by the Muslims' recipes and clothes, and many of Arabic words and expressions were introduced to their own western languages.

This situation confirmed for us that Ibn Khaldun's statement of "the vanquished imitating the victor" does not apply to the Levant during the Crusades, where the invaders were influenced by the Muslims due to the civilizational superiority of the others.

## Conclusion:

This research paper has concluded the following results:

**First:** we shouldn't limit our study of the Crusades' Era, which is a pivotal and critical stage in the history of the relations between East and West, to its own political and warfare aspects only.

**Second:** A civilizational encounter was occurred between Muslims and Crusaders in that era. The Crusaders already influenced during that era by the Islamic Civilization in many aspects.

**Third:** The Crusades were one of the Islamic civilization passes to Europe in Medieval Centuries.

This was a presentation about the Crusades as a clash between two civilizations.

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