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# **The Role of Translation in The European Renaissance Case Study: Ibn Rushd**

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## **Dedication**

To my tender mother for her never ending-love

I will be always grateful to my father for his confidence in me and for his support

To my adorable sisters: Halima, Samiha, Mira, and Sarah

To my dear brother Slimane

To all who made it possible

## **Abstract**

This research focuses on the area of historical and civilization studies. It is about the role of translation of Ibn Rushd books in the European Renaissance in the 13th century. It aims at analyzing and showing to what extent Ibn Rushd influenced the Europeans. This is done through studying the ways of the transfer of his works to Europe and how the European scholars received them. The findings from this research provide evidence that the European Renaissance owes a great deal to the translation of the works of the Muslim scholar Ibn Rushd. The conclusions drawn from this research is that the translation of Ibn Rushd books benefited the European Renaissance and that European scholars adopted Ibn Rushd's thoughts.

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# **General Introduction**

The emergence of Islam was the greatest impact on Europe and the Arabs contributed to human civilization where they translated, created and added whereas the west quoted from them at the beginning of the European Renaissance .Britain's crown prince Charles confirmed that Spain's role under Islamic rule has been recognized in preserving classical science and knowledge during the Dark Ages and in laying the first building blocks of the modern Europe Renaissance .Islamic thought has been characterized by development through the ages , where all humanity benefited from it. the latter had great credit in Europe and its awakening and it exists since middle ages which is characterized by decadence to a renaissance era characterized by revival and advancement in all fields .

This great impact, which was positively on Europe, was contributed by many Muslim scholars who became famous in Europe including Ibn Rushd, the latter was the one with a mentality that always adheres to logic, it claims its right to submit everything .the Christians in middle ages could have completely ignored him, yet it had not been thanks to his commentaries on Aristotle's .Through these commentaries, the Europeans took care of his ideas and began translating his books through translation centers, which contributed greatly to the arrival of Ibn Rushd's works in Europe .In this way, European scholars were interested in the thought of Ibn Rushd, whether they were theologians or philosophers. Every scientist had supporters who adopted his idea and defended it, on the other hand opponents attacked him and rejected his idea, but despite this opposition, Ibn Rushd's thought was able to enter Europe to become godfather of the European enlightenment. This effect of Averroes thought in Europe has emerged from many questions:

## **Problem statement**

The problem of this research is to explore the role of translation of Ibn Rushd's books in the European Renaissance .In order to solve this problem, the key research questions are as

follows: what is the impact of Averroism in Christian Europe? How did Ibn Rushd's thought affect European scientists? Do Europeans recognize the role of Ibn Rushd's thought in their renaissance?

## **Objectives of the study**

The main purpose to do this study is to show to what extent Ibn Rushd's ideology influenced the Europeans as well as to point out the role of translation in conveying the Arabic Islamic thinking and its impact in enlightening European Renaissance, what draws our attention is the importance of Ibn Rushd's books in this act.

## **Methodology**

To study this subject, we adopted the historical and analytical approach, the first being in line with the nature of the subject in terms of knowledge of the history of Latin Averroism and its development in Europe. The second we relied on an analytical approach in our analysis of the impact of Averroism on western scholars, whether its opponents or supporters, and we took the scholars, Dante, Thomas Aquinas, and Albert the Great as a case study.

## **Review of literature**

The sources used in this dissertation were different types. It includes books that provided historical information to put the dissertation in its context. Some books have been helpful for collecting information about Ibn Rushd such as *Ibn Rushd Al-Andalusi* (1993) by Kamil Mohammad Mohammad Owaida which provided a biography of Ibn Rushd. The book entitled *Ibn Rushd and his philosophy* (1903) by Farah Anthon, studied Ibn Rushd and the transmission of his thoughts to the west and its role in enlightening western thoughts.

Zineb Lkhdiri, *the influence of Ibn Rushd on medieval philosophy* (1983), it examines one aspect of Ibn Rushd's influence on the thought of some philosophers and theologians of Christianity and Judaism in the Middle Ages, where it studied Latin Averroism and Jewish Averroism and philosophers who preserved and contributed to the publication of Averroism and who were against it and attacked it. Zineb Lkhdiri also tried to answer the question whether Europeans were influenced by Aristotle or by his commentator, Ibn Rushd? It dealt with the study of the reconciliation of philosophy and religion and its impact on philosophical thought and theologians .in addition, it highlighted Ibn Rushd's role in linking different culture.

*Journeys within western philosophy* (1993) by George Zinati, the writer takes us to accompany him on his many journeys within western countries, which European philosophy has since been liberated from the domination of the late middle ages theology, where he studied Averroism and its impact on the European community and universities in particular.

*Ibn Rushd's writings*(1978) by George Shehata Kanawati, George was commissioned to prepare a comprehensive study on Ibn Rushd. He began his journey in libraries, especially European, and he was able to conclude a rough study where he dealt with study of bin rushed in the west, in the Middle Ages and in the renaissance period.

## **The structure of the study**

In order to answer the problem and the questions raised, we devoted two chapters Preceded by an introduction of the subject; the first chapter focuses on Ibn Rushd and the European civilization, which includes the intellectual aspect of Europe before and during the renaissance. It tackles also Ibn Rushd biography and the factors of the transfer of Averroism to Europe. The second chapter deals with the intervening of Averroism into Europe and the extent to which the west recognizes Ibn Rushd.

## **Chapter One:**

# **Ibn Rushd and the European civilization**

## **Introduction**

Researchers are increasingly interested in studying the civilisational aspect of the human history. Many of the works that addressed human civilization in different ages and soon emerged an important fact that became more apparent as the research deepened is that Islamic thought has a great and effective role in building the global human civilization and this role is not limited to mere transfer and preservation, but went beyond that to innovation, renewal and transfer of human civilization from one degree to another degree more advanced. It is known and historically established that while the Arabs were at the height of development and advancement, Europe was living in an state of ignorance, backwardness and rapture. When it wanted to lift the burden of that humiliating situation, its resorted to Islamic civilization where it scientists were interested in studying the scientific works written by Muslim scholars and one of the greatest scholar was Ibn Rushd.

### **1.1.The Intellectual Aspect of Europe Before and During The Renaissance Period**

#### **1.1.1.The Dark Ages**

The early medieval centuries were called the Dark Ages as many historians declared (Farah, 14). the Italian historian Sakori says that the European community at that time have been witnessed social classes (Hatom,37).the European community at that time had one belief, that people's main duty was to pray and take care of the salvation of their souls and that society was full of evil temptations(sayed,12).This reactionary thinking prevailed because of the church's control. In this period, Europe turned asceticism in the world and in the hereafter, as a result of the church's domination of various matters of life as scholars of religion and philosophers of roman law(Sayed,11).They fought intellectuals and scholars who ended up being overwhelmed by the need to see and understand one world(Hatom,37). They

judged them harshly, monopolizing the leadership of European society, spreading myths and stagnation and the public did not benefit from the Latin language because it was monopolized by a group of the church men (Syed,11).the European man was a slave in the feudalism of princes ,sold and bought as an animal, not entitled to think, or to express himself . the only branch of knowledge is the theological studies .the scholars and philosophers of that era were subjected to the harshest punishments, and they were slaughtered and burned for fear of spreading their ideas. As a result, the flame of ancient roman civilization was extinguished, as the light of science and knowledge was burned and intellectual life was surrounded by a thick of darkness (Naim, 14).the paper industry and printing art were not known in Europe that is why the European community suffered from underdevelopment in all areas and groaned from the domination of feudalism and political fragmentation(sayed,11).

consequently, in order to get rid of this Dark Age ,intellectual, social, political, and cultural revolutions had to be created in order for the human being to transform the situation of backward and rigid to a better one(Sayed, 36).

## **1.1.2. The European Renaissance**

### **1.1.2.1. Definition of The Term Renaissance**

According to dictionary .com. renaissance means the following :

The activity, spirit, or time of the great revival of art, literature, and learning in Europe beginning in the 14th century and extending to the 17th century, marking the transition from the medieval to the modern world.

The forms and treatments in art used during this period.

### **1.1.2.2. Origins of The Term**

The European Renaissance is a term indicated the period of independence from the Middle Ages to modern time, the centuries from the 13<sup>th</sup> to the 16<sup>th</sup> century. It dates back to the fall of Constantine in 1453, when scientists migrated to Italy carrying with them the heritage of Greece and Romans (Sayed, 11). It was called revival, where its pioneers considered that period preceded by a period of dark and immobility and the man must be revived (Nawar and Jamel Eldine, 7).

In this period, various doctrines emerged like social, scientific and philosophical, in addition to the revival of human culture, the discovery of many successive scientific matters, the emergence of new curricula in education and research, and the change in the social and economic thinking of the Europeans. Generally, the European got rid of the restrictions imposed on them by the church and there were many positives that helped them to improve their way of thinking. Although the Europeans got rid of the feudal system, yet they remained class-based, as the European Renaissance reflected positively on the rich class, where the rich became richer and the poor became poorer. The rich tried to obliterate the identity of the poor. It began in Italy, where it reached its peak in the 15<sup>th</sup> and 16<sup>th</sup> centuries to include other European countries, the century of religious reform. In fact, the renaissance is a new ideology, the human movement that makes the human heritage which is mostly pagan great and admirable and deserves all the admiration and appreciation. The aim is to raise a successful man who is bound by sin and who is always fallen into the quagmire of sin. Philosophically, the renaissance raised Plato's emblem as a symbol of the new mentality and new science (Zinati, 27).

As mentioned above, Europeans focused on the study of sciences and art of the earlier civilizations from Greece and ancient Rome. These people wanted to rekindle the spirit

of Greek and the Greek culture in the artistic, literary, and philosophical works(Sayed, 11-12).thanks to them (Greece and Roman) for their cultural heritage in blowing up the European renaissance .the renaissance is the era of modern sciences, the age of Kepler, Galileé, and Copernic (Zinati, 28).

## **1.2.Biography of Ibn Rushd**

### **1.2.1. A Breif History of Ibn Rushd**

Abu Al Walid Muhammad Ibn Rushd .better known in the west, under the name Averroes. one of the most famous philosophers of Islam who tried to reconcile wisdom with Sharia. He came from an ancient Islamic family known for its science and Jurisprudence .His grandfather was known as Ibn Rushd Al-Jad to distinguish him from his grandson ,the philosopher he was the judge of Cordoba and one of the jurists of the Maliki scholar which was the dominant doctrine in Morocco and Andalusia (Amara,6-7).His father is Abu Al-Qasim Ahmed Ibn Rushd Abu Al-Walid, who was a jurist ,and a teacher at the mosque of Cordoba and an interpreter of the Quran and took over the judiciary in Cordoba. Ibn Rushd was born in Cordoba, Alandalus, modern day Spain in1126, a month after the death of his grandfather .

Since his childhood, he has been interested in science ,where he learnt jurisprudence from his father (owayda,23) .then he moved to various sciences where he was educated by many scholars of his time. Ibn Rushd studied jurisprudence, origins, and theology taking these sciences from Abu Al-Qasim Bushkowel, Abu Marwan, Abu Samahan, Abu Jaafar Ibn Abdulaziz who allowed him to decide on religious matters with the jurist Abu Abdullah Al – Marzi, he was closed to Abu Bakr Ibn Zahr .Ibn Rushd Al Faqih took from the Quran in many issues, where he wrote religious writings such as beginning for whoever makes a personal

effort and an end for whoever is contented (bidayat al mojtahid wanihayat al muqtasid) and other religious works that he used to address many issues .

Concerning the description of his direction ibn Feroun said ‘in the former role, he preferred the science of law (dirayah) to the science of traditions (riwayah), (owayda,57), means that the mind is going to be in control .Although his mind is printed on the demand for the truth and the love of science and its expansion, yet it was not enough, so he went deeply into the study of medicine, mathematics and philosophy with a great desire and great activity, he learnt medicine from Abi Jaafar Haroun (Anthon, 23). He was nicknamed the commentator by Dante as he was known with the great commentators due to his efforts in explaining Aristotle’s books at the request of the prince Yusuf (Owayda, 25). like his father and grandfather, Ibn Rushd took over judiciary in various countries of Andalusia and reached the highest positions. At first, he served as judge of Seville in 1129, during the days of caliph Yusuf, then in 118 he was appointed as the judge of Cordoba, after a year he became the doctor of Sultan in Marrakesh (Anton,9).Overall, the life of that great philosopher is full of achievements in various fields as it is mentioned above where he became famous due to his great achievements ,yet this did not heal him ,he was subjected to humiliation and ill – treatment by some members of people where Abu Al-Walid banish him to Lucena, thereafter the prince pardoned him, but he did not live long and died in 1201.

### **1.2.2.His Works**

Ibn Rushd was one of the intellectuals who were characterized by the abundance of Production. He wrote and explained many books in various fields, where he studied Jurisprudence until he excelled .He studied speech sciences, philosophy, and other sciences until he became one of the most famous scientists of his time. therefore, he mastered medicine, classed the descriptions and was too smart and spent his time working day and

night .Unfortunately, a lot of these works and commentaries have been lost, and we have received a few of these translations .This asset exists in many libraries around the world, the most important of them are in Escorial in Spain, some of the illustrated copies of the Arabic origin in the Egyptian book house, as well as several editions of these Arabic origins published either in Venice, Munich, Germany or Cairo. In addition, there are a lot of works and commentaries remain only translated in Hebrew and Latin .In these works, Ibn Arabi who witnessed the funeral of Ibn Rushd said that ‘when they put his coffin on the bear, his work was equal to another side’(Etlili,17).

As mentioned above, Ibn Rushd explained Aristotle’s work, and the motive behind that is shown in the words of Ibn Rushd, narrated by Al-Marrakchi about Abubakr Ibn Yahya Alkortobi « Abu Bakr Ibn Al-Tofail called me one day and he said to me, « I heard today the prince complaining about the anxiety of Aristotle’s words-or the translation of his works-he mentions the ambiguity of his needs and says « if there is someone who summarizes the books and brings their goals closer after he understands them well and makes it easier to people, if you have a virtue and strength to do so, then i hope that you will do so because I know the quality of your mind and the strength of your propensity. »this statement clearly shown why did Ibn Rushd work in Aristotle’s writings .He removed the mystery and explained it adequately, unlike the previous commentators (Owayda,117).

the works were divided into three, a brief, an intermediate, and lengthy commentary(Farah,1903). Ibn Rushd combined his views with that of Aristotle and he added much of his experience and that of his time, which the wise of Greece did not realize. In his brief commentary, Ibn Rushd considers himself as an author not as a commentator. As for his intermediate commentary, he puts a few words from Aristotle’s books and adds his own commentary and writing, and it becomes difficult to distinguish between the two works. Finally, lengthy commentary, here he mentions Aristotle’s words paragraph by paragraph and

explains it in his own way .It should be noted that Ibn Rushd was not a translator because he did not speak any language except Arabic that is to say that Ibn Rushd relied in his work on books translated by the Nasators, Syriac, and Jews in east and west .due to the greatness of his commentaries, the university of Padua has for centuries given him the title of Aristotle's spirit and mind(owayda,25).

### **Ibn Rushd works :**

#### **1.Medicine**

Kulliyat (colliget)

A compilation of the works of galen

A commentary on the canon of medicine(Qanun fi tibb)of Avicenna

#### **2.Logic**

Short commentary on Aristotle's organon

Middle commentary on the isagoge

Long commentary on the prior analytics

Questions on logic

On the Al Farabi on the isagoge about genus and differentia

#### **3.Philosophy and Nature**

Short commentary on the physics

Short commentary on the meteorology

Chapter on animals

#### **4. Psychology**

Book on the soul

Chapter on the conjunction of the separate intellect with man

#### **5. Metaphysics**

Short commentary on metaphysics

Long commentary on metaphysics

#### **6. Practical Philosophy**

Middle commentary on the nicomachean ethics

Epitome of Plato's republic

#### **7. Mathematics**

Epitome of the Almagest

#### **1.2.3. His Superiority And Disgrace**

In 1169 Ibn Rushd increased his lift in the court of Caliph Yusuf, where he took over the District of Seville, in the meantime he began writing his long commentary on Aristotle (Anthon, 25). He was disputed by two factors the judiciary and the authorship one ,that is why he said in his book 'the abbreviation of the magusti' that he looks like a man who his house burned and started to get out of his most important furniture little by little(time constraints) (anthon,28).In 1182 prince Yussuf summoned him to morocco and made him his own Doctor.in view of this prestigious status that Ibn Rushd reached, a lot of people get jealous because Ibn Rushd has became the Sultan of minds and ideas (altlili, 25), but it is destined for all the intellectuals and scientists in this world to multiply their envy for a reason

and for no reason. His ordeal began with many accusations and they agreed to report the prince and the reasons were as follow:

1\_ He invigorated the Quran, activating philosophy and advanced sciences instead of the Islamic religion (Anton, 28).

2\_ He was charged with heavy charges of politics and state security because of his book ‘necessary in politics ‘(altlili,25).

3\_ they accused him of being superior to the prince because of some of what he mentioned in his commentary on Aristotle’s book animal book(osaybiaa,1245).

4\_ He condemned the Al-Mohad state by criticizing its policy in his book the republic of Plato(aljaberi,1998).

As a result of all these accusations the Caliph ordered to burn Ibn Rushd books except those of medicine, arithmetic, and timing, and exiled him to the city of Lucana, a small town to the south of Cordoba inhabited largely by Jews (Anthon,34).Ibn Rushd said ‘the greatest thing that I have been through in the ordeal is that during the time of afternoon prayers my son and I entered a mosque in Cordoba ,than some of the public went down and took us out of it‘ .Fortunately, his ordeal did not last long thanks to a group from Seville dignitaries interdiated him and due to this the Caliph pardoned him, his last days were after this storm, where he died in Marrakesh on Thursday evening at the age 72 ,his relic was taken three months later to be buried alongside his family (anton,22).

#### **1.2.4. His Direction And His Relationship With Scholars of His Time**

The most important that distinguish the direction of Ibn Rush is that he believes in the principles of certainty and proof and the need to apply them, where he is known for a saying

that he always repeats 'I mean by wisdom is to look at things as required by the nature of burhan (alawida,58). He was influenced by the Quranic and Sunni source and he was taken from it to his thought, and from the Aristotelian background as well ,he put a collection of commentaries on Aristotle's writing, the latter become a basis and source for philosophical studies at the beginning of modern centuries.

Ibn Rush is known to be characterized by intelligence and love of discovery and knowledge(anthon,31),this feature prompted him to try to communicate with all the scientists of his time in order to take from their sciences and to hold sessions with them concerned with science. Ibn Rushd dealt with many scholars of his time,he had a good relationship with many scholars among them the jurist Abu Marwan, Ibn Malik, Ibn Muhammad, Abu Jaafar, Ibn Harun Al Tarjali(atlili,18),Abumarwan Ibn Zahr, the latter was a doctor of the sultan and through which they had a strongties of friendship .Therefore, each of them wrote a book on the diseases of the human body(Ibn Rushd al koliyat ) and Abumarwan (al tayseer ), their books were a complete book in themedical field .Ibn Tofail also had a good relationship with Ibn Rushd, who was closed to prince Yusuf of Morocco, where he took advantage of this proximity and attracted Ibn Rushd, thanks to Ibn Tufail he became the closest confidant in the court of the prince. After that the prince commissioned him to explain Aristotle's book. Caliph Yusuf honored Ibn Rushd because this Caliph was combining jurisprudence in religion, piety, and learning wisdom and philosophy that is why he was interested in Ibn Rushd(owayda,25). when Ibn Rushd became 27 years old the prince Abdal Momen,the founder of Almohad state, summoned Ibn Rushd to help him arrange the schools which he had set up in Marrakesh(Aljabri,41).

### **1.2.5. Some of His Famous Quotations**

Ibn Rushd spoke and wrote about abstract concepts: life, death, being, and knowing. Here are some of his most famous quotations:

« There is no city that is truly one other than this city that we (anahnti) are involved in bringing forth. »

« knowledge is the conformity of the object and the intellect. »

« Two truths can not contradict one another. »

« Knowledge used to be in the hearts of men, now it is just in their clothes (people want to appear knowledgeable). »

« Ignorance leads to fear, fear leads to hate, and hate leads to violence. this is the equation. »

“God would never give us reason, then give us divine laws that contradicted such reason.”

### **1.3. The Aspects of Transferring Averroism Thought to Europe**

#### **1.3.1. Western Islamic coexistence and Translation Movement**

The development of Europe in its renaissance is credited to Arabs and Islam, where the influence of Islam in Europe was encompassing many fields and dominated in many aspects. It can be said that this influence is widespread at all levels of European life, including living, commercial, economic, political, and intellectual (gorafski, 30).

There are many factors that indicate the influence of Islam and Muslim scholars in the European renaissance :

## **Iberian Peninsula**

It was ruled by the Arabs for nearly eight centuries, where it became a science center and of Andalusian civilization, and its influence in European thought took many forms.

The study of science flourished as Gauthier Le Bon mentioned that when the Arabs conquest Spain, they started directly developing it in all fields, so in less than a century they were able to build the ruins of cities, build luxury buildings, consolidate commercial relations, and then start studying sciences, translate the books of the Greece and Latin, Moreover, they establish universities that remained as a refuge for culture in Europe. Europeans were rushing to the centers of Andalusian civilization, Cordoba, Toledo, Seville, and Granada (Nawar and Jamel Aldine,8).They spent many years studying, tracking and reading Arab books among them the French Monk Gerbert De Oriac, who was interested in mathematical science and the Swiss Herman who wrote in mathematics and astrology thanks to Arabic translations works and European students returning from Andalusia. In addition , sending official student missions by the governments of some European countries to Andalusia .the missions began to increase especially during the reign of Caliph Al-Nasser .700 students from different European countries for instance, from France by the prince Elizabeth ,from Wales, and from Bavaria. the history tell us that eight members of this missions embraced Islam and refused to return to their countries(Ibrahim, khalil,etal.474-479).Therefore, many Kings of European countries like Netherlands, Saxony, and England brought Andalusian scholars and professors to establish schools and to spread science. They have also made a series of contracts with many Andalusian cholars in various sciences (the Shipbuilding, Industry, Textile, Agriculture, Idustry) who are fluent in Latin and Spanish as well as Arabic .

## **Sicily**

It was ruled by the Arabs for more than two centuries(Nawar And Jamel Al-Dine,8).It was the second crossing. Islamic civilization moved from it to the western, where Islamic culture became a big deal after the Arab conquest(Elmola,120). They conveyed the aspects of islamic civilization which illuminated european civilization.

Sicilians are clearly influenced by Arabic language, as the vast majority of the Arabic words have entered Italian language the Italian orientalist Almari confirms that Sicily owes to the Arabs for its civilization as Italy owes to Sicily .the grand library in the Vatican city of Rome is a witness to the influence of Europeans with the Arab Muslims civilization where there are a thousands of ancient calligraphic books, all written by Arabic scholars. In this regard, Diehl asserts that the Arab brought with them to Sicily the techniques of their art and the touch of their own architecture, which is based on colored marble and as a result, the buildings of Sicily become with an Arab Islamic culture touch(elmola,124-126)

In addition, Sicily was an active center of translation and by virtue of its location and history it was a meeting place of races and languages where Greece, Latin and Arabic were dominated.

After the fall of Sicily, the Europeans did not try to remove the Arabic heritage, as they preserved it and worked on it .

## **Near east**

It was subjected of Crusades that lasted for nearly two centuries, in this period Islamic civilization was moving at a steady pace in the way of the advancement of science, art, mathematics, astronomy, geography, history and other sciences. Islam And Muslims at that

time where credited with preserving the remnants of Roman and Greek civilization, which benefited the west after what the Arabs have translated(Nawar And Jamel Al-Dine,7-8).

In summary, the impact of Arab-Islamic culture and the European Renaissance, Arab scholars in the Islamic era played their role in building the civilization of the global scientific renaissance and gave European civilization its revival(sayed,39), where the Arabs paid great attention to antiquity, Greek in the field of science and such sciences were missing in Europe, so the great Arab contribution to the transfer of most of the achievements of the Greeks and Romans in addition to the inventions and sciences they added was the basis that revives the European renaissance.

The influence of Arab-Islamic culture is clearly evident in many scientific, intellectual and cultural fields, such as the invention of the numbering system, zero and decimal system, evaluation theory hundreds of years before Darwin and circulation of the blood four centuries before Harvey.

The Arabic Islamic civilization has spread in the western world and European scholars have been educated from original Arab sources and they found it a valuable scientific heritage. the Arab Muslims represented modern science, and they were pioneers in modern scientific curricula .European intellectuals and scholars have gained from Arab culture more than just information, but it went beyond that to acquire the scientific mentality in all experimental and extrapolating so that they found in the Arab-Islamic heritage their desire and they worked to spread it(sayed,22-23).

They also gained how to run the social system, where they reflected on Islam And Muslims in their way of life and treatment and in the eternal values of Islam, whose divine message is based on a cohesive family and an economic system that considers money as a means not as a purpose and respects unexploited individual property. The Arab and Muslims

had the doctrine and philosophy of human life and they had a system of rule spreading justice and tolerance, so the coexistence of people of different faiths and different race is adjacent to security and peace ;the mosque has gone beyond the church and temple in every country and even in every city(almola,115-116).

These are some of the testimonies of European and Non-European writers who wrote about the virtue of Arab-Muslim civilization in the formation of European thought :

Jawaharlal Nehru said in his books ‘Glimpses of The History of The World’

« they were truly the fathers of modern science and that Baghdad surpassed all European capitals except Cordoba, Arab Spain, and that there must be Ibn Al-Haytham, Ibn Sina, Al-Khawarizmi, Biruni and Ibn Rushd to appear Galileo, Kepler, and Newton. »

Will Durant said in his book ‘The Age of Faith’ that Muslims have made an effective contribution In all fields, Ibn Sina was one of the great scientists in medicine, Al-Razi was the greatest medicine, Al-Biruni, the greatest optician, and Ibn Al Jubeir, the Greatest chemist, and the Arabs were pioneers of Education. » he also said that he owed his knowledge To the Moroccans in Spain who took their knowledge From the Muslims in the east.”

Tc young

« the great cultural religion that we owe to Islam and Muslims since we, Christians, were within this thousand Years travel to Islamic capitals and studying science and the Philosophy of human life. It must always be remembered among other things, our classical heritage, which Islam has nurtured in the best of deeds, Where Europe has once again been able to understand nurture all of this. »

Carra De Vaux said

« They also made algebra a great science and develop it and they were the foundations Of analytical geometry and established the science of the flat and spherical trigonometry, which was not mentioned in Greek science .they also added many observations in astronomy field. »

Gaustave le bon

« Arab philosophers are the first who teach the world how freedom of thought is compatible with the etho-religion. »

Prince Charles, Britain's crown prince said

« Spain's contribution under Islamic rule has long been recognized in preserving classical science and knowledge during the dark ages and laying the foundations for the modern European science. »

### **Translation movement**

(Umberto Eco) « Translation is always a shift not between two languages but between two cultures ».It is a factor in the dialogue of cultures and a means of getting to know nations through which knowledge and scientific studies can be transferred from one nation to another and from one language to another. The translation supervised the preservation of treasures and contributed to the renaissance and development of nations, man has been interested since ancient times in this process of communication, which is of interest to the East and the West and here says Nasif Abdel Karim “Translation has been and continuous to be the most important means of achieving that communication between peoples since the knowledge of alphabet. Man achieved a historical leap in the field of development and since he begins to write what he knows and write his history and his ideas, translation was the direct factor of

that development. Humans are a continuous series of links connected by language, the twin of that association is translation”.

The first translation appeared in the 10<sup>th</sup> and 11<sup>th</sup> centuries, and the first translation of the Quran was at the request of Peter Galite, it was translated by Robert Al-Sathri from Arabic to Latin in 1144s [Acher, 24/25].

Al-Khawarizmi's books were translated and some other works such as chemistry, astronomy and medicine. Then the translation turned to philosophy and began to prove to the west the explanation and writings of Great philosophers their language was Arabic and their religion was Islam like Farabi, Ibn Sina and Ibn Rachid and the most famous were IbnRachid and Ibn Sina [Kanawaté, 202].

There are important translation centers know to mankind that have contributed to the transfer of cultural territory from one language to another.

Toledo was the first center where Aristotle's books, commentaries and other books of Greek philosophers were translated. It can be said that due to a huge collective translation project the west benefited from Aristotle's explanations and what helped the success of this project is that Arabs and Non Arabs enjoyed great talouna under Christian rule. Bishop Raymound Masiche established a translation institute where he became famous and attracted all the translators, and this scientific gathering provided great sources to western science.[Al-Khudhairi, 45]

The European who went to Spain were the English Adelord, Herman of Italy and Gerard , who is best known for translating scientific works such as medicine, chemistry, astronomy and mathematics.

From the people of Spain Arabs and Jews many worked and translating Arabic knowledge into Latin, dumontigers, Peter, Hanna...

Barcelona, Tarzouna, Lyon and Wilmona are among the most important translation centers in Andalusia, along with Toledo.

Scholars and researchers have encouraged to migrate to Spain, which helped them to translate books from Arabic into Latin, and these translations included the writings of Arab intellectuals who explained the Greek sciences (Ikhdir, 324) the most important translation was Aristotle's writings and commentaries headed by the greatest commentator Ibn Rushd (al-Khudhairi, 46).

Sicily, the court of the king Frederick II, the king of Naples, who loved the Arabs and he was dominated by the idea of civilization in its modern sense. He believed that the Arabs enjoyed freedom of rational science, so his court became the center of Arab civilization. Among the important translators of Sicily were Dominique, John, of Spain and Michael Scott and Herman the German (al-Khudhairi, 46)

Among the most important scholars whose works have been translated were Al Ghazali, Ibn Sina, Al Farabi..

Hence it is clear that translation movement has a great role to convey Islamic and Greek thought to the Christian west, which was helped by the desire of these translators to learn Arabic, Latin and Greek, yet some translators were not able to know all the rules of those languages, which made them made mistakes and led to different meanings in their translations.

### **1.3.2. The Translations Of Ibn Rushd's Commentaries And Books**

Europe remained in the darkness of the Middle Ages until the fall of Constantinople and its treasures moved to great cities of west at that time translation movement was activated, expanded and contributed to the transfer of these monuments were witnessing an intellectual development Islamic in all fields, the lack of Europe science and knowledge was the reason for the resort of its intellectuals to the civilization of Islam and Muslims.

Especially, the writings of Ibn Rushd and his commentaries of Aristotle's works where they focused particularly and on his philosophy wanting to understand the ideas of the Greek philosophy, Aristotle and other wanted to understand Ibn Rushd philosophy.

As for the first to translate the books of Ibn Rushd, the Jews of Andalusia were the first to transfer Ibn Rushd books to Hebrew because when they migrated from Islamic Spain to the neighboring regions, Arabic was no longer the language of communication and writing, so they felt the needed to translate all important scientific books into Hebrew, i.e. to transfer all the heritage they cherish to their language, where the Jews started to translate them. Jacob was the first translator. A Jewish family that played an important role in translating his works is the family of Ibn Tibon. Mussa Ibn Tibon was the first one who translated the medical works and the metaphysics.

Salmon Ibn Yussuf Yaacoub, who translated the commentaries of Ibn Rushd Alsamaa and the world. Zarkhaia who translated the book, the nature, and Metaphysic.

The Jews not only translated Ibn Rushd books in the 13<sup>th</sup> century, but were heavily influenced by his philosophy such as Scham Top Ibn Gosseph, Ibn Falqeur, Gersson Ibn Salmon and one of the most important philosophers of time was Jerson the author of the book, the door of heaven.

The 14<sup>th</sup> century marked by Ibn Rushd's total control over the Jewish mentality. One of the most scholars of this century was Lev Ibn Gerson Ibn Bagnols, who translated many of Ibn Rushd's commentaries, the message of communication (Ikhdiri, 87/97).

It should be noted that the Hebrews approached is one of the simplest, they have literally transferred them retaining a lot of Arabic words (Kanawati, 209).

Due to Ibn Rushd's great influence on the Jewish mentality, a series of Jews who were interested in preparing summaries and collections of the Averroism texts or translating them have appeared and among them Tehuda Ibn Talmon who wrote a book in Hebrew entitled the search for wisdom which is a circle of knowledge of Aristotelian philosophy based on Averroism.

Then the scholar Ibn Yussf Ibn Felqir transferred the doctrine of Ibn Rushd in his book Bab Al-Samawat. In 1257, Talmon Ibn Yussf Ibn Ayoub translated the book of Ibn Rushd entitled Al-Samaa WaLalam. Therefore, Michael Scott translated Aristotle's philosophy conveyed it from Ibn Rushd commentaries, thus he was the first who introduced Ibn Rushd's writings to Europe (Abd Allah, 213), the most important of these books were the Sense and Perceptible, Explanation of Memory, Sleep and Wake (Alrifai, 295).

It is clear that the Jewish translators were the first to introduce Ibn Rushd works to Christian Europe. Some of the Jews of Andalusia lived in the city of Alisana to which Ibn Rushd was exiled that what made them interested in his writing and in translating them into Hebrew and Latin.

As for the most important translation into Latin from his texts, 88 commentaries were translated in the 13<sup>th</sup> century (Alrifai, 295). Where Herman The German translated Ibn Rushd's poetry of Aristotle, Gerard De Crimon translated the commentary of Ibn Rushd. The most important of which is the universe of corruption, natural hearing (Badui, 191).

## **Chapter Two:**

### **Ibn Rushd in Europe**

## **Introduction**

The entry of Averroism into Europe is considered as decisive breakthrough in the history of European thought. At that time Europe was living under the control of the church and theological thought, the latter was working to outlaw every thought opposed their teachings and principles and this is confirmed by many historians .It has greatly influenced the intellectuals of that era, some of them supported him and adopted his thought, others opposed and attacked his approach. Despite all this, Averroism was adopted by many intellectuals and they introduced it to the universities and became widespread. It became a curriculum that they relied on in teaching. Ibn Rushd books were all over the libraries and received great interest among the European society .thus, Averroism became an example to be emulated and celebrated in many cultural events and forums.

### **2.1. The Entry of Averroism into Europe**

#### **2.1.1. Latin Averroism**

When Ibn Rushd appeared in Christian Europe, Averroism faced many obstacles, namely the narrowing and opposition of the church men to him by prohibiting the reading of Ibn Rushd's books, but they did not prevent the transmission of his idea and its expansion among a group of Christian thinkers including Siger of Brobant, Thomas Aquinas, Spinoza .in turn, they formed a doctrine known in the history of Christian thought as Latin Averroism, the latter, is the doctrine of Ibn Rushd, which is based on the reconciliation of wisdom and Sharia and decides that the transitional reality does not conflict with the mental truth, although the way to reach it differs and the creation of the world , even if it is ancient time and that the science of God is the source of its Existence and preservation, and that the soul is the image of the body and it is destroyed by its annihilation and for Averroism in the Jews and Christian thought has a clearer effect than its effect on Islamic thought and has continued for a long

time which observed by Thomas Aquinas in the Middle Ages and Spinoza in the modern era(Madkor, 91)

The Jews were the true successors of Ibn Rushd in the Middle Ages, in Ibn memon's school was the direct continuation of Islamic philosophy and Ibn Rushd's philosophy in particular, as Renan says 'thanks to Jews, we still have quite a few of Ibn Rushd's writings translated into Hebrew so Jews adopted Islamic philosophy and took advantage, accepted it and started studying it'.Renan says that all the scientific and literary culture of the Jews in the middle ages is only a reflection of Islamic culture, it was the 14th century when the philosopher of Cordoba reached a great place among the Jews .He became the philosopher who replaced the first teacher, his writings became the subject of commentary, interpretation, summary and quotation according to the various needs of education .Ibn Rushd continued in the position of the teacher in that time until the turn of its decadence come in 15th century .It was also Ibn Rushd's writings that was studied and addressed by the thinkers in research and study in its various aspect. therefore, Ibn Rushd not only took his place and influence with the Jews, he moved to Europe which is in dire need of his thought (Mussa, 69/70) .Latin Averroism was known as a western philosophical movement thanks to Ernest Renan "Averroes et Averroism" published in Paris in 1852, but the real study of this current was Pierre Mandonier in two-volume book on the leader of Latin Avveroism in the 13th century ( Zinati, 3) the first entry of Avveroism in Europe was before 1230, where Ibn Rushd's education was confirmed and reinforced of Aristotle's doctrine .the educated class enthusiastically received his thought(Kanawati, 228) and moved from Paris to Italy and become a radical intellectual movement whose supporter was Dante, but its biggest representative was Marsilius(Zinati, 14)

Ibn Rushd was the only representative of Islamic philosophy, and his views is the expression of this philosophy .some of the most thinkers of those times were as Renan mentioned they called him the greatest and the father of school philosophy and the only one known in the Middle Ages. all of which were after the Latin understood this philosophy and after almost all of Ibn Rushd writings were translated, this was around the 13<sup>th</sup> century ,as Renan says that Ibn Rushd's place in Europe did not stop at this position, but continued to rise higher .he had a supporters and opponents of medieval philosophy. There were excellent and powerful minds that respected him and appreciated his philosophy and considered him their teacher, where as others considered him the biggest rebel and atheist because of his philosophy and his doctrine (Mussa, 70).

The transmission of Averroism to Europe in the 13<sup>th</sup> century means the beginning of another sunrise in the European west, it can be said that contemporary western civilization began with the age of Latin Averroism, where the commentaries and books of Ibn Rushd flourished in Europe. as soon as the 13<sup>th</sup> c, these books were known in universities and it had a minority supporters, but this minority was particularly important, provoking tornadoes and storms and standing in the face of church and its teachings, among the most prominent of these are Thomas Aquinas (Zinati,17), Frederick II and Michael Scott(farah,47).

Latin Averroism in the renaissance period has raised many issues, perhaps the most important of which is that on the intellectual and ideological level did not come up with new, while it played a big critical role on the literary and moral level(Zinati, 22) generated a new thought among Europeans, namely modern democratic thought and generated for the first time the idea of privacy, including individuality, i.e. The ability of the individual to express and use the human mind (Zinati, 30).

The bottom line is that in the 13<sup>th</sup> c every European who was interested in culture and philosophy or hears about it, he was surely known about Bin Rushed and liked him. Dante mentioned him in his book of 'divine comedy and spirit' and who discussed him in the question of the spirit in 1225 and Savora mentioned him in 1220.consequently, no school established in the 13<sup>th</sup> c can be affiliated with the Latin Averroism whether by looking at that culture or by looking at the comments of the commentators whether supporting or criticizing.

Realists and Nominalists are two school, two parties in one topic which its door were opened by Ibn Rushd and remained open after several generation.

### **2.1.2. Opponents and Supporters of Averroism**

Where Ibn Rushd's philosophy spread in Europe and became taught in universities, colleges and association .the Arab philosopher, Ibn Rushd, had two reputation, the first of credit, Science, and Integrity, which is among the intellectuals who were influenced by him, the second one is the reputation of disbelief and hatred which was known among commune and the ignorant people(Farah, 70).there where sects opposed to him, most of whom were clerics because the prevailing teaching at that time was theological education, i.e. spreading the teaching of the church only and sects supported him, most of them were rebels against the church and its teachings, they were extrovert to external thought and they adopted the thought of Ibn Rushd.

On one hand, It is clear that Ibn Rushd's views were contrary to the teaching of the church, so it created a total chaos in Europe and soon the church's revulsion appeared on Ibn Rushd views by issuing several resolutions in the 13th century that prohibited and prevented the teaching of his philosophy. The signing of deprivation is for anyone who is studying this philosophy (Ashor, 90).

The first resistance against him was at the seminary held in Paris in 1209 when the clerics imposed sanctions against Amaury and David de Dinant and their students, prevented the teaching of Ibn Rushd(Farah, 46).

The church authorities issued a list of 13 prohibited cases, including the following :

1. There is only one mind (for every human race).
2. It is wrong to say that it is the man who realized.
3. Human actions are not subjected to divine care (al-khudhairi,74).

In 1268, the number of prohibited cases rose to 261, and both of Albert the great and Thomas Aquinas wrote a letter to refute Averroism, the first one called “in the unity of reasons,” the second one was “in the fifteen matters.”

Albert the great and Thomas Aquinas are considered to be among the strongest opponents of Averroism as they rejected Ibn Rushd’s doctrine, and anything contrary to religious belief (Kanawati, 229)

- Guillaume De France

One of the strongest enemies of Arab philosopher in general and Ibn Rushd’s philosophy in particular .Although he praised Ibn Rushd in saying that ‘he was a sober and sane philosopher, but what distorted his teaching is them is understanding of his students.’ Guillaume was the first theologian who knew Ibn Rushd philosophy, yet he was the greatest enemy of this philosophy (Farah, 47).

- Albert the Great

He did not care about IbnRushd and if he mentioned him in his writing, he mentioned with bad matters(farah,69).

- Thomas Aquinas

Is the greatest antagonist that Averroism faced. He was considered Ibn Rushd as a wise scholar as Renan says, 'and we can say that St .Thomas was the greatest student of Ibn Rushd, i.e. taken from him, he is a philosopher who owes everything to the commentator Ibn Rushd, yet he was one of the strongest opponents of Ibn Rushd (Farah, 69).

- Gil Durant

He resisted the philosophy of the fame reached by Thomas Aquinas and Albert the Great, and then his student Gerrard DeSissin continued the resistance (Farah, 72).

- Raymond Lulle

He is considered the strongest of Roshdism, where he spent his life travelling between Paris, Vienna, Naples, and Monneli inciting people to the Ibn Rushd philosophy, where he submitted a petition to the pope requesting the Establishment of a major military association to seek to overthrow Islam (Farah, 72).

- Bohbona

One of Ibn Rushd's opponents says that Ibn Rushd philosophy is devoid of importance and doubts that its author understood it and he had a party called Alexandarism (Farah, 73).

On the other hand, there were strong scholars who believed in IbnRushd's philosophy and principles because it was well established that debates and arguments were not violent unless the power of argument sought by both sides, since at that time in Europe there were powerful people who were focused on championing the principles of Ibn Rushd (Farah, 73)

- Alexander De Halé

The first scholar, the leader of the Franciscan doctrine, he tackled with the principles of Ibn Rushd and spread it among the people (Farah, 73)

- Jean de la Rocher

He was at the forefront of those supporters of Ibn Rushd, where he showed in his writing all the respect and appreciation of Ibn Rushd, saying that Ibn Rushd is a wise scientist (Farah, 73)

- Siger De Brobant

One of the first to dare to teach the thought of Ibn Rushd. He was a teacher at the faculty of science and arts and was studying the doctrine of Ibn Rushd, condemned by the ecclesiastical authorities in 1277 and stopped teaching (Lkhdiri, 72).

- Geovanni Pacontrophospe

Defended the doctrine of Ibn Rushd and he is the head of Averroism (Ashor, 29).

- Geovanni De Ribatration and Henry De Harkley

Both of them were specialists in Averroism (Ashor, 29)

- Dante Alighieri

He Placed Ibn Rushd on the list of great philosophers and that takes pride in them, this evident through his rebellion against the teachings of the church and his adherence to the principle of freedom of thought and arbitration of reason(Ashor, 29).

### **2.1.3. Ibn Rushd and The Western Universities:**

The 13<sup>th</sup> century in Europe is the century of the Establishment of universities in various parts of Europe and its aim was to provide the European community with educated individuals who can use their knowledge to educate the European community. The establishment of these universities coincided with the spread of the doctrine of Ibn Rushd. Among these universities:

#### **1. Paris University.**

It was established in 1200 when Philip Augustus issued a decision to annex all the schools that existed at the time in one university and divide them into four faculties, literature, theology, medicine, and law. Among who taught and studied there were Alexander Dehans, Thomas Aquinas, Albert The Great. At that time it was called the faculty of royal readers .it started to teach Averroism from 1542 to 1557(Zinati, 22).this university was in need for a new horizon and found in Ibn Rushd their benefit made a symbol of it and weaved around it stories and perhaps legends.

College de France teachers were inclined to Averroism, so the adopted Ibn rushd thought and made it their new approach(Zinati, 30).concerning this, Siger Of Brobantconfirmed that we have one truth is the truth that Ibn Rushed teaches us(Farah, 79).

Averroism followers, led by the Danish bois and Daisi, were minority, and the professors of the Paris Sorbonne university were divided into supporters of Ibn Rushd philosophy and opponents of it .and there were a conflict between them within the university,

forcing the church to intervene, where the teachings of Aristotle's commentaries (nature and Metaphysics) were forbidden and the great saint Albert was assigned to the response to Averroism and Thomas Aquinas wrote against Siger and in return Siger responded, the conflict continued within the university, at that time all the university teachers were clerics, this forced the church to look a stand against Averroism, they sent to its representative in Paris, Inspector Atton Tomi to issue a decree addressing the whole teachings of IbnRushd philosophy (Lkhdiri, 54) and misuse and reminding them of the value of sacred science .i.e. deriving its principles from the doctrine, those principles that rise above the level of human understanding which means that philosophy is the servant of theology and not the contrary because the church believes that this trend must be stopped it portends serious social crisis(Zinati, 17).

Despite all these warnings and punishments from the church, this trend increased strongly until the pope was forced to address the professors of the university of Paris to restore peace and tranquility to this university after the turmoil, this message is to stop the teaching of Ibn Rushd's doctrine until it is examined and purified (Farah, 54)

Despite all of this narrowness of the church and its men, Ibn Rushd's doctrine prevailed and dominated the university of Paris where they found nine books containing the teachings of the philosopher of Ibn Rushd, which was taught in the 13<sup>th</sup> and 14<sup>th</sup> century (Farah, 76).

King Louis of France wanted to reform philosophical education in 1473, he asked the school teachers to teach Aristotle's philosophy and the commentaries of IbnRushd on it because this commentary is true and useful. In this period, during the 14th century a great party of Ibn Rushd was formed, the later was studying its principles overtly and thus these principles triumphed greatly.

## **2.University of Padua.**

It was established in 1222 by Pedro, continued its activity in the 17th century, and had a major role in the history of philosophy because it continued more than any university to retain the traditions of the middle ages and represented the philosophy of the school where it followed the western Aristotelian and represented in Ibn Rushd , the philosophy of the Jews and Averroism was mixed with that of Padua as Renan confirmed that this school is studying to this time a book written by Ibn Rushd entitled in the abbreviation of logic, published in Latin in 1560(Farah, 77).

It was Peter de Pano who was the first who taught the teachings of Ibn Rushd, whose bones were burned by the Inspectorate after he died as a punishment.

This University started to teach with Ibn Rushd medical books than his philosophical books. Ibn Rushd philosophy spread among the upper classes and they became proud to be supporters of Ibn Rushd, and Ibn Rushd philosophy became a fashion for all those who wanted the Independence. In The 16th Century the faculty of Padoua adopted the principles of Averroism as a Motto, which was that Ibn Rushd was the best commentator of Aristotle(Farah, 77).

One of the most important names of this school is the founder Pierre d'Abano as mentioned above, where he is considered the first who cares about the comparison of religions which became the most important feature of Latin Averroism and then Bonbanado de la Merandol and Cardan Fantina went in the same direction. The influence of Ibn Rushd appeared in this particular school in medicine and astronomy(Al-lkhdiri, 83).

Renan offers a careful and pioneering study of Averroism in this school based on the manuscripts and we only mention the most important name, Nicoletti vernas, Gaetano de Tienne in the 15th century, but in the 16th century we find Niphus who interested in the

theory of IbnRushd “in the unity of mind,” and he explained IbnRushd books. Averroism is no longer only a doctrine, but also a great trust in the great commentaries that IbnRushd reached for Aristotle works. And later issued a full edition of the works of IbnRushd and then reprinted them (Ikhdiri, 83).

In this century, there was a great transformation in favor of IbnRushd as the title Rushdi became called the most religiously attached people, and the church became strongly supportive of Aristotle’s study and recognized that Ibn Rushd is the greatest commentator. Therefore, Al Rushdi became synonymous with the word philosophy in general.

Besides Niphus, another name appeared, Marc Antoine Zimmer, who provided summaries of Ibn Rushd works and the last representative of the school, Cesar Cremonini, who relies heavily on Ibn Rushd to write his lessons in 1231, the sultan of Ibn Rushd philosophy ended(aL-khudhairi, 83).

#### **2.1.4. The Impact of Ibn Rushd’s Thought on Western Scholars**

Ibn Rushd’s thought has a very important influence on human thought in general and western thought in particular, and this illustrated by the translation of most of his book into Latin, where many thinkers were influenced by his own intellectual production. Before the spread of Ibn Rushd’s philosophy in Europe, philosophy was a theological teachings, a collection of several different books written by the authors of the Latin doctrines, when the philosophy of Arabs entered Europe, Europe obtained the whole philosophy of Aristotle in the whole circle of ancient knowledge, i.e. the commentaries of Ibn Rushd, as result the spread of his philosophy(Farah,45).

Actually the philosophy of Ibn Rushd was two philosophies, one philosophy as it was understood by the Europeans and the second as it written and shown by his saved words. the first type of philosophy, as the European understood is noted by three things:

- They relied on his commentaries of Aristotle and his summaries of some of his books and whatever Ibn Rushd's admiration for Aristotle, the Arab philosopher's opinion did not match with the views of the Greek philosopher in everything.
- They relied on these commentaries translated into Latin or Hebrew and translated works are always different from the original.
- Ibn Rushd philosophy, as he thought, is to rely on his books as curriculum of evidence and on the harmony of religions and philosophy and on his views, which he manages in the formulation of his discussion(Mussa, 69-70).

The transition of Ibn Rushd's philosophy and its entry into the European sphere was a crucial juncture in the development and enlightenment of consciousness, where it greatly influenced the scientific community

This is the result of Ibn Rushd addressing many issues that were unknown to the Europeans, where he was exposed to the moral and social philosophy, he declared his hatred of tyranny and so that there is no difference men and women in nature, but there is difference in capacity.

Ibn Rushd added to his philosophy theories of modern Platonism and excelled over everyone in the accuracy of transfer and the intensity of depth and the power of evidence, his commentaries came more complete and the best commentaries in the middle ages, where the west described him as the greatest illustrator of Aristotle philosophy, as Renan says 'Aristotle took a good look at the book of the universe and explained it and explained its mysterious, and then Ibn Rushd came and threw the idea of Aristotle a miraculous look and explained it and explained its mystery'.

According to Gauthier le Bon, Ibn Rushd preceded Aristotle and his philosophy is accepted in many things, and Jhon said that Ibn Rushd belonged more to Europe and western thought than to the east.

It is enough that Ibn Rushd has unleashed his thinking, he set a unique example in the freedom of thought and he did not care about the charges of heresy, disbelief, atheism that were leveled against him, as he declared his opinion his opinion, so that the westerners regarded him as the greatest example of freedom of thought(Ashor, 89/90).

Ibn Rushd's influence on western scholars is evident through their opinions and writings, as Ibn Rushd was inspired by the greatest Christian philosophers, great Christian philosophers, great solutions to many religious problems, by which we mean the Christian thinker Thomas Aquinas.

- Thomas Aquinas

Despite the strong hostility that Thomas has to Ibn Rushd, there are many cases in which Ibn Rushd's influence in his thinking seems so obvious that we can only admire how the latter gave the right to himself to keep the truth that science teaches and knows its source is well known and to contribute a large share in the distortion of Ibn Rushd's doctrine.

Thomas reviewed Ibn Rushd's ideas on many issues and rewrote it in his books as they were his personal views, and appeared in the eyes of his audience, who were ignorant of the Arab sources in the appearance of the original thinker and the guide to the knowledge of Thomas on the books of Ibn Rushd that the clergy of the Dominican community knew well the books of Ibn Rushd, especially the book of the methods of evidence, and Thomas belongs to this sect(kassim, 38-40).

According to the catholic encyclopedia, it was found that Thomas quoted from Ibn Rushd's writing 503 times, and the encyclopedia added that St. Thomas took from the great commentaries of Ibn Rushd as his model, and this quotation by the scholar Thomas means only one thing is that Ibn Rushd's strong philosophical and cognitive authority over the pen and texts of Thomas.(Mohamad Farhan)

During Thomas quotation journey, he did not understand the mistake he made, which is the contradiction in his own doctrine because he combined contradictory views that can not be combined (Kassim, 42).

In addition, Thomas criticized the Arab philosophy of Ibn Rushd and did not bother him very much, apparently because the demolition is easy and he spent his interest in responding to the higher issues on which the philosophy is based on the eternal material and inability to describe its reality.

The first principles of the world are linked to each other.

The first mind that was issued by the first principle, the creator, is a medium between him and the world from which he was issued, i.e. the mind and the unity of this mind.

The impossibility of creation, i.e. find out of nowhere.

It is worth mentioning that Thomas did not rely on the ancient theological philosophy is responding to Ibn Rushd's philosophy, but rather took from the Aristotelian principles as a weapon to fight this philosophy(Farah, 69).

In addition to his previous works, as it mentioned above, he has provided explanation, where many western academic researchers confirm that Thomas wrote a significant number of Ibn Rushd commentaries such as the book of the soul, explanation on ethics, nicomachean, metaphysics, these are truly works of the saint Thomas, but those titles are originally of Ibn

Rushd books which were translated into Latin during the reign of the saint and he was informed of them, especially the great commentaries(Madjid Fakhri).

- The Theologian Albert the great

He is the teacher of Thomas. It was confirmed by many sources that Albert was influenced by Ibn Rushd, where he wrote encyclopedic works made in its 37 volumes in 1199 included theological logic, botany, geography, astronomy, astrology, music, chemistry, zoology and the sources he relied on in these works were Ibn Rushd's commentaries.(Mohammad Farhan)

Ibn Rushd's influence in the Christian west was not limited to the theologians, but also in the political field, among those who carried the banner of Averroism was Dante.

- Dante

Is considered as the first one who advocates of modern secularism and humanism in Europe, the starting point was the concept of Ibn Rushd "the possible mind," a concept that has been controversial in philosophical and theological medium.

Since the mid-13<sup>th</sup> century, the concept that has upset many western philosophers, but it seems that this understanding did not bother Dante who was interested in extracting the concept of human secularism from Ibn Rushd's theory of the possible mind as he went on in his book 'monarchy', man's own ability and function does not lie in the unconditional of being love rather than the ability to understand by the possible mind and this is what makes it independent of the inferior beings .

Then he is exposed to the question of achieving the possibility itself which Ibn Rushd answered in terms related to the theory of knowledge, as he answered in this book, monarchy .the three question that the theory of politics revolves around

- Is the Government secular?

- Did the roman people in that he took on the burden of that power?
- Is the power of the king or emperor derived from god or from a successor or from representative of god?

(Farah, 45)

Dante's influence on Ibn Rushd is also reflected in his famous book 'hell' , where he did not put Ibn Rushd in places of disbelief and atheists, but rather put him in a private place out of for his scientific place(Farah, 72) .

In general, the boundary between philosophy and religion or between reason and faith as confirmed by Ibn Rushd and followed by Latin was one of the issues that benefited political thinkers like Dante to the fullest in supporting their secular political assumptions and thus represents the limit that was almost completely unknown before the 13<sup>th</sup> c, the beginning of a new intellectual stage of the development thought, the emergence of Ibn Rushd on the scene of world thought represents the beginning of the great intellectual awakening in the west and the end of that awakening in the east(Madjid Fakhri).

## **2.2. The Extent To Which The West Recognizes Ibn Rushd**

### **2.2.1.The Seminars that celebrated Ibn Rush**

There are many scientific bodies that have been interested in publishing the writings of Ibn Rushd and holding many seminars and conferences in memory of this great thinker

- Seminar of Paris

This seminar was prepared by the secretariat of the French Ministry of Culture and the sessions were held at the college of France in Paris, the title of the seminar 'the 850<sup>th</sup> anniversary of Ibn Rushd's birth' it contains two types of activity

- a. special section for artistic and recreational concerts such as the opening of an exhibition dedicated to architecture and some landscapes in the era of IbnRushd.

A guided visit to the Cluny museum.

A concert at Saint-Chapelle and another one in sorbone.

- b. scientific part dedicated to the conduct and discussion of about 20 researches among them:

Ibn Rushd the Muslim.

Ibn Rushd Greece's interpreter

Philosophical value of Ibn Rushd's commentaries

The contribution of the doctrine of Averroism knowledge to the doctrine of knowledge by Thomas Aquinas

Ibn Rushd and Latin Averroism on central European universities (kanawati, 279-280).

- Seminar of Rome

This seminar was held by the largest scientific and literary body in Italy which is chaired by Enricot Cerulle, it organizes seminars in honor of the world's leading personalities. This time inviting a group of specialists in Ibn Rushd to present researches on Averroism in Italy the opening lecture of the seminar was commissioned by Dr .George Shehata Kanawati(Cairo) its title is Ibn Rushd's philosophy in the history of Arab philosophy. The other lectures are entitled:

Ibn Rushd and Aristotle

Dante and Ibn Rushd

The problem of Ibn Rushd's entry into the west

Averroism in Padua

Ibn Rushd and Franciscan philosophy

Averroism in history

(kanawati, 282-283).

### **1. The Publication of Ibn Rushd's Writings**

We can divide the centers that were interested in publishing Ibn Rushd's works into :

- The Medieval Academy of America

Hary wolfson, a professor at Harvard university, was commissioned to publish all of Ibn rushd's commentaries for the composition of Averroism groups. These are lists of books that were published:

Latin text for micro-naturals ( Parva Naturalia ) in 1949

Latin text of book of the soul in 1953

Hebrew text for micro-naturals in 1954

The Hebrew text of the universe in 1958

English translation of the universe and corruption in 1958

English translation of micro-naturals in 1961

These 'Averroes groups' has been officially recognized by the International Academic Union and considered as part of the Medieval Philosophical Collection. There are some books that suggested to be included in the Averroism group:

Latin texts to explain the book of poetry, translated by Hermanus Armanus

The book of the self

The representative of the Hebrew university in Jerusalem provided statements about the library there, Jerusalem, is a nearly complete collection of Photostat and microfilm of Ibn Rushd's manuscript, and the academy has formed a committee consisting of three professor, Pinos, Curmonita, Rozenberg, to carry out detailed program of the heritage of Averroism

The outlines of this program are:

General catalogue of manuscripts and printed ones .

Prepare five books about Averroism for publication namely the phrase, communication, and the fourth book of ethics.

(Kanawati, 285-287).

- **Ibn Rushd, Spanish project.**

Dr Mahmoud Qassim and the father Gomez Nogales, a member of the Spanish supreme council, agreed to publish Ibn Rushd's Hebrew texts, old translations and modern Spanish translation:

Summary of the book of self

The book of proof(burhan)

Scale book

Phrase book

Natural listening book

Natural listening book

Poetry book

Tahafut a tahafut

(Kanawati, 288).

### **2.2.2. Ibn Rushd In Paintings**

#### **School of Athens**

The painting depicts what is supposed to be an intellectual seminar that took place in the school of Athens, which is also known as a “visualization of knowledge .”it considered by many critics as one of the world’s artistic artifact. It represents an assembly of the greatest scholars in various fields such as medicine, philosophy, art and this idea was embodied at the request of pope Poulius the second to Raphael by drawing a painting that will stimulate intellectual debate and a symbol of the importance of culture. This painting at the Vatican palace represents man’s struggle to attain knowledge through reason and includes the achievements of the human mind during the middle ages, includes also the three sciences, grammar, eloquence, logic, and the four arts, arithmetic, music, engineering, and astronomy. It shows us the ability of the artist Raphael to distribute real figures to famous intellectuals and philosophers, including the Islamic scholar Ibn Rushd in the west and how they influenced by him.

#### **Aristotle’s opera, printed on vellum and illuminated by Girmo da Cremona, and others**

the depiction of Aristotle and Ibn Rushd at the top of the page visually. it depicts the role of Islamic scholars in transmitting ancient Greek texts with interpretive insight to the west .the painting depicts Ibn Rushd as the student of Aristotle .he is indeed the clarifier of Aristotle

## **A painting from the Italian city of Padua in the 14<sup>th</sup> century**

This painting depicts a philosophical debate between Ibn Rushd. Ibn Rushd was considered the most important scholar who analyzed and understood Aristotle's works.

## **Conclusion**

In general, when Averroism entered into Europe, it constituted a barrier to the church and its teachings. Where Ibn Rushd's teaching came, it confirmed and reinforced the doctrine of Aristotle, he was enthusiastically received and his opinions spread in the scientific community. This spread was helped by European scientists who adopted Averroes thought, where they were greatly credited to be long standing. In the European cultural environment despite all the difficulties they faced, they were able to maintain Averroism.

## **General Conclusion**

Despite all the Diaspora that the European witnessed during the Dark Ages, they could create a comprehensive awakening that expanded all areas, breaking all the unjust laws imposed on the creative minds of humanity for many centuries where the European individual would be able to think more freely. However, this could not be done without the influence of Arab heritage that led to the breakthrough of Europe.

The transfer of Arab heritage to Europe is largely due to the recent translation movement, which played a major role in reviving the ancient heritage and resurrecting the new heritage, contributing greatly to bringing the cultures of peoples closer together, allowing each nation to learn about the heritage of other nations. They took advantage of all the works translated by Muslims.

Therefore, they turned to the Islamic heritage where they were helped by the mentality of the European individual who was extrovert to all sciences. The fall of Andalusia, a beacon of sciences, all science moved to Europe through translation where Europeans took care of every Islamic scholar and benefited from their researches, ideas, and writings.

Andalusia ended when Averroes's books were burned, concerning that Ibn Rushd said to his students when they started crying because of the burned books that "if you are crying for the burned books, you should know that ideas have wings to fly to those who appreciate them, but if you were crying for the Arabs and the Muslims, then you should know that even if you had oceans of tears they will not be sufficient." Indeed his ideas fly to those who appreciate them because the European Renaissance started when Averroes's ideas reached Europe this is confirmed by many scholars in their writings about the legacy of Ibn Rushd and his arrival in Europe.

Thanks to translation, the great commentator as the European called him, Ibn Rushd. This great scientist, the great commentator as he known in the west, caused a great

controversy during his life and after his death. This thinker, whose life has been known by many bumps and calamities of people from his own town, they did not appreciate him and he did not reach the same status that he reached in the European society.

Despite all the obstacles that faced Averroism, thanks to its supporters, it has created a prestigious place among the great, where it has gained its reputation locally in Europe and all over the world .Ibn Rushd showed us through his scientific interests that science is an expression of the nucleus of people and the power of progress, and that ignorance on the contrary is an expression of misdirection and ascension to the abyss, and we must take advantage of Ibn Rushd's calls to get rid of ignorance and reactionary among us .thus, it is logical to ask the late one to strive with all his might to follow the advanced and it is illogical to ask the advanced to stand firm until he is followed by the late one.

Above all, and after analyzing the findings we make the conclusion that there is no doubt that Muslim scientists and philosophers had constituent role in the formation of European thinking. Translation played a major role in conveying Ibn Rushd's thought to Europe. Therefore, the influence of Arab-Islamic culture is clearly evident in many scientific, intellectual and cultural fields. Ibn Rushd probably won his most victory more than 400 years after his death. consequently, Ibn Rushd's thought has earned him a prestigious place among Europeans. European scholars had a major role in introducing ibn rushd thought to Europe and that Europeans honor Ibn Rushd and recognize his role in their Renaissance.

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## Appendices

### Athens school of the artist Raphael 1509



Aristotle's opera, printed on vellum and illuminated by Girmo da Cremona, and others

