

The development of historical writing in the European (Renaissance (15-19 AD) (political and cultural factors)

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Abstract:

- Europe during the Renaissance witnessed a remarkable development in historical writing among Europeans, especially as it was simple before this era in its level, neither in terms of the systematic collection of sources, nor in terms of the absence of a deep research work in the study. . . .

Reading the historical event in the Middle Ages was characterized by a clear religious influence that made it misleading, as it is based on reading, writing and interpreting history only through the ecclesiastical concept.

This development would not have occurred without a set of foundations and factors that drove it to this stage of development, whether it was political related to the beginning of European political stability and the subsequent movement of geographical discoveries, or cultural factors related to cultural communication. Among the Europeans. And Muslims through important stations, most notably Andalusia. Through it, the Islamic sciences were translated into European languages, including historical writings. In addition to all this, European thought was freed from the control of the Church and the Orientalist movement appeared.

All these variables formed the basis of the dawn of a new era in Europe, where historical writing paved its way.

towards distinction and liberation, and thus laid the foundation for building a renewed historical thought.

Keywords: Historical writing ; Europe , Renaissance , political , translation,cultural.

Introduction

The study of history and writing in it require a solid foundation that makes this study and writing rise to the ranks of scientific research distinguished by persuasion, and historical studies did not reach that until after it went through distinct stages, from the emergence of writing to the arrival of history to science with its rules, foundations and theories.

Hence, it became necessary for a history student before studying historical events and delving into them through analysis, discussion, drawing conclusions and understanding the developments and the historical future of peoples and what is reflected in them in their lives, in various levels and fields, he must from the beginning rely heavily on understanding the development of historical writing since its emergence And the resulting controls and mechanisms, before delving into historical events, because the more we control the controls and mechanisms of writing, the stronger our understanding of events becomes.

We mean by controls and mechanisms here the methods by which the study is conducted, and the greatest mechanism in our historical studies is the historical method that should be governed from the beginning until we say that we control the study and understanding of historical events.

Based on what we mentioned previously, the history student must begin to delve into the study of those historical schools that have appeared since ancient times until the present age in order to be in the form of the development of that writing and the development it acquired through the rules and foundations on which each school was built that made it adopt its historical theories .

Post-medieval Europe moved to a new era known as the Renaissance, which was characterized by new variables that had the greatest impact on the development of historical writing in Europe, especially since before this era it was simple in its level, both in terms of collecting scientific materials that were not in an organized way, Or because there is no deep research work in studying and reading the historical event, and it was influenced in its entirety by the religious interpretation and the ecclesiastical concept of events.

But with the dawn of the renaissance, the situation changed completely, and historical writing began to gradually move towards the scientific proposition, and this would not have happened without those variables and factors that laid the foundation for building a new European historical thought, and thus laid the foundation for building a renewed historical thought.

Based on the above, this article addresses the factors and causes that contributed to the development of historical writing in Europe during the Renaissance, under the title: The Development of Historical Writing during the European Renaissance (15-19 AD) (Political and Cultural Factors). To address this topic, we begin with the following question: What are the factors and foundations that contributed to the development of historical writing in Europe during the Renaissance? To answer this question, we pose the following partial questions: What are the political factors that paved the way for the development of historical writing in Renaissance Europe? What were the cultural developments in Europe that contributed to the development of this historical writing?

01 - Political factors:

Europe witnessed remarkable political transformations that had the greatest impact on changing its reality, and these changes formed an attractive ground for Europe's interest in cultural and scientific aspects in various fields, including historical writing, which moved to a new and distinct stage. Among the variables we find:

A- The beginning of the stability of the political situation in Europe:

Europe, starting in the eleventh century AD, knew the beginning of its political, social and cultural stability, especially since the dangers and challenges that the Vikings and Hungary represented had ended (Omran, 1998, p. 216).

In addition, the pressure of the Islamic Front in Andalusia and Sicily ended and turned into a purely defensive phase without returning to the initiative and carrying out its usual campaigns. All this encouraged the Europeans to regain the initiative. Sicily fell to the Normans at the beginning of the second half of the fifteenth century

AD. And the cities of Andalusia fell into the hands of the Christians, especially Toledo and Cordoba, leaving only the Kingdom of Granada for the Muslims from all of Andalusia.

The Europeans began their crusades against the Muslims and took control of Jerusalem and part of the Levant, and wealth was within their reach as an important basis for building civilization, as several cities in Europe began to control trade **(Cobb, 1981, p. 121).**

With this stability, which is considered a great secret in the progress and development of civilization, the European mentality began to change and mature, both in the future political vision that began to move. Which began to change from selfishness and racism to something greater than that, which is political rapprochement, and this is what we glimpse in many alliances between European princes and kings, and among the most prominent of these alliances that interest us in our study this is the alliance of the Queen of Castile and Isabella with the king of Aragon Ferdinand and what form of strength she had. The greatest impact in changing the course of many events in its favor, whether on the social aspect that began to change in terms of economic prosperity, which made European society move from poverty and backwardness to urbanization and interest in cities and everything that brings comfort and calm.

From this spirit of stability, Europeans began to really care about what stands behind their European world, especially the Islamic civilization and what it reached, which was the most prominent center for the expansion of its civilization in this period, the country of Andalusia, which was the base of the great European culture movement.

B -Geographical Discoveries Movement :

The movement of geographical discoveries had a great, albeit indirect, effect on historical writing, due to the intellectual and social changes that accompanied this movement **(Kawtharani, 2013, p. 150).**

This movement also had direct results in the historical writing written by those who dealt with the subject of discovery, as historical writing began with them moving from the yearbook approach that is no longer appropriate in light of the historical incidents that have been

dealt with, which requires a comprehensive description not only of the history

of the event, and touching its impact on the shape Style and writing.

The influence of geographical discoveries first appeared in travel literature produced by travelers and adventurers in the Middle Ages in the thirteenth / fourteenth centuries AD. Among the most famous:

- Marco Polo on his travels (1254-1324 AD)
- Christopher Columbus

What distinguishes the authors of travel books is that they greatly praise the invaders.

02 - Cultural factors:

A- The European-Islamic convergence through the Al-Andalus station:

Andalusia was throughout its Islamic history a station and a qibla for students of science and a starting point for translating Arab and Islamic sciences into European languages (**Honka, 1993, p. 398**).

The cities of Andalusia, Cordoba, Seville, Granada and Toledo were centers of radiation that attracted science students from different regions (**Bashir Ramadan Al-Bilisi, 2002, p. 350**), and the story of Europeans coming to Spain and receiving sciences in its universities was recognized (**Zakaria, w.d, p. 379**), considering that Europeans, especially Western Europe, had limited knowledge of the course of science until the end of the eleventh century AD / fifth AH , The acronyms of Isidore, Bedi and some ancient Roman writing did not go beyond (Omran, 1998, p. 233) , It was natural for them to resort to centers of knowledge in that era, and they found no place to acquire knowledge except in the countries of Islam, and Andalusia in particular, as it is the closest distance and the most beautiful in science, provided that they provided the Latin West with their most important books that they had written in the fields of science and philosophy (**Arnold, 1972, p. 105**).

When the Christians entered Toledo in (477 AH / 1085 AD), they found in its mosque an Arabic library distinguished with books, and its fame reached as a center of culture in the far reaches of the Christian countries in the north. Which made students of science

attract from all sides to benefit from Islamic studies and Islamic culture **(Arnold, 1972, p. 354)** , In this, Ibn al-Hijazi (d.590 AH / 1194 CE) says that during the Umayyad Arab rule, Western students flocked to Spain to receive knowledge in Cordoba.

B - by translating historical books into European languages:

Among these sciences is the science of history by translating some historical works into European languages, and this episode had a direct impact on the formation of a new European historical thought, because they found a wide gap between the historical writing of Muslims and their writings that are tied to interpretation and historical reading, and among the most prominent of these translated works, we find:

Writings of Ibn Asbagh, the well-known Andalusian historian Ahmed bin Muhammad bin Musa al-Razi (274-344 AH / 888-955 CE), born in al-Bireh, is a writer, poet and preacher. He was called (the historian) for his great preoccupation with writing history. He has two books, the book (Paths of Andalusia), in which he wrote about the characteristics of Andalusia, that is, the geographical description of the Iberian Peninsula, and the book (News of the Kings of Andalusia). A large part of it is found in the description of Andalusia translated into Spanish under the title (Cronica del moro rosis) **(Palencia, w.d, p. 197)**.

This piece of the well-known history of al-Razi (Kronica) consists of three parts, the first (the adjective of al-Andalus) and its Spanish text with our own hands, and an unknown man translated it from a Portuguese book translated from Arabic. By a priest called (Kil Perez) by order of the king (Dionys Denis) (677-725 AH / 1279-1325 AD), and he was assisted by a group of Moroccans, including a man called (the teacher Mohammed). Perez did not know the Arabic language, as the teacher Muhammad al-Maghribi did not fully know the Portuguese language, and the Spanish translator who carried out the transfer interfered in the text and changed the translation, and replaced some of the materials, and this cannot be understood because of the distortion resulting from the behavior of the translators or because of defects in the existing copies **(Palencia, w.d, p. 197)**.

The second part of this part is in Latin and is entitled (History of Spain since the arrival of Ishban bin Al-Yakht to Don Rodrigo (King Lotriq and his last battle with Commander Tariq bin Ziyad) and this section is in the opinion of some orientalist such as (Rinehart Dozy) and (Pascal de Janegus) written by the priest Khel Perez himself (**Taha, 1988, pp. 33-34**), and compiled it from the materials he took from the novels circulating in his days and from the Arabic books that were transmitted to him.

As for the third section that deals with the history of Andalusia from the Islamic conquest to the era of Al-Mustansir, it is more like a translation of the summary of Al-Razi's book. The author based his classification on (Chronica Mozarabi) and (Chronica Hispana).

Among the works with clear Arabic material are the author of Alfonso Alam, for whom we find Chronica General de España, and Arabic and historical materials in a kind of myth, including the story of Zulekha, Youssef and (Queen Moynini), and the story from Takreza (**Palencia, w.d, p. 198-574**).

Arbebnus also translated the book (History of the Muslims) by Sheikh (Gerges bin al-Amid Abu Elias ibn Abi al-Makark ibn Abi al-Tayyib) into Latin and attached it to the History of the Arabs that was written by (Rodricus Jimenez) Archbishop of Toledo (565-644 AH / 1170-1247 AD) and this date begins The biography of the Prophet Muhammad, may God bless him and grant him peace, and he narrates the history of the caliphs, the Umayyad state, and the struggle between the Arabs in Spain and presents the Caliphate of Cordoba and ends with a glimpse of the Almoravids, and on the other hand about me (Arbenus) with the Arabic translations of the New Testament (Gospels and the letters of the Apostles) and the Torah (The Five Books of Moses) (**Badawi, 1993, p. 20**).

C- The renaissance of European thought and liberation from the authority of the Church:

With the political and social stability that appeared in Western Europe at that stage, which was called the era of the Crusades, or the era of great popes or statesmen, that cultural awakening occurred.

As soon as the features of the late tenth century appeared on the Europeans, they found themselves surrounded by an Islamic nation better than them culturally, and despite the military victory of the Europeans, they bowed to them culturally and benefited from them in building Western civilization **(Akawi, 1999, p. 120)**.

This awakening in which the Europeans were distinguished by a sense of freedom and the value of the individual and freedom from the authority of the Church that restricts man and controls the European entity and his freedom **(Ali, w.d, p. 444)**, which is what made them achieve intellectual and scientific progress. .

There is a difference between the authority of Islam and the authority of the Church where the Church used to restrict the individual, between Islam calls for freedom, research, knowledge and knowledge, and this is what made them distinct in civilization **(Ali, w.d, p. 439)**.

Europe, by virtue of its intellectual liberation, began to realize its new existence, which began to appear little by little despite the pressure of the Church, and there was a (yeast) that was really working and did not calm down until European civilization appeared after taking advantage of the development of Islamic civilization **(Cobb, 1981, pp. 120- 121)**.

And they had to work in order to catch up with civilization, and this will only be done by transferring the development of Islamic civilization to their language so that the benefits are greater and deeper.

D- Cultural communication between Muslims and Europeans:

Europe woke up to the voice of Muslim philosophers and scholars, and the scientific lessons of Islam were in the mosques of Seville, Cordoba, Granada and others, and the Western pioneers who came to Islamic schools were very impressed with what they saw about these sciences that they did not know in their countries **(Cobb, 1981, p. 81)**.

At a time when Muslim scholars in their scientific circles and writings were talking about the rotation and field of the earth, astronomy and celestial bodies, the minds of Europeans were naive and lived illusions about all these facts.

European countries accepted the influence of Arab civilization, and distinguished between science and politics. So they were opening their hearts culturally to Muslim scholars, and history tells us that a number of Castilian rulers surrounded themselves with specific Muslim scholars and engineers and listened to Muslim musicians.

Likewise (Frederick II) the second emperor of Germany, who was a supporter of Ibn Rushd and was one of the strongest supporters of the translators of Ibn Rushd's philosophy in Europe, and the emperor himself knew the Arabic language, and he was in Balata active. The movement of the Jews who worked in translating Arabic philosophy (Said, 1995, pp. 80-81).

Andalusia is considered one of the greatest sources of civilization that the Europeans took from, considering that it had reached since the tenth century AD to the highest ranks of civilization and development, and Cordoba became one of the largest capitals in the world with a population of more than a million people and its houses that increased to two hundred thousand houses and the lights of its night streets that No other city knew it (veski & Bakhouch, 1996;2014, pp. 103 - 104/ 401 - 402).

E- The activity of the Orientalist movement:

Orientalism or Oriental Studies is a general term or concept usually given to a large-scale and multifaceted intellectual movement dealing with the study of the civilized life of Eastern societies in general, and the study of Islam and its civilization in particular (veski & Bakhouch, 1996;2014).

His concept in Western literature comes as a scientific subject that delves into the study of eastern peoples through their languages, history and civilization, and thus the subject of Orientalism has become academically recognized, as scientific seats have been allocated to him in major European universities.

That is why he is called the Orientalist, who specializes in eastern literatures or eastern languages, or who researches the history of the countries of the East, or studies the sociology or anthropology of these peoples (Cobb, 1981, p. 81).

There is no argument that Orientalism has a great influence in the European world and the Islamic world alike, even if the reactions from both sides differ, because Orientalism in reality was and remains an integral part of the issue of civilizational conflict between Muslims and the West. We go further and say that Orientalism represents the intellectual background for this conflict, and the early beginnings of Orientalism for many researchers date back to the eleventh century AD, with the motive of controlling the conflict between Muslims and Europeans in Sicily and Andalusia.

The Crusades prompted Europeans to pay special attention to the teachings and customs of Islam.

Christian scholars at that time were activists against Islam and claimed that Islam is an evil force and that Muhammad is nothing but an idol and a god. A tribe, and their goal was not to know the truth of Islam and its followers, but rather to distort it, and they considered the Islamic civilization not because of Islam but because they were affected by the Greek civilization **(Cobb, 1981, p. 81)**.

Europeans made sure of what they saw in Spain, Sicily and the Levant of the superiority of Islamic civilization, and they realized that weakening the Islamic religion by force of arms is impossible. Therefore, a group of Westerners began to learn the languages of the East, its history and religion, in order to achieve the goal for which they are working, which is to destroy Islam from its foundations. And eliminate it **(defaa, w.d/2004, p. 235/ 160)**.

Therefore, the Orientalist work despite its positive nature and its wonderful work in translating a huge number of literary, philosophical and scientific works in the Andalusian heritage into Spanish, in addition to a large number of serious studies, the greatest of which was that Athena Platius discovered the influence of Islam in the divine comedy of Dante, this discovery that astonished The whole world and the conscience of the West to put the Islamic civilization in a decent place **(Cobb, 1981, p. 81)**.

In addition to weakening Islam from within, the ambition of orientalists was to prepare for the missionary work which was a major strategy for the clergy at the beginning of the Renaissance, and it is

known that this attempt came as a result of that. The efforts of the Dominican monks who began preparing since 647 AH / 1250 CE to study the Arabic language to spread Christianity among Muslims and to benefit from Islamic sciences. They set up the eastern centers in monasteries and churches. In the cities that the Spanish took back from the Muslims. The reason is to return the slap of the church to the Arab occupier and take revenge on his religion represented in the Qur'an. In confirmation of this, the first translation of the Holy Qur'an into Spanish was a gift in 537 AH / 1143 CE by order of the priest Pedro Al-Binirabelli or Pedro the Great, with the dedication of Saint Bernardo's saying (propaganda against Islam) **(Cobb, 1981, p. 81)**.

To achieve their previous goals, they searched for Islamic books and translated them into European languages to criticize the Islamic civilization from within and because the Catholic Church wanted to convert Muslims to Christianity and link the Eastern Churches. . To Rome after their unification, and to achieve this they had to learn Arabic. This interest first led to the translation of the Holy Qur'an into Latin, in implementation of the idea of Peter de Vinayragabelle, the abbot of the colony. He visited Spain in 535 AH / 1141 CE and observed the beginning of the conflict between Christianity. And Islam, and that was in the era of the Almohads in North Africa, and concluded from his statements that armed force does not help in fighting Islam. Rather, it is necessary to resort to scientific thinking by first understanding the opponent and listening to his arguments, and since the Qur'an is the first reference for Muslims, Europeans must understand it. To achieve this goal, Boutros commissioned an English monk named Robert El Katoni to translate the Qur'an into Latin and gave it great return, and his translation became famous **(Cobb, 1981, p. 81)**.

In Toledo, Christians created a Council for Oriental Studies, which was the first school of Oriental Studies in Europe, and one of the most important work done through teaching Arabic and Hebrew to prepare missionaries for Christianity. A prominent figure in the school was Raymond Martini (1230-1286 AD), known for his broad culture and mastery of the Arabic language and writing. Knowledge of Arabic

books, he authored and published several anti-Islam and anti-Judaism books, including *Pusiofide iadver susnauros et judaeos*, Praise of Christianity, and *Kitab* (Summarized in the Qur'an). A) Fluency in the Arabic language and writing in an attempt to imitate the style of one of the suras of the Qur'an. (Hitti, 1968/1979, pp. 13-14/200)

From all that we have mentioned, the tremendous change that took place in Western society in the late Middle Ages was a radical and comprehensive change in all areas and activities, at a time when feudalism collapsed, the economy developed, the individual emancipated, kingdoms appeared, European nationalism grew, and romantic languages emerged from Latin. In the Middle Ages, as well as the universities that emerged from within their walls an enlightened and educated youth, and ended a dark era, and the beginning of a new era with the various positions that were its foundations and first sources to work to keep pace with the tremendous development that Islam has reached in various fields, and this will only happen through work on Transfer the features of this civilization to the European language.

f - the emergence of distinct personalities:

The factors that we mentioned together contributed to the emergence of many European figures that formed the basis of the renaissance of Europe, and among the most prominent of these figures we find:

Leonardo da Vinci, Angelo, Christopher Columbus, Vasco Dejama, Isaac Newton, Descartes, Copernicus, Galileo.

They had a great advantage in developing stereotypes for historical writing, with what they wrote and recorded in terms of personal events and visions.

Conclusion:

All these circumstances that we mentioned had a great impact on the development of historical writing starting from the European Renaissance, where the slogan was: (Refer to the text), and from the mercy of this slogan, the ABCs of Editing in reading a text on the basis of comparison, criticism and scrutiny ...

Accordingly, many schools emerged that establish the history of reading and rewriting history, and among the most prominent of these schools we find:

The School of Historical Criticism headed by (Fala 1406-1457), which in 1940 confronted the historical novel known as (The Gift of Constantine the Great) (306-337 AD) in which he entrusted the popes to rule Rome. And all of Italy, but (Laurens and Vala) proved this document to be false.

The Italian School of History with a political and national character, whose flags were:

Machiavelli (1468-1527)

Francisco Guichardini (1483-1540)

In the seventeenth century AD appeared Francis Bacon (1561-1626 AD), who called for knowledge of the causal relationships between historical events.

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