

# صورة الفرنجة في كتابي

(( الاعتبار )) لابن منقذ و (( الفتح القسي في الفتح القدسي ))

للعقاد الاصفهاني

أطروحة تقدم بها  
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بإشراف

الأستاذ الدكتور

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## Abstract

The crusades were out broke out of many motivations and mottos that were predominantly , politically , economically , and colonially rooted . Those motives and mottos were religiously coloured .The west tackled it according to their own interest and advantages ,but the Arab and Muslims tackled those wars differently unlike what the Europeans mentioned . Henceforth , the Subject of the recent study was selected aiming at cognizance of the Muslim historians attitudes to the Franks through the information that recounted them in two indispensable contemporary sources about the Crusades . The study reflected the Muslims historians, point of view to the other . Those sources were Al-I'tibar by Ibn Munqidh (d.584 A.H-1188A.D )and Al –Fath Al-Qussi fi'l Fath Al-Qudsi by Imad Al-Isfahani (d.597A.H-1200A.D).The research could conclude conceptions and the Muslims view of the Franks enemy and the effect and the influence of the different factors (the military and the political ones etc.)on crystallizing in war and peace times. The two books were contemporaneous and witnessed the event , the Crusades. The importance of the two books, on the other hand , emerged from their compromising attitude and their different views and treatment of the event .

The first Muslim historian was Ameer Faris Who dealt with the event feasibly .Once , he a fighter , in a another time , he was a negotiating embassader or a guest of the other and visitor . Whereas of tackling the event differed according to the development of power balance , the situation and advantage ,beside the way of tacklement . Ameer Faris observations came of a career in which he spent part of it in adirect contact with the so-called enemy from whom he recounted Whereas that indicated his being close and communicative with it .

A second Muslim historian was a brilliant writer who mastered language. He documented his attitude and in an innovative , stylistic artistic language . His observations and description of the other represented one of the most beautiful literary piece that were ornamented with the sweetest rhetorical Arabic style like Saja , Tebaq , assonance and simile . Moreover , he reflected the formal point of view about the enemy following the developments of the formal attitude influenced by the circumstances of war and peace .

In order to access the aim of this study ,the analytic descriptive method of the historical texts mentioned in the two books was adopted with the help of the historical books contemporaneous to the period dated in the two books opposingly and comparatively Dhayl Ta'rikh Dimashq by Ibn Al-Qalanisi (d.555A.H-1160 A.D) came initially . This book is considered a developed source that dated the historical events of the Franks invasion of Al –sham . It belongs to the local History . It's

information included what is basically of concern to Damascus city due to the fact that Ibn Al-Qalanisi is the mayor and the responsible of city . The sometrue to Al Nawadir Sultaniyya w'al Mahasin Yusufiyya by Ibn shaddad (d.632A.H-1234A.D) which was used in making a comparison to what Al Imad had mentioned about the biography of Sultan Al Nasir Slahiddin . The classical Arabic dictionaries like Lisan Al Arab by Ibn Manzour (d.711A.H- 1311A.D) and Taj Al –Arus by Al Zubaidi (d.944A.H-1537A.D)The reason after the much use of those books was their highly rhetorical poetical style used by Al Imad in his book Al –Fath Al-Qussi fi'l Fath Al-Qudsi , a thing that helped in giving a clarify vision.

The research encountered the Shortage of modern and recent studies that tackled such study ; and here lie the significance of this study and its distinction from the previous studies like The Crusades as viewed by Arabs by Amin Maalouf that contained extracts from Arabic sources which are of concevn to Crusades . The book tends to the study of the historical narration avoiding any attempt at givens conceptions and perceptions reflected by minutes of the extracts . In this sense it was more accessible to the historical novel .

As for Niall study which is entitled The Presentation of Franks in selected Muslim Sources from the Crusades of 12<sup>th</sup> Century, the research tackled in it the face of Franks , life in Sham depending on selected extracts that were mentioned in the Arabic sources . There were other attempts of specifying certain books that simply tackle the extracts and the Arabic sources which recounted the Franks and the Crusades.

The study was divided into four Chapters and an introduction. The introduction handled image lexically and idiomatically attempting to find an approach to what is known in the History away from the image that had its status in language and literature . It also tackled image in certain social historical studies concerning the insertion of that vocabulary “Image” into History and Islamic History in particular . The second section in the introduction is concerned with the naming of the Franks in Arabic sources . As for the first chapter ,the research tackled the biography of the two authors ,Ibn Munqidh and Al Imad focusing on their books .

The second chapter handled the image of the Franks in Al-I'tibar. IN the third chapter ,the image was tackled in Al Fath Al-Qussi fi'l Fath Al-Qudsi . The fourth chapter was concerned with similarities and differences between the two images . The study concluded the most important inferred results contextually. It Showed that both historians, visions submitted to divergent personal , social, religious constraints that had their effect in the diversity of method and style besides the whereases of vision and attitude .

Ibn Munqidh , the prince and cavalier , was part and Participant in the historical event ,the Crusades . the was an eye-witness of some of its parts , but his apparent observations ,notes and description of the incident revealed to us that componeutial elements of his character concerning growth and development had shed their lights on his attitudes towards the Franks . Due to his being an Arab cavalier his peers in the other side , the Frank cavaliers , had paid much attention to him concerning his strength , fighre , reverence ,merits and good morals . His elevation and glorifying of their roles and their Political military statues overwhelmed Ibn Munqidh,s recounts. He aimed at suggesting , though hiddenly , his merits himself whether through confronting those peers in battle field or through what was of a moral political influence among them for he was an ambassador or a prince with whom he death as rivals in peace and war times . His sublimity , his statues and his family history besides his religious intellectual constitution made him degrade their statues , abilities and their knowledge in the other fields whether they were social , medical or religious . Thus , he didn,t mention much about some of the aspects he had seen, but to the extent that allowed him to show his resentment and disdain . This indicates that Al-I'tibar is not an autobiography by the author himself in which he took care of making his role in the events included in the book prominent.

As for Al Fath Al-Qussi fi'l Fath Al-Qudsi by Al Imad ,though he was contemporaneous and an eye- witness to the event; he differed in its documentation of the event from its precedent in purpose , vision and style. This difference of documentation emerged from the difference of growth and culture formation besides his statues.

Hence forth , his recounts represented the formal altitude of the party that had the leadership of the military and political confrontations . Although he used the most wonderful rhetorical style that coloured the language of the age ;its facets did not conceal hostility and hatred that prevailed his recounts which were devoted to the description of their character's morals and their behaviour . Al Asfahani had explicit carefulness of high lightening the role of the leader , Sultan Salah .Al ddin and his other merits that enabled him to defeat his enemies.

**The Image of the Franks in  
“Al-I‘tibar” of Ibn Munqidh and  
“Al-Fath Al-Qussi Fil-Fath Al-  
Qudsi” of Al-Imad Al-Isfahani**

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