

# The Problem of Interference Between the Terms "Middle Ages" and "Islamic History"

Zerkouk Mohammed

University of KhemisMiliana, Algeria

m.zerkouk@univ-dbkm.dz

Received 09/08/ 2023; Accepted 06/01/ 2024, Published 19/01/2024

## Abstract

This study aims to investigate the concept of the term "Middle Ages" and its geographical framework and implications. It also examines the term "Islamic history" and the extent to which it is accurate or erroneous to consider it as part of the Middle Ages, while attempting to address the problem of overlap between these two terms. Furthermore, this study seeks to highlight the disparities between Islamic civilization and European civilization during the period spanning from the 7th to the 15th centuries AD. One of the conclusions reached by this study is that the term "Middle Ages" is purely European, and projecting its concept onto Islamic history leads to several misconceptions with political and social consequences. One of the common mistakes made by many historians is their use of the term "Medieval Islamic history."

**Keywords:** Islamic history, Middle Ages, Islamic civilization, periodization.

*Tob Regul Sci.*™ 2024 10(1):856 - 867

DOI: [doi.org/10.18001/TRS.10.1.56](https://doi.org/10.18001/TRS.10.1.56)

## Introduction

The term "Middle Ages," which is used to refer to the events that took place in the world between 476 and 1453 AD, is an invention of the European historical school. It not only signifies a specific time period but also carries ideological and religious connotations. This article aims to shed light on the common mistake made by most historians who use this term to refer to the events that occurred in the Islamic world during the aforementioned time period. This represents an overlap between the terms "Middle Ages" and "Islamic history," and goes beyond that to the imposition and generalization of the perspectives of European historical schools onto other historical schools. In reality, Islamic history requires a precise definition of the historical terms used within the Islamic period. European historians relied on what happened in European history and made it a global history, which raised many questions: Did Western historiography help clarify non-Western history or did it contribute to obscuring its features? Is there a Middle Islamic history? If we acknowledge its existence, are there ancient Islamic epochs and modern Islamic epochs? Can the term "Medieval Islamic history" be employed, not as a cultural value but as a temporal period?

Before discussing this matter, it is necessary to address the historical division of time.

### **The process of periodization, or "Tahqīb,"**

Periodization is not history itself but rather an auxiliary element in the study of history. It is a process undertaken by historians to classify historical events based on significant landmarks or major events in the history of nations they are documenting. Events are categorized using a preferential or derogatory approach. Researchers in the Western world have been interested in this subject for centuries and have devised periodizations based on their vision of time and their worldview, which they then generalized to the entire world history. However, this topic has not received the same level of attention in the Arab and Islamic world, as well as in non-European contexts. Therefore, the prevailing periodization used by most historians today is an intellectual construct rooted in the Western school of thought.

Many historians make a mistake when they classify Islamic history within the framework of the Middle Ages, which spans a period of approximately one thousand years from 476 AD to the fall of Constantinople in 1453 AD. The term "Middle Ages" or "Dark Ages" in European writings often carries connotations of backwardness, obscurity, seclusion, and bigotry. It is considered a derogatory term when used to describe modern or contemporary peoples. Therefore, the process of periodization requires a reevaluation by Muslim historians and historians from non-European contexts.

It is undeniable that the process of chronological arrangement of events has evolved alongside the development of historiography. Historians have divided history into periods and epochs, which is the conventional division among most historians. This division categorizes history into three major epochs: ancient, medieval, and modern. This division emerged near the end of the 17th century AD and is attributed to the Dutch writer Christiaan Keller<sup>1</sup>. During the first half of the 19th century, the French historical school introduced a fourth epoch called the contemporary period<sup>2</sup>.

Before addressing this question, it is necessary to examine the periodization adopted by the majority of historians worldwide.

Many historians have agreed on the sequence of historical epochs as follows:

**Prehistoric Era:** It begins with the appearance of humans and extends until the discovery of writing around 3200 BCE.

**Ancient Era:** It begins with the advent of writing and ends with the fall of the Roman Empire in 476 AD. This era is characterized by the emergence of ancient civilizations that relied on writing, the beginning of city formation and human settlements, and the emergence of divine legislations and secular laws. This era is considered the birth of human civilization<sup>3</sup>. It concludes with the violent human movements that arose from various directions in the second half of the 3rd

century AD, known as the Barbarian invasions. These invasions gradually eroded the Roman Empire, sometimes through peaceful means and other times through armed conflict. Eventually, the Germanic peoples invaded the Roman Empire, entered its capital Rome, and captured the last Roman emperor. This particular event, as we observe, is primarily a European event, with its impact largely confined to the Roman world along the Mediterranean coast.

**The Medieval Era:** It is generally considered to span from 476 to 1453 AD, according to some, marking the fall of Byzantium or Constantinople into the hands of the Ottomans, or until 1492 AD, the year of the fall of Granada. Europe witnessed several social, political, and intellectual transformations during this era. However, the most notable feature of this period was the dominance of the Church over all aspects of life and its increased influence. The Church gained control over kings and emperors, being able to challenge the obedience of people to rulers who rebelled against religious authority. It also exerted control over people's lives through the establishment of ecclesiastical courts. During this time, myths and the sale of indulgences became widespread...<sup>4</sup>

**The Modern Era:** It spans from 1453 to 1789 AD, marking the outbreak of the French Revolution, which is also considered one of the most significant events in Europe. It is named "modern" because it witnessed the revival of European civilization, relying on the movement of renewal and revitalization of classical civilization (Greek and Latin). This led to profound changes in European society, including its economic, political, social, legal, intellectual, cultural, and artistic systems<sup>5</sup>. It broke free from the stagnation imposed by the Church on thought during the Medieval Era and highlighted a renewed focus on worldly matters<sup>6</sup>.

**The Contemporary Period:** It begins in 1789 and continues until the present day. It is the era that witnessed the French and English revolutions, the Industrial Revolution, colonial expansion, and liberation movements in the Third World.

Several criticisms have been directed at this classification, which is relied upon by most academic studies worldwide. One of the major criticisms is that it overlooks a significant portion of human history on Earth. It also disregards the lack of synchronicity among different cultures and civilizations of the world. It is not possible to compare the state of culture in Egypt, Mesopotamia, India, China, Britain, and California in 4000 BCE or in 476 AD due to the immense diversity within a single time period<sup>7</sup>. The same applies when comparing the Abbasid civilization with the Carolingian civilization in the 4th century AH/10th century AD.

If a historical era, spanning several centuries, is characterized by the existence of similar or shared foundations of life, it leads us to conclude that the historical era represents a civilization. Its events are often comparable and exhibit a significant degree of convergence. When transitioning to a different cultural pattern, the previous historical era comes to an end, and a new one begins<sup>8</sup>. This applies to events in ancient, medieval, Renaissance, and contemporary European history. It is difficult to determine the exact beginning or end of an era within historical periods because

changes in cultural patterns occur gradually rather than abruptly. This leads to an overlap between the preceding and succeeding historical eras, as each era has its own aftermath and repercussions<sup>9</sup>. This raises questions about the scientific credibility of such divisions.

Since the subject of this research paper pertains to the intersection between the terms "Medieval History" and "Islamic History," it is necessary for us to pause and define the concept of Medieval History.

### **Defining the Concept of Medieval History:**

In the early 1920s, European studies emerged that reexamined historical interpretation methods, leading to a distinction between two different meanings of the term "Medieval Era." The first meaning refers to the Middle Ages, or the pejorative connotation referred to as "Dark Ages," with its associated negative attributes. It is a term used to describe anything closed-minded, bigoted, or backward. The second meaning, in its chronological sense, is a neutral term used for dividing time. It denotes a period that mediates between a flourishing civilization and the ancient stage, or the Renaissance and modern eras. It serves as an intermediary era between two similar stages: ancient civilizations that Europeans perceived as advanced, such as Assyrian, Phoenician, Egyptian, and primarily Greek and Roman civilizations, followed by a decline in civilization, then a resurgence and renaissance in modern times. However, even this concept does not apply to Islamic history. Can we truly identify a flourishing civilization in the Arabian Peninsula that experienced a decline after the 6th century AD, only to witness a resurgence starting from the 15th century AD?!

Based on that, two definitions of the Middle Ages can be distinguished:

**Historical Specification:** It is the era extending from the major barbarian invasions in the 5th century to the dawn of the modern European Renaissance in the 15th century. This period lasted for a thousand years and is also known as the Middle Ages or the Medieval Era.

Some define the European Middle Ages as being coined by modern men in Europe, referring to the historical European period that extends from the year 476 AD, the date of the fall of the Western Roman Empire, to the end of the 15th century AD. As for the end of the Middle Ages, European historians rely more on the year 1492 AD (the same year as the fall of the city of Granada), which coincides with the discovery of America by Christopher Columbus and the end of the Reconquista wars in Spain. They prefer this date over the year 1453 AD, which coincides with the fall of Constantinople at the hands of the Ottomans and represents a major catastrophe for Christianity<sup>12</sup>.

Historians divide the Middle Ages into the Early Middle Ages from the 5th to the 10th century AD, the Age of Victories corresponding to the development of the feudal system, and the Late Middle Ages, which is the time of cathedrals, the Dark Ages, and the end of the Middle Ages<sup>13</sup>. Some historians further divide it into an Early Middle Period, beginning with the start of the

Middle Ages and ending with the establishment of the Carolingian Empire in 800 AD. From this date begins the Middle Ages, which ends with the beginning of the 13th century AD, followed by the Late Middle Ages, which concludes with the end of the Middle Ages<sup>14</sup>.

Indeed, extensive research and discussions have taken place among historians regarding the suitability or unsuitability of these historical landmarks<sup>15</sup>. Some consider that the Middle Ages begin with the accession of the Roman Emperor Diocletian in 284 AD. Others believe that the year 323 AD, when Emperor Constantine the Great took over the rule of the Roman state, marks the beginning of the Middle Ages. Still, others consider 395 AD as the start of the Middle Ages, as it was the year when the Emperor Theodosius divided the Roman state between his sons, officially splitting the state into two separate parts: the Eastern part with its capital in Constantinople and the Western part with its capital in Rome<sup>16</sup>. Additionally, there are other opinions, not detailed here, which mostly or entirely use events that occurred only in Europe as landmarks to determine the beginning of this era.

**The conceptual definition:** The early studies defined it as the "age of darkness" (L'âge des ténèbres), a period characterized by frequent wars, plagues, famines, economic contraction, church dominance, a closed agrarian economy, stagnation in means of production, stagnant trade and currency exchange, weakened civilization, and the perpetuation of various forms of slavery<sup>17</sup>. This term was coined to signify backwardness, obscurity, and retrogression in intellectual levels. In fact, the term "Dark Ages" is derogatory, translating the French term "moyenâgeux" or the English "Dark Ages," both of which mean the dark ages. Many historians consider this period, spanning over ten centuries, as the age of darkness and a period of civilizational decline, even referring to it as a period of civilizational death, especially when compared to the subsequent period, which is not coincidentally termed the Renaissance. The Renaissance emerged immediately after the Middle Ages, with its features becoming prominent in the 15th century AD, as if it were a civilizational awakening, hence it was named the Renaissance era. This term will have a rich history, as it remains to this day an aspiration of dormant peoples<sup>18</sup>. This does not align with the civilizational reality of Islamic peoples.

In the view of some, the transition from the ancient era to the Middle Ages was nothing but a shift of the center where politics, culture, and society were practiced from the public sphere of Greece and Rome to the religious institution represented by the Church and its affiliates, which occupied the forefront in social and political life. These transformations were not limited to the Western world but also encompassed regions that were under the Roman Empire's rule, such as the Levant and North Africa, where the mosque replaced the public square, and Islamic Sharia replaced Roman laws, with the mosque assuming a central position in people's lives<sup>19</sup>.

The truth is that the scholars and intellectuals of the Renaissance era coined the term "Middle Ages" (Medium Aevum) to express their hostility and contempt for the Western European culture from the time of the Roman Empire until their era. Subsequently, this term acquired a

historical concept intended to denigrate the church, scholastic philosophy, literature, and art over a period spanning more than a thousand years of Western European history<sup>20</sup>.

### **The Geographical Framework of the Term "Middle Ages"**

It only holds logical significance in Western Europe. It is illogical to acknowledge the existence of Middle Ages in the Americas, India, Japan, and other regions. Despite the geographical proximity between Western Europe, Byzantium, and the Islamic world, we hesitate to speak of Byzantine or Islamic Middle Ages<sup>21</sup>. In general, this term implicitly refers to a specific geographical space, which is Europe<sup>22</sup>. It includes Great Britain, Belgium, Germany, Italy, Catalonia, and France<sup>23</sup>.

### **Islamic History and Mediaeval History**

The Islamic history emerged in the late 6th century AD, falling within the period of the Middle Ages as defined by Europeans. This period was characterized by the spread of Muslims beyond the Arabian Peninsula, extending their influence from the Pyrenees Mountains in the west to beyond the river in the east. It was a period of cultural activity in which Muslims contributed to shaping historical events, taking the initiative and exerting influence on the world. Islamic civilization became dominant and influential, affecting the thoughts and emotions of people, both Muslims and non-Muslims, during that era. The medieval ages in Europe would not be labeled as dark if not for the comparison with the vibrant Islamic civilization of that time<sup>24</sup>.

Islamic history holds a distinguished position in world history, and historians are well aware that the emergence of Ibn Sina, born in one of the provinces of Transoxiana, predates Thomas Aquinas, who was born in Italy. Furthermore, the mosques of Damascus and Cordoba had their domes raised before the Notre-Dame Cathedral in Paris<sup>25</sup>. In fact, Europeans only emerged from the Dark Ages after their interaction with Muslims and benefiting from their knowledge<sup>26</sup>.

Perhaps this is what drives us to search for the position of Islamic history in the Middle Ages, raising the issue of historiography in the Islamic world, which presents several challenges: How can we reconcile what is specific to us and what is specific to others? How do we position ourselves within historical timelines? If our historiography is unclear, should we rely on European historiography and integrate within the history of civilizations?

When the historian encounters the problem of historiography, they find themselves with two choices: either to adhere to Western European historical school and adopt its terminology, as many do, or to demonstrate great courage in facing Western historians and adopting a new historiography and new terminologies, while providing justifications for doing so. It is not at all possible to apply the term "Middle Ages" to the region of the Near East, which has been known since the mid-7th century, as a new civilization that still exists today, namely Islamic civilization, and it cannot be applied to the history and civilizations of the Far East<sup>27</sup>.

Does it make sense for Islamic history to fall within the realm of the Middle Ages, and even if we place it in this category, is it an intermediary between any two epochs? Where are the epochs of ancient Islamic era and modern Islamic era, and this cannot be within Islamic history. How can we speak of an ancient history in relation to the Arabian Peninsula, then Islamic history, and then modern history? By what measure is the history of the Arabian Peninsula considered ancient or modern? Isn't that a measure based on European history? Just as we cannot consider the Abbasid, Ayyubid, and Mamluk eras as part of the Middle Ages in the European sense, although they were vibrant and influential periods, even in the European mindset at that time, which made people measure their time against that of the Muslims and adjust their lives to the impact of Islamic history, both in its Western and Eastern aspects. Following this history, there was a period of stagnation, decline, and backwardness, not a renaissance as occurred in European countries.

Historians in China, India, Egypt, Africa, and other regions have attempted for many years to apply this framework to local history without being able to answer a fundamental question: Is the Eastern system self-standing, with specific characteristics, or is it merely a reversed image of the Western system? Is it a unified system unlike anything in the West, or is it a composite fabrication in which different sectors, each sector resembling what exists in the West (slavery, feudalism, rent), coexist?<sup>28</sup> The truth is that the European view of history ignores the fact that in Africa, Asia, America, and in other ideological contexts, historical evaluations can be different<sup>29</sup>.

The current framework being proposed is fabricated and not based on logic. It contains many contradictions and lacks coherence, requiring a reconsideration. Were Muslims living in flourishing civilizations before the Middle Ages, then experienced a cultural decline, and then returned to a renaissance as presented by European history? When we speak of modern Islamic history, did the Arabs enter modernity since the end of the fifteenth century, or did they depart from it?

The term "Middle Ages" is distinctly Western, with no connection to Islamic history or the history of other regions of the world, in terms of foundation or intellectual background. This term did not crystallize in Islamic culture, and its use by some researchers in Islamic history does not reflect the history of Islamic culture; rather, it is borrowed from the history of Western culture with its connotations and symbols. The use of the term "Islamic Middle Ages" by some intellectuals poses a problematic and controversial issue due to the broad treatment of this designation, sometimes reaching the level of generalization, as if the dark ages in European history encompass the history of nations, civilizations, and the world as a whole. However, this is not the case at all, as the dark ages in Europe were eras of prosperity and civilization in the Islamic world. Therefore, it is not appropriate to establish undifferentiated cultural comparisons between the developments of Western and Middle Europe on one hand and those existing in West Asia on the other hand during the Middle Ages<sup>30</sup>.

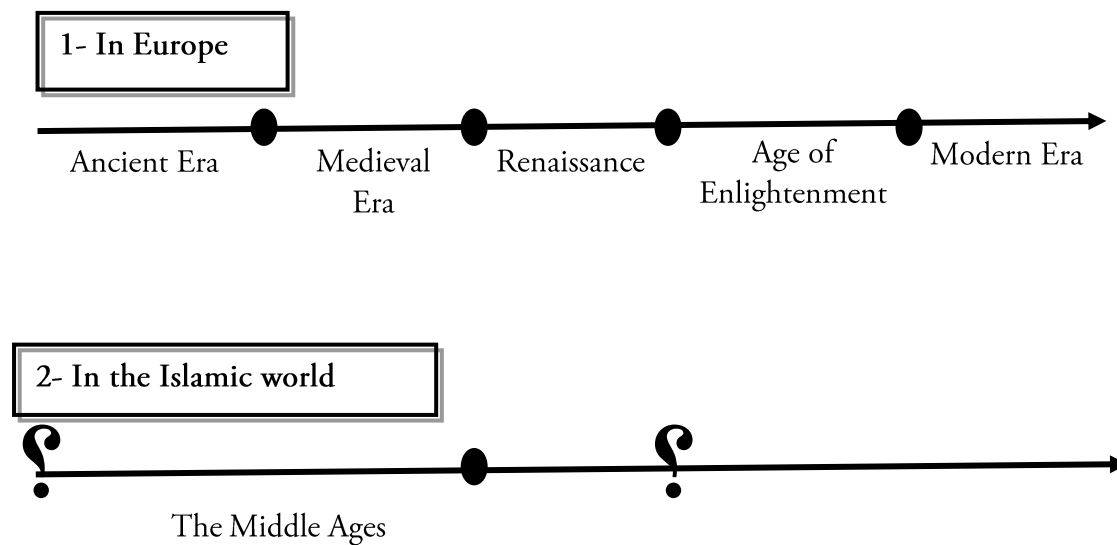
The issue is not only related to the use of the term "Middle Ages" but extends to the implications of employing this term from perspectives that have tangible political and social consequences. There are numerous examples of this, where many cultures have been described as true or false, attributing them to the medieval period. In the early 1980s, a German magazine published an article claiming that Yemen was still living in the Middle Ages, and that Germany was striving hard to help this country catch up with the modern world <sup>31</sup>. Strangely, some Muslim thinkers have gone so far as to say that the Middle Ages, which ended in Europe, are still ongoing in Islamic societies to this day<sup>32</sup>.

This leads to the idea that modernity and contemporaneity have not yet found their way to the Islamic world because the path to them is difficult, and that Muslims have not yet reached modernity, standing somewhere between the Middle Ages and the modern era. In the view of many thinkers, no society can directly transition from the Middle Ages to the modern era, as it must pass through all the stages that European societies went through after the Middle Ages, such as the Renaissance and the Enlightenment. Therefore, there is no way for Islamic societies to enter modernity except by completely retracing the stages of European history<sup>33</sup>. To some, since Muslims did not witness the Enlightenment, the Reformation, or the French Revolution, they are still living in a pre-modern culture. Consequently, the Islamic world must be exempted and excluded from the global community in the modern era<sup>34</sup>. This is one of the misconceptions resulting from imposing the concept of European medieval history onto Islamic history.

Gautier Emilie Félix wrote a book titled "L'islamisation de l'Afrique du nord: Les siècles obscurs du Maghreb" in which he considers Islamic history in North Africa as part of the medieval history, which he describes as the most mysterious and dark centuries, the unknown and most difficult period to understand. In contrast, he praises the ancient history period in North Africa, stating that it is well-known, as the Carthaginians and the Romans left the best and most excellent historical narratives and writings <sup>35</sup>. He concludes his research by stating that the Islamic history of Morocco suffers from a terrible void in documents and historical records during the medieval period. This is all due to skipping this stage and linking the Roman occupation to the European occupation of this region.



The following figure illustrates this issue:



In his book "Why Were There No Islamic Middle Ages: Eastern Heritage and Ancient Times,"<sup>36</sup> historian Thomas Bauer attempts to negate the term "Islamic Middle Ages" and mentions six reasons for the inaccuracy or invalidity of the expression "Islamic Middle Ages." These reasons include lack of precision and clarity, erroneous conclusions, deliberate disparagement whenever possible, ignoring the culture of the other, and the colonial tone. Therefore, the term "Islamic Middle Ages" has no basis in reality<sup>37</sup>.

## Conclusion

In conclusion, there is no existence of a medieval period in Islamic history because there is no ancient or modern Islamic history. The term "medieval history" was invented to refer to a period that extends over a thousand years of darkness, to separate between the ancient eras and their Greek civilization and the era of the Renaissance. This long period has its spiritual and cultural aspects and seemed unworthy of having its own specific name; it is intermediate between two stages.

As for the term "Islamic medieval history," it is incorrect and has no existence in reality. The term "medieval history" cannot be associated with the term "Islamic" because this would result in an error in defining the historical, conceptual, and geographical aspects of this term. Some Western historians have attempted to generalize this term in order to prove European superiority, diminish the significance of Islamic civilization, and link our history to a period of backwardness and ignorance experienced by Europe in the Middle Ages. It is known that European colonization of Africa was convinced that this region had no history or culture. Adopting this term by some historians leads to belittling and disparaging Islamic civilization, and linking its history to a period characterized by backwardness and ignorance, which was the period experienced by Europe in the Middle Ages.

### Footnotes

1. Barnes Harry Elmer, "History of Historical Writing", translated by Mohamed Abdel Rahman Borg, Egyptian General Authority for Books, 1987. Vol. 1, p. 32. Vol. 2, p. 192.
2. Hunia Abdelhamid, "On Historical Criticism", in a seminar titled "Historical Criticism in Islamic Arab History", on December 20, 2015, in: Astor, Issue 3, January 2016. p. 226.
3. Al-Mansouri, Mohammed Al-Taher, "The Logic of Historical Criticism", in the Astor Seminar: Historical Criticism in Islamic Arab History, Tunisia, December 20, 2015. p. 229.
4. Al-Mansouri, op.cit., p. 230.
5. Abu Alia, Abdelfattah and Yaghi, Ismail Ahmed, "History of Modern and Contemporary Europe", Dar Al-Mareekh Publishing House, 3rd edition, Riyadh, 1993. p. 16.
6. Barnes, Harry Elmer, op.cit., Vol. 1, p. 145.
7. Ibid. p. 192.
8. Al-Kilani, Jamal Faleh, "On Medieval European History", revised by YaqthanSaadoun Al-Amir, Mustafa Library for Studies and Publishing, Cairo, 2011. p. 2.
9. Abu Alia, op.cit., p. 18.
10. Al-Mansouri, op.cit., p. 231.
11. Hattoum, Nour al-Din, "History of the Middle Ages in Europe", Dar al-Fikr, Damascus, 1982. p. 3.
12. Al-Kilani, Jamal al-Din Faleh, op.cit., p. 3.
13. Ibid., p. 4.
14. Al-Hasnawi, Abdel Rahim, "Jacques Le Goff and the Concept of the Long Middle Ages", in: Al-Kalima Magazine, Al-Kalima Forum for Studies and Research, Year 25, Issue 100, Summer 2018. p. 129.
15. Barrau, Edward, "History of Civilizations in the Middle Ages," translated into Arabic by Youssef Asaad Dagher and Farid M. Dagher, Awaidat Publications, 2nd edition, Beirut, 1986. Vol. 3, p. 7.
16. Al-Kilani, Jamal al-Din Faleh, op.cit., pp. 4-5.
17. Al-Hasnawi, Abdel Rahim, op.cit., pp. 130-131.
18. Al-Mansouri, op.cit., p. 230.
19. Ibid., p. 231.
20. Cantor, Norman F., "Medieval History: The Story of the Civilization of the Beginning and End", translated by Qasim AbduQasim, Ayn for Humanities and Social Studies, 5th edition, Cairo, 1997. Vol. 1, p. 20.
21. Al-Rajihi, Zakia Abdul Salam, "The Middle Ages: The Term and Concept Throughout History: A Study on the Problem of Coexistence between the Term Middle and Islamic,"

- in: Journal of Historical and Social Studies, Faculty of Arts and Humanities, Nawareshat University, Issue 52, September 2022. p. 50.
22. Ibid.
  23. Hattoum, Nour al-Din, op.cit., p. 13.
  24. Al-Mansouri, op.cit., p. 234.
  25. Barrau, Edward, op.cit., Vol. 3, p. 110.
  26. Sayyid Ridwan, "The Issue of European and Islamic Middle Ages," in: Al-Tafahum Magazine, Ministry of Endowments and Religious Affairs in the Sultanate of Oman, Vol. 17, Issue 63, 2019. p. 389.
  27. Barrau, Edward, op.cit., p. 8.
  28. Al-Arwi, AbdullAh, "The Concept of History: Terms and Trends," Arab Cultural Center, 4th edition, Casablanca, 2025. p. 277.
  29. Bauer, Thomas, "Why Were There No Islamic Middle Ages? The East and the Legacy of Ancient Times," translated by Abdul Salam Haider, Al-Jamal Publications, Beirut, Baghdad, 2020. p. 199.
  30. Ibid.. 43.
  31. Ibid., p. 31.
  32. Arkoun, Mohammed, "Islam, Europe, the West: Meanings and Domination Challenges," translated by Hashim Saleh, Dar al-Saqi, 2nd edition, Beirut, 2001. p. 21.
  33. Sayyid Ridwan, op.cit., pp. 384-387.
  34. Bauer, Thomas, op.cit., pp. 32-33.
  35. Gautier, Emile Félix, "The Islamization of North Africa: The Dark Centuries of the Maghreb," Payot, Paris, 1927. p. 29.
  36. The book was originally published in German under the title "Warum es KeinislamischesMittelalter gab Das Erbe Der Antike Und Der orient" by CHBeck in 2019 in Germany, and it has been translated into several languages.
  37. Bauer, Thomas, op.cit., p. 13.

## References

- [1] Abu Alia, Abdul Fattah, and Yaghi Ismail Ahmed, "History of Modern and Contemporary Europe," Dar Al-Mareekh for Publishing, 3rd edition, Riyadh, 1993.
- [2] Al-Hasnawi, Abdul Rahim, "Jacques Le Goff and the Concept of the Long Middle Ages," in: Al-Kalima Magazine, Al-Kalima Forum for Studies and Research, Year 25, Issue 100, Summer 2018.
- [3] 3.Al-Kilani, Jamal Faleh, "In European Medieval History," Reviewed by YaqzanSaadoun Al-Aamir, Mustafa Library for Studies and Publishing, Cairo, 2011.
- [4] Al-Mansouri, Mohammed Al-Taher, "The Logic of Historical Criticism", in the Astor Seminar: Historical Criticism in Islamic Arab History, Tunisia, December 20, 2015.

- [5] Al-Rajihi, Zakia Abdul Salam, "The Middle Ages: Terminology and Concept Throughout History: A Study in the Problematic Coexistence between the Term 'Middle' and the Islamic," in: Journal of Historical and Social Studies, Faculty of Arts and Humanities, Nawakshut University, Issue 52, September 2022.
- [6] Al-Urwi, Abdullah, "The Concept of Historical Terms and Schools of Thought," Arab Cultural Center, 4th edition, Casablanca, 2025.
- [7] Arkoun, Mohammed, "Islam, Europe, the West: Challenges of Meaning and Domination," Translated by Hashim Saleh, Dar al-Saqi, 2nd edition, Beirut, 2001.
- [8] Barnes, Harry Elmer, "The History of Historical Writing," Translated by Mohamed Abdel Rahman Borg, General Egyptian Book Organization, 1987.
- [9] Barrou, Edward, "History of Civilizations: The Middle Ages," Translated into Arabic by Youssef As'adDaghir and Fareed M. Daghir, Oweidat Publications, 2nd edition, Beirut, 1986.
- [10] Bauer, Thomas, "Why Were There No Islamic Middle Ages? The East and the Legacy of Ancient Times," translated by Abdul Salam Haider, Al-Jamal Publications, Beirut, Baghdad, 2020.
- [11] Cantor, Norman F., "Medieval History: The Story of the Civilization of the Beginning and End", translated by Qasim AbduQasim, Ayn for Humanities and Social Studies, 5th edition, Cairo, 1997.
- [12] Gautier, Emile Félix, "The Islamization of North Africa: The Dark Centuries of the Maghreb," Payot, Paris, 1927.
- [13] Hattoum, Nour al-Din, "History of the Middle Ages in Europe", Dar al-Fikr, Damascus, 1982.
- [14] Hunia Abdelhamid, "On Historical Criticism", in a seminar titled "Historical Criticism in Islamic Arab History", on December 20, 2015, in: Astor, Issue 3, January 2016.
- [15] Sayyid Ridwan, "The Issue of European and Islamic Middle Ages," in: Al-Tafahum Magazine, Ministry of Endowments and Religious Affairs in the Sultanate of Oman, Vol. 17, Issue 63, 2019.