A SURVEY OF THE ARAB CONTRIBUTION TO THE STUDY OF THE CRUSADES (1899-2023)

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Abstract

This study examines Arab contributions to Crusade studies from 1899 to 2023, focusing on key scholars, institutional developments, and the translation of European sources. Beginning with Sayyid ʿAlī al-Ḥarīrī's pioneering work, it explores the contributions of Egyptian, Iraqi, Syrian, and other Arab historians in shaping the field. Despite significant advancements, Arab Crusade studies remain underrecognized internationally and lack scholarly coordination. The study provides a bibliographical survey of major published works (and occasionally unpublished theses) in the Arab world, offering a foundation for dialogue with Western scholars who may have limited familiarity with Arabic contributions to Crusade historiography. This chapter serves as a guide, directing researchers to relevant books and recent studies that can bridge this gap in academic discourse.

Introduction

The Crusading Wars broke out following the call of Pope Urban II (1089-1099) at the Council of Clermont in France on the twenty-seventh of November in 1095. The Crusades represented the foreign policy of the Papacy and they were equivalent to the world war of the medieval period. The invaders succeeded in establishing principalities in Edessa, Antioch, and Tripoli along with the Kingdom of Jerusalem. Naturally modern Arab historians have

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devoted great attention to studying this movement, given its prominence in the story of East-West relations.

The Egyptian historians pioneered the study of the Crusades. Sayyid ʿAlī al-Ḥarīrī published the first edition of his ground-breaking book *The Splendid Annals of the History of the Crusading Wars* in 1899.[1] He wrote this book in the aftermath of the failure of the ʿUrābī Rebellion and the occupation of Egypt by the British in 1882, an event which clearly displayed the European desire for colonial possessions in the East. Though the author was an amateur historian rather than an academic, he nonetheless earned the distinction of being the first modern historian of the Crusades in the Arab World.

Crusade Studies in Cairo University

Muṣṭafā Ziyāda (1900 – 1968) established the first Arab "school" of Crusade Studies in the Faculty of Letters at Cairo University, following his return from study in Liverpool. In 1961 he published a book on *The Campaign of Louis IX against Egypt and his Defeat at Mansura*.[2] This work appeared five years after the Tripartite Aggression of Israel, France, and Britain against Egypt following the nationalization of the Suez Canal, a time when there was increased interest among Egyptians in the history of East-West relations.

Ziyāda supervised the dissertations of several students who would play a role in Crusade studies including Saʿīd ʿAbd al-Fattāḥ ʿĀshūr, Ḥasan Ḥabashī, and Naẓīr Ḥassān Saʿdāwī. ʿĀshūr wrote his MA dissertation on "Cyprus and the Crusades" which was published in Cairo in 1957. Ḥasan Ḥabashī wrote an MA thesis entitled "Nūr al-Dīn, the Crusaders, and the Islamic Awakening of the Sixth Century A.H.", a pioneering study on Nūr al-Dīn Zankī which he published in 1949.[3] He also played a prominent role in translating into Arabic the European primary sources for the Crusades including the anonymous *Deeds of the Franks and the Pilgrims to Jerusalem* (Cairo, 1958), Joinville's *Life of St. Louis* (Cairo, 1968), William of Tyre's *History of Deeds Done Beyond the Sea* (4 vols. Cairo, 1991-1994), Villehardouin's *The Conquest of Constantinople* (Jedda, 1402 A.H./1981-1982 A.D.), the anonymous *Crusade and Death of*

[1] Sayyid ʿAlī al-Ḥarīrī, *Al-Akhbār al-Sanīya fī Tārīkh al-Ḥurūb al-Ṣalībīya* (Cairo: Al-Maṭbaʿa al-ʿUmūmīya, 1899).

[2] Muṣṭafā Ziyāda, *Ḥamlat Lūwīs al-Tāsiʿ ʿalā Miṣr wa Hazīmatuhu fī Manṣūra* (Cairo: Al-Majlis al-Aʿlā li Riʿāyat al-Funūn wa al-ʿUlūm al-Ijtimāʿīya, 1961).

[3] Ḥasan Ḥabashī, *Nūr al-Dīn wa al-Ṣalībīyūn: Ḥarakat al-Ifāqa al-Islāmīya fī al-Qarn al-Sādis al-Hijrī* (Cairo: Dār al-Fikr al-ʿArabī, 1949).

Richard III (Cairo, 2000), and the anonymous *Continuation of William of Tyre* (Cairo, 2002).[4]

Saʿdāwī wrote a thesis entitled "A Military History of Egypt during the Time of Saladin" which was published in Cairo in 1958.[5] He went on to write a number of other works on the Crusades such as *Five Contemporaries of Saladin* (Cairo 1957), *Three Historians of the Crusades* (Cairo, 1957), *The Army of Egypt in the Time of Saladin* (Cairo, 1959), *Contemporary Historians of Saladin* (Cairo, 1960), and *War and Peace in the Time of the Crusader Invasions* (Cairo, 1961).[6] Saʿdāwī built a reputation as a military historian of the Crusades, and his works have preserved their value and relevance despite their age.

There is no doubt that ʿĀshūr played the greatest role in establishing and developing the field of Crusade studies in Egypt and the wider Arab World. His chief work, which appeared in Cairo in 1963 in two large volumes, is entitled *The Crusader Movement: A Radiant Page in the History of Arab Jihād in the Middle Ages*, later more accurately renamed as *The Crusader Movement: A Radiant Page in the History of Islamic Jihād in the Middle Ages*.[7] This was an unprecedented, pioneering study which examined the motivations of the Crusaders and the political development of the Muslim-Crusader struggle. He also wrote studies on two of the most prominent leaders of the Islamic

[4] Ḥasan Ḥabashī, *Aʿmāl al-Franja wa Hujjāj Bayt al-Maqdis* (Cairo: Dār al-Fikr al-ʿArabī, 1958); Idem, *Mudhakkirāt Joinville: Al-Qiddīs Lūwīs Ḥayātuhu wa Ḥamlātuhu ʿalā Miṣr wa al-Shām* (Cairo: Dār al-Maʿārif, 1969); Idem, *Wilyam al-Ṣūrī: Al-Ḥurūb al-Ṣalībīya*, 4 vols. (Cairo: Al-Hayʾa al-ʿĀmma al-Miṣrīya li al-Kitāb, 1991-1994); Idem, *Mudhakkirāt Villehardouin: Fatḥ al-Qusṭanṭīnīya* (Jedda: Al-Majlis al-ʿIlmī, 1402 A.H.); Idem, *Al-Ḥurūb al-Ṣalībīya al-Thālitha: Ṣalāḥ al-Dīn wa Rītshārd*, 2 vols. (Cairo: Al-Hayʾa al-ʿĀmma al-Miṣrīya li al-Kitāb, 1999); Idem, *Dhayl Wilyam al-Ṣūrī* (Cairo: Al-Hayʾa al-Miṣrīya al-ʿĀmma li al-Kitāb, 2000).

[5] Naẓīr Ḥassān Saʿdāwī, *Al-Tārīkh al-Miṣrī al-Ḥarbī fī ʿAṣr Ṣalāḥ al-Dīn al-Ayyūbī* (Cairo: Maktabat al-Nahḍa al-Miṣrīya, 1958).

[6] Naẓīr Ḥassān Saʿdāwī, *Khamsa min Muʿāṣirī Ṣalāḥ al-Dīn al-Ayyūbī* (Cairo: Maktabat al-Nahḍa al-Miṣrīya, 1957); Idem, *Thalātha min Muʾarrikhī al-Ḥurūb al-Ṣalībīya* (Cairo: Maktabat al-Nahḍa al-Miṣrīya, 1957); Idem, *Jaysh Miṣr fī ʿAhd Ṣalāḥ al-Dīn al-Ayyūbī* (Cairo: Maktabat al-Nahḍa al-Miṣrīya, 1959); Idem, *Al-Muʾarrikhūn al-Muʿāṣirūn li Ṣalāḥ al-Dīn* (Cairo: Maktabat al-Nahḍa al-Miṣrīya, 1960); Idem, *Al-Ḥarb wa al-Salām Zaman al-ʿUdwān al-Ṣalībī* (Cairo: Maktabat al-Nahḍa al-Miṣrīya, 1961).

[7] Saʿīd ʿAbd al-Fattāḥ ʿĀshūr, *Al-Ḥaraka al-Ṣalībīya: Ṣafḥa Mushriqa fī Tārīkh al-Jihād al-ʿArabī fī al-ʿUṣūr al-Wusṭā*, 2 vols. (Cairo: Al-Maktaba al-Anglo-Miṣrīya, 1963).

resistance to the Crusaders: *Al-Ẓāhir Baybars* (Cairo, 1963), and *Al-Nāṣir Ṣalāḥ al-Dīn* (Cairo, 1964).[8]

ʿĀshūr supervised a number of students who themselves contributed significantly to the study of the history of the Crusades, including ʿAlīya al-Janzūrī (1941-2003), ʿAfāf Ṣabra, Qāsim ʿAbduh Qāsim (1942-2021), Zubayda ʿAṭāʾ, Maḥmūd al-Ḥuwayrī (1932-2003), Aḥmad Ramaḍān Aḥmad (1941-2011), and Muḥammad Muḥammad Mursī al-Shaykh. They all became prominent professors and established their own "school" of medieval historians.

Al-Janzūrī wrote her thesis on the Crusader Principality of Edessa under the joint supervision of ʿĀshūr and the famous Egyptian medievalist Sayyida Ismāʿīl Kāshif, publishing it in Cairo in 1986.[9] This is a truly exceptional study of which we can say without exaggeration that it is superior to anything published in English, French, or German on the same subject. She in turn supervised the dissertations of several distinguished historians such as Suhayr Malījī who wrote her doctoral thesis on "Crusader Women from 1098 to 1268", Ṣalāḥ al-Dīn ʿAbd al-Munʿim ʿAlī who wrote his MA thesis on "The Crusader Castles in Syria: 1098-1191" and his doctoral thesis on "The Syrian Countryside during the Crusades", and Surūr ʿAbd al-Munʿim who wrote a doctoral thesis on "The Internal and External Politics of the Crusader Kingdom of Jerusalem during the Reign of King Fulk of Anjou (1131-1143 A.D.)".[10]

ʿAfāf Ṣabra wrote her doctoral dissertation on "Venetian Relations with Egypt and Syria from 1100 to 1400 A.D." and published it in Cairo in 1983.[11] She also published a volume of studies on the history of the Crusades in 1985,

[8] Saʿīd ʿAbd al-Fattāḥ ʿĀshūr, *Al-Ẓāhir Baybars* (Cairo: Wizārat al-Thaqāfa wa al-Irshād al-Qawmī, 1963); Idem, *Al-Nāṣir Ṣalāḥ al-Dīn*, (Cairo: Wizārat al-Thaqāfa wa al-Irshād al-Qawmī, 1965).

[9] ʿAlīya al-Janzūrī, *Imārat al-Ruhā al-Ṣalībīya* (Cairo: Al-Hayʾa al-ʿĀmma al-Miṣrīya li al-Kitāb, 1986).

[10] Suhayr Malījī, "Al-Marʾa al-Ṣalībīya min ʿĀmm 1098 ilā 1268 m." (PhD Thesis, ʿAyn Shams Univ., 2022); Ṣalāḥ al-Dīn ʿAbd al-Munʿim ʿAlī, "Al-Qilāʿ al-Ṣalībīya fī Bilād al-Shām min ʿĀmm 1098 ilā 1191 m." (MA thesis, ʿAyn Shams Univ., 2002); Idem, "Al-Rīf al-Shāmī ʿAṣr al-Ḥurūb al-Ṣalībīya" (PhD thesis, ʿAyn Shams Univ., 2007); Surūr ʿAbd al-Munʿim, "Al-Siyāsa al-Dākhilīya wa al-Khārijīya li Mamlakat Bayt al-Maqdis al-Ṣalībīya fī ʿAhd al-Malik Fūlk of Anjou (1131-1143m.)" (PhD thesis, ʿAyn Shams Univ. 2001).

[11] ʿAfāf Ṣabra, *ʿAlāqat al-Bunduqīya bi Miṣr wa al-Shām min 1100 ilā 1400 m.* (Cairo: Dār al-Nahḍa al-ʿArabīya, 1983).

as well as two articles on the Crusades in the Saudi journal *Al-Dāra*.[12] The first of these articles concerns the amīr of Mosul Sharaf al-Dīn Mawdūd b. Altun-Tekin (1109 - 1113) and his role in resisting the Crusaders; it was published in 1986. The second is entitled "Bahāʾ al-Dīn Qarāqūsh: the Slandered Vizier" and it appeared in 1987. Ṣabra is a professor of medieval history at Al-Azhar University where she has overseen numerous dissertations.

Qāsim ʿAbduh Qāsim is considered the foremost pupil of ʿĀshūr in the field of Crusade studies even though both his MA and PhD theses concerned Mamluk history strictly speaking. His MA dissertation was about the perception of the Nile in Egypt during the Mamluk period, while his doctoral thesis dealt with the Christians and Jews in Egypt during the same period. Later, he focused more on the history of the Crusades, a field in which he excelled. We can understand his prominent role in Crusade studies through an overview of his publications. His monographs on the Crusades include *The Israeli View of the Crusades* (Cairo, 1983), *The Ideological Background of the Crusades: A Study on the First Crusade* (Cairo, 1983), *The Nature of the Crusades* (Kuwait, 1990), and *The Zionist Reading of History: The Crusades as a Case-Study* (Cairo, 2005).[13] Qāsim's many articles on the Crusades include "The Image of the Crusader Warrior in the Arabic Sources" (1980), "The Social Causes of the Crusading Movement" (1983), and "The Crusades in the Thousand and One Nights" (1987).[14] He has also translated into Arabic some of the European primary sources such as Fulcher of Chartres' chronicle which he published under the title *The Crusader Colonization of Palestine* (Kuwait, 1988) as well as

[12] ʿAfāf Ṣabra, *Dirāsāt fī Tārīkh al-Ḥurūb al-Ṣalībīya* (Cairo: Dār al-Kutub al-Jāmiʿī, 1985); Idem, "Mawdūd b. Altūn Takīn wa Dawruhu fī Ḥarakat al-Jihād al-Islāmī", *Al-Dāra*, vol. 12, no. 2 (1986), pp. 109-138; Idem, "Bahāʾ al-Dīn Qarāqūsh al-Wazīr al-Muftarā ʿalayhi", *Al-Dāra*, vol. 13, no. 2 (1987), pp. 136-181.

[13] Qāsim ʿAbduh Qāsim, *Ruʾya Isrāʾīlīya li al-Ḥurūb al-Ṣalībīya* (Cairo: Dār al-Mawqif al-ʿArabī li al-Ṣaḥḥāfa wa al-Nashr wa al-Tawzīʿ, 1983); Idem, *Al-Khalfīya al-Īdīyūlūjīya li al-Ḥurūb al-Ṣalībīya: Dirāsaʿan al-Ḥamla al-Ūlā* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 1999); Idem, *Māhīyat al-Ḥurūb al-Ṣalībīya* (Kuwait: Al-Majlis al-Waṭanī li al-Thaqāfa wa al-Funūn wa al-Ādāb, 1990); Idem, *Al-Qirāʾa al-Sahyūnīya li al-Tārīkh: Al-Ḥurūb al-Ṣalībīya Anmūdhajan* (Cairo: Dar al-Hilāl, 2005).

[14] Qāsim ʿAbduh Qāsim, "Ṣūrat al-Muqātil al-Ṣalībī fī al-Maṣādir al-Tārīkhīya al-ʿArabīya", *Al-Majalla al-Tārīkhīya al-Miṣrīya*, no. 27 (1980), pp. 9-38; Idem, "Al-Dawāfiʿ al-Ijtimāʿīya fī al-Ḥaraka al-Ṣalībīya", in *Nadwat al-Tārīkh al-Islāmī al-Wasīṭ*, vol. 2, eds. Qāsim ʿAbduh Qāsim and Raʾfat ʿAbd al-Ḥamīd (Cairo: Dār al-Maʿārif, 1983), pp. 187-234; Idem, "Al-Ruʾya al-Shaʿbīya li al-Ḥurūb al-Ṣalībīya fī Alf Layla wa Layla", *Majallat al-Maʾthūrāt al-Shaʿbīya* (Qatar), vol. 2, no. 6 (1987), pp. 86-101.

modern Western studies on the Crusades, including Joshua Prawer's *The World of the Crusaders* (with Muḥammad Khalīfa, Cairo, 1999), and Jonathan Riley-Smith's *The Oxford History of the Crusades* (two volumes, Cairo, 2006).[15]

Qāsim supervised the doctoral dissertations of a number of medievalists who specialize in the history of the Crusades. ʿAbd al-Ḥāfiẓ al-Bannā wrote a doctoral thesis which he published as *The Markets of Bilād al-Shām during the Crusades* (Cairo, 2007).[16] Ḥātim al-Ṭaḥāwī published his thesis as *The Crusader Economy in Bilād al-Shām* (Cairo, 1999), while Zaynab ʿAbd al-Qawī published her thesis on *The Role of the English in the Crusades* (Cairo, 1996).[17] Qāsim also supervised the thesis of Zubayda ʿAṭāʾ which consisted of an edition of Baybars al-Dawādārī's (d. 1325) chronicle *Zubdat al-Fikra min Tārīkh al-Hijra* which she published in Cairo in 2001.[18] In addition to supervising students from Cairo University, Qāsim has also supervised students in the universities of Al-Minyā and Ḥilwān.

Another outstanding medieval historian from Cairo University was Al-Sayyid al-Bāz al-ʿArīnī (d. 1969). His works include *Egypt in the Ayyubid Period* (Cairo, 1960), a pioneering study entitled *Historians of the Crusades* (Cairo, 1962), and *The Middle East and the Crusades: 1050 – 1193 A.D.* (Cairo, 1963). He also translated into Arabic Sir Steven Runciman's three-volume *History of the Crusades* (Beirut, 1967 – 1969).[19]

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[15] Qāsim ʿAbduh Qāsim, *Fulcher De Chartres: Al-Istīṭān al-Ṣalībī fī Filasṭīn* (Cairo: Dār al-Shurūq, 2001); Joshua Prawer, *ʿĀlam al-Ṣalībīyīn*, trans. Qāsim ʿAbduh Qāsim and Ḥasan Muḥammad Khalīfa (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 1999); Jonathan Riley-Smith, *Tārīkh Ūksfurd li al-Ḥurūb al-Ṣalībīya*, trans. Qāsim ʿAbduh Qāsim, 2 vols (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 2006).

[16] ʿAbd al-Ḥāfiẓ al-Bannā, *Aswāq al-Shām ʿAṣr al-Ḥurūb al-Ṣalībīya* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 2007).

[17] Ḥātim al-Ṭaḥāwī, *Al-Iqtiṣād al-Ṣalībī fī Bilād al-Shām* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 1999); Zaynab Abū al-Qawī, *Dawr al-Injlīz fī al-Ḥurūb al-Ṣalībīya* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 1996).

[18] Baybars al-Dawādārī, *Zubdat al-Fikra min Tārīkh al-Hijra: ʿAṣr Salāṭīn al-Mamālīk*, ed. Zubayda ʿAṭāʾ (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 2001).

[19] Al-Sayyid al-Bāz al-ʿArīnī, *Miṣr fī ʿAṣr al-Ayyūbīyīn* (Cairo: Maṭbaʿat al-Kīlānī al-Ṣaghīr, 1960); Idem, *Muʾarrikhū al-Ḥurūb al-Ṣalībīya* (Cairo: Dār al-Nahḍa al-ʿArabīya, 1962); Idem, *Al-Sharq al-Awsaṭ wa al-Ḥurūb al-Ṣalībīya (1050-1193 m.)*; Sir Steven Runciman, *Tārīkh al-Ḥurūb al-Ṣalībīya*, 3 vols., trans. Al-Sayyid al-Bāz al-ʿArīnī (Beirut, Dār al-Thaqāfa li al-Ṭibāʿa wa al-Nashr wa al-Tawzīʿ, 1967-1969).

Crusade Studies at Alexandria University

Scholars from Alexandria University have also made great contributions to the study of the Crusades. The historians who laid the foundations of the Alexandrian school of medieval studies include ʿAzīz Suryāl ʿAṭīya (1898 – 1988), ʿUmar Kamāl Tawfīq (1923 – 1988), and Joseph Nasīm Yūsuf (1925 – 1993). ʿAṭīya was concerned with the history of the later Crusades, and he stressed the continuation of the Crusades even after the fall of Acre in 1291 to the Mamluks. This interest can be seen in two books which he published in English: *The Crusade of Nicopolis* (London, 1935), and *The Crusade in the Later Middle Ages* (London, 1938). He also published a book on East-West relations in the Middle Ages entitled *Crusade, Culture and Commerce* (Bloomington, 1962) that was translated into Arabic by Phillip Ṣābir in Cairo in 1972.[20] ʿAṭīya participated in the edition of Ibn Mammātī's (d. 1209) *Qawānīn al-Dawāwīn* (Cairo, 1943) a valuable source for the administrative and economic history of medieval Egypt, as well as Al-Nuwayrī al-Sikandarī's (d. 1374) chronicle entitled *Kitāb al-Ilmām* which was published in six volumes in Hyderabad in the Deccan between 1968 and 1976.[21]

ʿAṭīya supervised the MA and PhD theses of Joseph Nasīm Yūsuf. The latter was one of the intellectual pillars of the University of Alexandria. Yūsuf had a particular interest in the Crusading activities of Louis IX of France (1226-1270). His publications on the Crusades include *Louis IX in the Middle East: The Question of Palestine in the Time of the Crusades* (Cairo, 1959), *The Defeat of Louis IX on the Banks of the Nile* (Cairo, 1960), *Arabs, Byzantines, and Latins in the First Crusade* (Alexandria, 1967), *Unity and the Arab Awakening during the Crusader Aggression* (Alexandria, 1967), and *The Crusader Aggression Against Bilād al-Shām* (Alexandria, 1971). He also produced articles on the history of the Sinai Peninsula and the Monastery of St. Catherine in the Middle Ages, as well as a ground-breaking article entitled "The Personal Motive Behind the Crusading Movement" (1963).[22] His students included several distinguished historians

[20] ʿAzīz Suryāl ʿAṭīya, *Al-ʿAlāqāt bayn al-Sharq wa al-Gharb Tijārīyatan, Thaqāfīyatan, Ṣalībīyatan*, trans. Fīlīp Ṣābir (Cairo: Dār al-Thaqāfa, 1972).

[21] Ibn Mammātī, *Qawānīn al-Dawānīn*, eds. ʿAzīz Suryāl ʿAṭīya et al. (Cairo: Maktabat Madbūlī, 1991); Al-Nuwayrī al-Sikandarī, *Kitāb al-Ilmām*, 6 vols., eds. ʿAziz Suryāl ʿAṭīya et al. (Hyderabad: Dāʾirat al-Maʿārif al-ʿUthmānīya, 1968-1976).

[22] Jūzīf Nasīm Yūsuf, *Luwīs al-Tāsiʿ fī al-Sharq al-Awsaṭ Qaḍīyat Filasṭīn fī ʿAṣr al-Ḥurūb al-Ṣalībīya* (Cairo: Maktabat al-Anglo-Miṣrīya, 1956); Idem, *Hazīmat Luwīs al-Tāsiʿ ʿalā*

such as Ḥasan ʿAbd al-Wahhāb, Ḥusayn ʿAṭīya, Usāma Zakī Zayd, and Maḥmūd Saʿīd ʿUmrān.

Ḥasan ʿAbd al-Wahhāb wrote a doctoral thesis on "The Order of the Teutonic Knights in the Holy Land: 1190-1291" which was published in Alexandria in 1989.[23] Ḥusayn ʿAṭīya's doctoral thesis on the Crusader Principality of Antioch was also published in Alexandria in 1989.[24] Usāma Zakī Zayd wrote his MA thesis on relations between the Crusaders and the Ismāʿīlīs in Bilād al-Shām during the twelfth century and published it in Alexandria in 1980, while his doctoral thesis on the city of Sidon (Saida) during the Crusades was published in Alexandria in the following year.[25]

The most famous pupil of Joseph Nasīm Yūsuf was Maḥmūd Saʿīd ʿUmrān. ʿUmrān's MA thesis concerned the Fifth Crusade (1218 - 1222) and he published it in Alexandria in 1978.[26] ʿUmrān himself supervised the theses of many historians from Egypt as well as from other Arab countries. One of his pupils was ʿAlī Aḥmad al-Sayyid who wrote an MA thesis on Galilee during the Crusades that was published in 1988, and a PhD thesis on Hebron during the Crusades which was published in 1998.[27] The latter work is superb

Ḍifāf al-Nīl (Cairo: Muʾassasat al-Maṭbūʿāt al-Ḥadītha, 1960); Idem, *Al-ʿArab wa al-Rūm wa al-Lātīn fī al-Ḥarb al-Ṣalībīya al-Ūlā* (Beirut : Dār al-Nahḍa al-ʿArabīya, 1981); Idem, *Al-Waḥda wa Ḥarakāt al-Yaqẓa al-ʿArabīya ibān al-ʿUdwān al-Ṣalībī* (Cairo: Dār al-Maʿārif, 1966); Idem, *Al-ʿUdwān al-Ṣalībī ʿalā Bilād al-Shām* (Alexandria: Dār al-Kutub al-Jāmiʿīya, 1971); Idem, *Silsilat Maktabat al-Ḥurūb al-Ṣalībīya* (Beirut: Dār al-Nahḍa al-ʿArabīya, 1981); Idem, "Al-Dāfiʿ al-Shakhṣī fī Qiyām al-Ḥarakat al-Ṣalībīya", *Majallat Kullīyat al-Adāb Jāmiʿat Iskandarīya*, vol. 16 (1962), pp. 183-211; Idem, "Dirāsa fī Wathāʾiq al-ʿAṣrayn al-Fāṭimī wa al-Ayyūbī al-Maḥfūẓa bi Maktabat Dayr Sānt Kātrīn fī Sīnāʾ", *Majallat Kullīyat al-Adāb Jāmiʿat Iskandarīya*, vol. 18 (1964), pp. 179-232.

[23] Ḥasan ʿAbd al-Wahhāb, *Tārīkh Jamāʿat al-Fursān al-Teuton fī al-Arāḍī al-Muqaddasa ḥawālī (1190-1291 m./580-690 h.)* (Alexandria:Dār al-Maʿrifa al-Jāmiʿīya, 1989).

[24] Ḥusayn ʿAṭīya, *Imārat Anṭākīya al-Ṣalībīya wa al-Muslimīn 1171-1268 m./567-666h.* (Alexandria: Dār al-Maʿrifa al-Jāmiʿīya, 1989).

[25] Usāma Zakī Zayd, *Al-Ṣalībīyūn wa Ismāʿīlīyat al-Shām ʿAṣr al-Ḥurūb al-Ṣalībīya al-Qarn al-Thānī ʿAshar m. al-Sādis h.* (Alexandria: Al-Hayʾa al-ʿĀmma al-Miṣrīya li al-Kitāb, 1980); *Ṣaydā wa Dawruhā fī al-Ṣirāʿ al-Ṣalībī al-Islāmī* (Alexandria: Al-Hayʾa al-ʿĀmma al-Miṣrīya li al-Kitāb, 1981).

[26] Maḥmūd Saʿīd ʿUmrān, *Al-Ḥamlat al-Ṣalībīya al-Khāmisa 1218-1222 m.* (Alexandria: Dār al-Maʿārif, 1985).

[27] ʿAlī Aḥmad al-Sayyid, "Al-Jalīl ʿAṣr al-Ḥurūb al-Ṣalībīya" (MA thesis, Alexandria University, 1988); Idem, *Al-Khalīl ʿAṣr al-Ḥurūb al-Ṣalībīya* (Cairo: Dār al-Fikr al-ʿArabī, 1998).

and represents a true landmark in Egyptian scholarship of the Crusades. Another of ʿUmrān's doctoral students was ʿAlī Saʿīd ʿAbdallāh al-Bīshāwī, the pioneer of the Palestinian school of Crusade historiography. Bīshāwī wrote an outstanding doctoral dissertation on the Church properties in the Crusader Kingdom of Jerusalem which was published in Amman in 2015.[28]

An example of the young and upcoming generation of Egyptian historians of the Crusades is Aḥmad Shaʿīr (Ahmed Sheir) who wrote his MA thesis on "The Fief of Tibnīn (Toron) and its Castle in the Age of the Crusades (1105 – 1266 A.D./498 – 664 A.H.): A Study of its Economic, Political, and Military Role" at the University of Göttingen in Germany under the supervision of ʿAlī Aḥmad al-Sayyid (Damanhour University) and Prof. Frank Rexroth (Göttingen University) in 2014. More recently, he wrote his PhD dissertation at Marburg University under Prof. Albrecht Fuess and Prof. Frank Rexroth and published it in English as *The Prester John Legend between East and West during the Crusades: Entangled Eastern-Latin Mythical Legacies* (Budapest, 2022).[29]

Crusade Studies at ʿAyn Shams University

At ʿAyn Shams University, I have personally participated in the supervision of a number of MA theses on the Crusades, including Hanādī al-Sayyid Maḥmūd's dissertation on King Baldwin I of Jerusalem (1100 – 1118), Ṣafāʾ ʿUthmān's thesis on Baldwin II (1118 – 1131) and Nuhā al-Jawharī's thesis on the Crusader Principality of Tripoli in the thirteenth century, all three of which were published in Cairo in 2008.[30]

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[28] Saʿīd ʿAbdallāh al-Bīshāwī, *Al-Mumtalikāt al-Kanasīya fī Mamlakat Bayt al-Maqdis al-Ṣalībīya* (Alexandria: Dār al-Maʿrifa al-Jāmiʿīya, 1989, reprinted Amman: Dār al-Shaymāʾ, 2015).

[29] Ahmed Sheir, *The Fief of Tibnin (Toron) and Its Castle in the Age of the Crusades AD (1105-1266/ AH 498`- 664): A Study of Its Economic, Political and Military Role* (Germany: GRIN Verlag, 2015); Idem, *The Prester John Legend between East and West during the Crusades. Entangled Eastern-Latin Mythical Legacies*, *Mediterranean Studies Series*, vol 1 (Budapest: Trivent Publishing, 2022).

[30] Hanādī al-Sayyid Maḥmūd, *Mamlakat Bayt al-Maqdis al-Ṣalībīya fī ʿAhd al-Malik Baldwīn I 1100-1118 m./494-512 h.* (Cairo: Dār al-ʿĀlam al-ʿArabī, 2008); Ṣafāʾ ʿUthmān Ibrāhīm, *Mamlakat Bayt al-Maqdis al-Ṣalībīya fī ʿAhd al-Malik Baldwin II 1118-1131 m./512-525h.* (Cairo: Dār al-ʿĀlam al-ʿArabī, 2008); Nuhā al-Jawharī, *Imārat Ṭarāblus al-Ṣalībīya fī al-Qarn al-Thālith ʿAshar al-Mīlādī/al-Sābiʿ al-Hijrī* (Cairo: Dār al-ʿĀlam al-ʿArabī, 2008).

For my part I have published the following works on the history of the Crusades: *European Travelers in the Crusader Kingdom of Jerusalem: 1099 – 1187* (Cairo, 1992), *The Muslim Geographers and Travelers in Bilād al-Shām during the Crusades* (Cairo, 1995), *Earthquakes in Bilād al-Shām in the Time of the Crusades* (Cairo, 1996), *The Battle of Arsūf in 587/1191* (Cairo, 1997), *The Foreign Policy of Nūr al-Dīn Zankī 1146 – 1174* (Cairo, 1998), *The Crusades: An Historical-Critical Study* (Ramallah, 1999), *The Crusades: Relations Between the East and the West in the Twelfth and Thirteenth Centuries* (Cairo: 1999 – 2000), *The Crusades: Politics, Water, and Doctrine* (Cairo, 2001), *Al-Ẓāhir Baybars Founder of the Mamluk Sultanate in Egypt* (Cairo: 2006), *The Crusader Castles in Bilād al-Shām in the Twelfth and Thirteenth Centuries* (Cairo, 2006), *Studies and Articles on the Period of the Crusades* (Cairo, 2007), *A Short Survey of the Crusades* (Cairo, 2010), *The Crusades in Comparative History* (Cairo, 2010), and *New Light on the History of the Crusades* (Ramallah, 2011).[31]

I have also published numerous studies on Saladin (Ṣalāḥ al-Dīn al-Ayyūbī). These include the following: *Ṣalāḥ al-Dīn between History and Legend* (Cairo, 2008), *The Journey of Ṣalāḥ al-Dīn* (Cairo, 2011), *They Spoke thus About Ṣalāḥ al-Dīn* (Cairo, 2013), *Ṣalāḥ al-Dīn: Cavalier of the Wars of the Crusades, Views and Conceptions* (Cairo, 2013), *Ṣalāḥ al-Dīn al-Ayyūbī: Presentation and Criticism* (Cairo, 2014), *Nūr al-Dīn Maḥmūd Zankī and Ṣalāḥ al-Dīn: Two Knights of the Period of the Crusades* (Jerusalem, 2015), *My Journey with Ṣalāḥ al-Dīn: Drops from*

[31] Muḥammad Muʾnis ʿAwaḍ, *Al-Raḥḥāla al-Urūbīyūn fī Mamlakat Bayt al-Maqdis al-Ṣalībīya 1099-1187 m.* (Cairo: Maktabat Madbūlī, 1992); Idem, *Al-Jughrāfiyūn wa al-Raḥḥāla al-Muslimūn fī Bilād al-Shām Zaman al-Ḥurūb al-Ṣalībīya* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 1995); Idem, *Al-Zalāzil fī Bilād al-Shām ʿAṣr al-Ḥurūb al-Ṣalībīya* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 1996)); Idem, *Fī al-Ṣirāʿ al-Islāmī – al-Ṣalībī: Maʿrakat Arsūf 1191 m./587 h.* (Cairo: ʿAyn li al-DIrāsāt wa al-Buḥūth, 1997); Idem, *Fī al-Ṣirāʿ al-Islāmī al-Ṣalībī: Al-Siyāsa al-Khārijīya li al-Dawlat al-Nūrīya 1146-1174 m.* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 1998); Idem, *Al-Ḥurūb al-Ṣalībīya: Dirāsa Tārīkhīya wa Naqdīya* (Ramallah: Dār al-Shurūq, 1999); Idem, *Al-Ḥurūb al-Ṣalībīya: Al-ʿAlāqāt bayn al-Sharq wa al-Gharb fī al-Qarnayn 12,13 m./6,7, h.* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 2000); Idem, *Al-Ḥurūb al-Ṣalībīya: Al-Siyāsa, Al-Miyāh, al-ʿAqīda* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 2001); Idem, *Al-Ẓāhir Baybars Muʾassis Dawlat Salāṭīn al-Mamālīk fī Miṣr* (Cairo: Dār al-Fikr al-ʿArabī, 2006); Idem, *Al-Qilāʿ al-Ṣalībīya fī Bilād al-Shām fī al-Qarnayn 12/13* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 2006); Idem, *ʿAṣr al-Ḥurūb al-Ṣalībīya: Buḥūth wa Maqālāt* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 2007); Idem, *Al-Ḥurūb al-Ṣalībīya: ʿArḍ Mawjiz* (Cairo: Dār al-ʿĀlam al-ʿArabī, 2010); Idem, *Al-Ḥurūb al-Ṣalībīya: Dirāsāt fī al-Tārīkh al-Muqāran* (Cairo: Dār al-ʿĀlam al-ʿArabī, 2010).

the Cascades of Memory (Sharjah, 2017), *Ṣalāḥ al-Dīn: Defeats and Victories* (Damascus, 2020), *From World History to Ṣalāḥ al-Dīn al-Ayyūbī* (Sharjah, 2020), *Ṣalāḥ al-Dīn al-Ayyūbī in Arab and Western Encyclopedias* (Damascus, 2020), and *History is a Woman: Light on the Age of Ṣalāḥ al-Dīn al-Ayyūbī* (Cairo, 2023).[32]

As for reference works, I have published an *Encyclopedia of the Personalities of the Crusades in the East and the West* (Cairo, 2015).[33] In cooperation with my student Hanādī al-Sayyid Maḥmūd I have edited two works on European primary sources: the first is *The Speech of Pope Urban II at Clermont on the 27th of November 1095: Studies and Essays* (Cairo, 2017), and the second is *The Historian of the Crusades William of Tyre between Arab and Western Viewpoints* (Cairo, 2017).[34] I have also published two bibliographical works on the Crusades: *A Bibliography of the Crusades* (Cairo, 1996), and *Light on the Bibliography of the Crusades* (Ramallah, 2013).[35]

[32] Muḥammad Muʾnis ʿAwaḍ, *Ṣalāḥ al-Dīn al-Ayyūbī bayn al-Tārīkh wa al-Usṭūra* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 2008); Idem, *Riḥlat Ṣalāḥ al-Dīn al-Ayyūbī* (Cairo: Dār al-ʿĀlam al-ʿArabī, 2012); Idem, *Qālū ʿan Ṣalāḥ al-Dīn Al-Ayyūbī* (Cairo: Dār al-Karaz, 2013); Idem, *Ṣalāḥ al-Dīn al-Ayyūbī Fāris ʿAṣr al-Ḥurūb al-Ṣalībīya* (Ramallah: Dār al-Shaymāʾ, 2014); Idem, 100 Kitāb ʿan Ṣalāḥ al-Dīn al-Ayyūbī: ʿArḍ wa Naqd (Cairo: Dār al-Āfāq al-ʿArabīya, 2015); Idem, *Ṣalāḥ al-Dīn al-Ayyūbī wa ʿAṣruhu: Madkhal Bibliyūghrāfī* (Ramallah: Dār al-Shaymāʾ, 2015); Idem, *Nūr al-Dīn Maḥmūd wa Ṣalāḥ al-Dīn: Fārisān Mujāhidān min ʿAṣr al-Ḥurūb al-Ṣalībīya* (Jerusalem: Dār al-Jundī li al-Nashr wa al-Tawzīʿ, 2015); Idem, *Riḥlatī maʿa Ṣalāḥ al-Dīn al-Ayyūbī: Qaṭarāt min Shallālāt al-Dhākira* (Sharjah: Dāʾirat al-Thaqāfa wa al-Iʿlām, 2017); Idem, *Ṣalāḥ al-Dīn al-Ayyūbī: Inkisārāt wa Intiṣārāt* (Damascus: Dār Ḥawrān 2020); Idem, *Min al-Tārīkh al-ʿĀlamī li Ṣalāḥ al-Dīn al-Ayyūbī* (Sharjah: Dāʾirat al-Maʿārif wa al-Iʿlām, 2020); Idem, *Ṣalāḥ al-Dīn al-Ayyūbī fī al-Mawsūʿāt al-ʿArabīya wa al-Gharbīya* (Damascus: Dār Ḥawrān, 2020); Idem, *Al-Tārīkh Imraʾa: Aḍwāʾ ʿalā ʿAṣri Ṣalāḥ al-Dīn al-Ayyūbī* (Giza: Dār ʿĀbid li al-Nashr, 2023).

[33] Muḥammad Muʾnis ʿAwaḍ, *Muʿjam Aʿlām ʿAṣr al-Ḥurūb al-Ṣalībīya fī al-Sharq wa al-Gharb* (Cairo: Maktabat al-Adāb, 2015).

[34] Muḥammad Muʾnis ʿAwad and Hanādī al-Sayyid Maḥmūd, eds. *Khiṭāb Al-Bābā Urbān al-Thānī fī Clermont 27 November 1095: Dirāsāt wa Buḥūth* (Cairo: Maktabat al-Adāb, 2017); Muḥammad Muʾnis ʿAwad and Hanādī al-Sayyid Maḥmūd, eds. *Al-Muʾarrikh al-Ṣalībī Wilyam al-Ṣūrī bayn Ruʾyatayn ʿArabīya wa Gharbīya* (Cairo: Maktabat al-Adāb, 2017).

[35] Muḥammad Muʾnis ʿAwad, *Fuṣūl Bibliyūghrāfiya fī Tārīkh al-Ḥurūb al-Ṣalībīya* (Cairo: ʿAyn li al-Dirāsāt wa al-Buḥūth, 1996; Idem, *Aḍwāʾ ʿalā Bibliyūghrāfiyā Tārīkh al-Ḥurūb al-Ṣalībīya* (Ramallah: Dār al-Shaymāʾ, 2013).

Crusade Studies in Iraq

The Iraqi historians have also devoted much interest and attention to the history of the Crusades. In particular, they have highlighted the important role of Mosul in the Islamic resistance to the Crusaders. We will mention here the most prominent Iraqi historians of the Crusades such as ʿImād al-Dīn Khalīl, Nāṣir Mullā Jāsim, Maysūn Dhanūn al-ʿAbābjī, Ṭalab Ṣabbār al-Jannābī, Maḥmūd Yāsīn al-Tikrītī, and Muḥsin Muḥammad Ḥusayn.

The pioneer historian ʿImād al-Dīn Khalīl has published numerous studies such as *The Artuqid Amirates in the Jazīra: 465/1072 – 812/1409* (Beirut, 1980), *The Islamic Resistance to the Crusader Invasions in the Time of the Seljuk Governors of Mosul: 489 – 521 A.H./1095 – 1127 A.D.* (Riyadh, 1981), *Nūr al-Dīn Maḥmūd Zankī: the Man and the Ordeal* (Damascus, 1981), and *ʿImād al-Dīn Zankī* (Beirut, 1982).[36]

Nāṣir Mullā Jāsim wrote his MA thesis on "Ṣalāḥ al-Dīn al-Ayyūbī in the Studies of the English and American Orientalists" (1992) which has unfortunately not been published yet. His articles include "The Image of Ṣalāḥ al-Dīn in the English Romances" (1996), "The History *Al-Nawādir Al-Sulṭānīya* of Al-Qāḍī Bahāʾ al-Dīn b. Shaddād in Anglophone Orientalist Studies" (1998), and "The Liberation of Jerusalem in Orientalist Studies" (2000).[37]

Al-ʿAbābjī wrote her MA thesis on "Ibn al-Athīr's Chronicle *Al-Kāmil* as a source for the Study of the Civilization of Mosul" and her doctoral dissertation on "Ibn al-Athīr as a Historian of the Crusades: 1096 – 1192". The latter was published in Beirut in 2020. Her other studies include "The Fifth

[36] ʿImād al-Dīn Khalīl, *Al-Imārāt al-Artuqīya fī al-Jazīrat al-Furātīya (1072-1409 m./465-812 h.)* (Beirut: Muʾassasat al-Risāla, 1980; republished Beirut: Dār Ibn Kathīr, 2019); Idem, *Al-Muqāwama al-Islāmīya li al-Ghazw al-Ṣalībī ʿAṣr Wulāt al-Salājiqa fī al-Mawṣil 1095-1127m./489-521 h.* (Riyadh: Maktabat al-Maʿārif, 1981, reprinted Beirut: Dār Ibn Kathīr, 2005); Idem, *Nūr al-Dīn Maḥmūd: Al-Rajul wa al-Tajriba* (Damascus: Dār al-Qalam, 1981); Idem, *ʿImād al-Dīn Zankī* (Beirut: Muʾassasat al-Risāla, 1982).

[37] Nāṣir Mullā Jāsim, "Ṣalāḥ al-Dīn al-Ayyūbī fī al-Dirāsāt al-Istishrāqīya al-Injlīzīya wa al-Amrīkīya" (MA thesis, Mosul University, 1992); Idem, "Ṣūrat Ṣalāḥ al-Dīn fī al-Qiṣaṣ al-Rūmānsīya al-Injlīzīya" *Majallāt Markaz al-Wathāʾiq wa al-Dirāsāt al-Inṣānīya bi Jāmiʿat Qaṭar*, no. 8 (1996) pp. 271-286; Idem, "Al-Nawādir al-Sulṭānīya li al-Qāḍī Bahāʾ al-Dīn b. Shaddād fī al-Dirāsāt al-Istishrāqīya al-Nāṭiqa bi al-Inklīzīya", *Majallat al-Baḥrayn al-Thaqāfīya*, no. 18 (2018); Idem, "Taḥrīr al-Quds fī Dirāsāt al-Mustashriqīn" in *Aʿmāl Muʾtamar Bilād al-Shām fī Fatrat al-Ṣirāʿ al-Islāmī – al-Franjī*, ed. Yūsuf Ghawānma (Irbid: Yarmuk University, 2000).

Crusade in the Works of Contemporary Historians" (2006), and "The Franks in Ibn al-Athīr's *Al-Bāhir fī al-Dawlat al-Atābakīya*" (2008).[38]

Ṭalab Ṣabbār al-Jannābī wrote a PhD thesis entitled "The Principality of Antioch: A Study of its Political Relations with the Islamic Powers: 1098 – 1265" which was published in Damascus in 2014. He also published a volume of articles on the Crusades entitled *Studies in the History of the Crusades* (Beirut 2013).[39] Maḥmūd Yāsīn al-Tikrītī wrote his PhD thesis on "The Ayyubids in Northern Syria and the Jazīra: 1168 – 1250" and published it in Baghdad in 1985. It was reprinted in Amman in 2020. Muḥsin Muḥammad Ḥusayn wrote a study entitled *Erbil in the Age of the Atabegs: 1128 – 1233* (Baghdad, 1976) and another on *The Ayyubid Army in the Age of Ṣalāḥ al-Dīn: Its Composition, Organization, Weapons, and Most Notable Battles* (Beirut, 1986).

Crusade Studies in Bilād al-Shām

In Syria, Crusade Studies have been dominated by the work of the famous historian Ṣuhayl Zakkār (1936 - 2020) who published the *Comprehensive Encylopedia of the Crusades*, also known as *The Syrian Encyclopedia of the Crusades* (Damascus, 1995) in 50 volumes.[40] This monumental work contains editions and translations of primary sources for the Crusades, both Eastern and Western. The Crusader sources translated in the series include the works of William of Tyre and Ambroise while the Arabic primary sources include an edition of Ibn al-Qalānisī's *Dhayl Tārīkh Dimashq*. Zakkār's studies include *Ḥaṭṭīn and the Journey of Liberation from Damascus to Jerusalem* (Damascus, 1984),

[38] Maysūn Dhanūn al-ʿAbābjī, "Al-Kāmil li Ibn al-Athīr Maṣdar li Dirāsat al-Aḥwāl al-Ḥaḍārīya fī al-Mawṣil" (MA thesis, Mosul University); Idem, "Ibn al-Athīr Muʾarrikhan li al-Ḥurūb al-Ṣalībīya 490-588 h. 1096-1192 m." (PhD thesis, Mosul University, 2003); Idem, "Al-Ḥamlat al-Ṣalībīya al-Khāmisa fī Kitābāt al-Muʾarrikhīn al-Muʿāṣirīn", *Majallat Ādāb al-Rāfidayn*, no. 44 (2006); Idem, "Al-Franj min khilāl Kitāb al-Bāhir fi Dawlat al-Atābakīya li Ibn al-Athīr", *Majallat al-Tarbīya wa al-ʿIlm*, vol. 15, no. 2 (2008) pp. 22-50.

[39] Ṭalab Ṣabbār al-Jannābī, *Imārat Antākīya Dirāsa fī ʿAlāqātihā al-Siyāsīya bi al-Qiwā al-Islāmīya 491-666 h./1098-1265 m.* (Damascus: Dār Nīnawā, 2014); Idem, *Abḥāth fī Tārīkh al-Ḥurūb al-Ṣalībīya* (Beirut, Dār al-Bayḍāʾ 2013); Maḥmūd Yāsīn al-Tikrītī, *Al-Ayyūbiyūn fī Shimāl al-Shām wa al-Jazīra* (Amman: Dār Ibn al-Nafīs, 2020); Muḥsin Muḥammad Ḥusayn, *Irbil fī al-ʿAhd al-Atābakī* (Baghdad: Maktabat Asʿad, 1976); Idem, *Al-Jaysh al-Ayyūbī fī ʿAhd Ṣalāḥ al-Dīn* (Beirut: Muʾassasat al-Risāla, 1986).

[40] Suhayl Zakkār, *Al-Mawsūʿa al-Shāmila fī Tārīkh al-Ḥurūb al-Ṣalībīya*, 50 vols. (Damascus: Dār al-Fikr, 1995).

Ḥaṭṭīn and the Ṣalāḥid Liberation of Jerusalem (Beirut, 2002), and a joint volume entitled *The Frankish Wars or Crusades* (Damascus, 2005).[41]

Another prominent Syrian historian was Shākir Muṣṭafā (1921 – 1997) who wrote a crucial reference work in three volumes on medieval Arabic historiography entitled *Arab History and Historians* (Beirut, 1978) which gives extensive coverage of the historians of the Crusades who wrote in Arabic.[42] He also wrote *Memoirs of the Frankish Wars* (Damascus, 1996), and *Ṣalāḥ al-Dīn the Maligned Warrior-Knight and Ascetic-King* (Beirut and Damascus, 2003).[43] ʿĀdil Zaynūn wrote two important studies: *Economic Relations between the East and West in the Middle Ages* (Damascus, 1980) and *Political Relations between the Byzantine East and the Latin West in the Middle Ages* (Damascus, 1980).[44] Finally, we should also mention here ʿAbd al-Salām Zīdān, a Syrian historian who studied in Egypt at Asyūṭ University where he was a pupil of Maḥmūd al-Ḥuwayrī. He wrote his MA thesis on "The Second Crusade: 1147-1149" and his PhD dissertation on "The Call to Crusade from 1095 to 1187".[45]

As for Lebanon, we should mention the contribution of Zakī Naqqāsh, who wrote a book on *The Social, Cultural, and Economic Relations between the Arabs and the Franks during the Crusades* (Beirut, 1946).[46] In addition, the famous Lebanese novelist (and lover of history!) Amīn Maʿlūf (Amin Maalouf) wrote a book in French entitled *Les Croisades vues par les Arabes* (Paris 1983) which

[41] Suhayl Zakkār, *Ḥaṭṭīn: Masīrat al-Taḥrīr min Dimashq ilā al-Quds* (Damascus: Dār Ḥassān, 1984); Idem, *Ḥaṭṭīn wa al-Fatḥ al-Ṣalāḥī li al-Quds* (Beirut: Dār al-Fikr, 2002); Idem, *Ḥurūb al-Faranja al-Ṣalībīya* (Damascus: Manshūrāt Jāmiʿat Dimashq).

[42] Shākir Muṣṭafā, *Al-Tārīkh al-ʿArabī wa al-Muʾarrikhūn*, 3 vols. (Beirut: Dār al-ʿIlm li al-Malāyīn, 1979).

[43] Shākir Muṣṭafā, *Min Dhikrayyāt al-Ghazw al-Franjī: Wujūh min al-ʿAhd al-Ṣalībī* (Damascus: Dār Tlās, 1996); Idem, *Ṣalāḥ al-Dīn al-Fāris al-Mujāhid wa al-Malik al-Muftarā ʿalayhi* (Beirut and Damascus, 2003).

[44] ʿĀdil Zaynūn, *Al-ʿAlāqāt al-Iqtiṣādīya bayn al-Sharq wa al-Gharb fī al-ʿUṣūr al-Wusṭā* (Damascus: Dār Dimashq, 1980); Idem, *Al-ʿAlāqāt al-Siyāsīya wa al-Kanasīya bayn al-Sharq al-Bīẓanṭī wa al-Gharb al-Lātīnī fī al-ʿUṣūr al-Wusṭā* (Damascus: Dār Dimashq, 1980).

[45] ʿAbd al-Salām Zīdān, "Al-Ḥamla al-Ṣalībīya al-Thāniya: 1147 – 1149 m." (MA thesis, Asyūṭ University, 2000); Idem, "Al-Daʿwā li al-Ḥurūb al-Ṣalībīya mundhu ʿĀmm 1095 ilā 1187" (PhD thesis, Asyūṭ University, 2004).

[46] Zakī Naqqāsh, *Al-ʿAlāqāt al-Ijtimāʿīya wa al-Thaqāfīya wa al-Iqtiṣādīya bayn al-ʿArab wa al-Ifranj khilāl al-Ḥurūb al-Ṣalībīya* (Beirut: Dār al-Kitāb al-Lubnānī, 1946).

was translated into Arabic in Beirut by ʿAfīf Dimashqīya.[47] Muḥammad Suhayl Taqqūsh has written a work about *The History of the Crusades (Or Wars of the Franks in the East): 489 – 690 A.H./1096 – 1291 A.D.* which was published in Beirut in 2011.[48] Finally, the veteran Lebanese historian and editor of manuscripts ʿUmar ʿAbd al-Salām Tadmurī has written many works that are relevant to the field of Crusade studies. Particularly important is his fifteen-volume *Encylopedia of Muslim Scholars in the Islamic History of Lebanon through Fourteen Centuries* (Beirut, 1984-1992).[49]

Palestinian historians have always shown great enthusiasm for studying the Crusades, which unfolded in their homeland of Palestine and across the wider region of Bilād al-Shām. Some of the most prominent Palestinian researchers in this field include Saʿīd ʿAbdallāh al-Bīshāwī, Fuʾād al-Duwaykāt, Nuʿmān Jubrān, Munā Ḥammād, and Jalāl Ḥusnī Salāma. ʿAbdallāh al-Bīshāwī's studies include *Nāblus: Its Political, Social and Cultural Conditions: 492 – 690 A.H./1099 – 1291 A.D.* (Amman, 1991) and *The Church Properties in the Kingdom of Jerusalem: 492 – 690 A.H./1099 – 1291 A.D.* (Cairo, 1989). In addition he has translated into Arabic travel accounts of medieval European pilgrims to the Holy Land such as *The Voyage of the Russian Pilgrim Daniel the Monk in the Holy Land: 1106-1107 A.D.* (Amman, 2003), *The Description of the Holy Land by the German Pilgrim Burchard from the Monastery of Mount Sion* (Amman, 1995), *The Account of the Journey of the Pilgrim Saewulf in Jerusalem and the Holy Land: 1102-1103 A.D.* (Ramallah, 1997), *The Description of the Holy Lands in Palestine by the German Traveler John of Wurzburg* (Amman, 1997), *The Travels of the Pilgrim Theoderic in the Holy Land in the 6th century A.H./12th century A.D.* (Amman, 2003), *The Description of Jerusalem and the Holy Land in the Travel Account of Fetellus: c. 1130 A.D.* (Amman, 2008), and "The Voyage of Ioannis Phocas to the Holy Land in 1185 A.D." (Jerusalem, 2010).[50]

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[47] Amīn Maʿlūf, *Al-Ḥurūb al-Ṣalībīya kamā Rāhā al-ʿArab*, trans. ʿAfīf Dimashqīya (Beirut: Dār al-Fārābī, 1989).

[48] Muḥammad Suhayl Taqqūsh, *Tārīkh al-Ḥurūb al-Ṣalībīya* (Beirut: Dār al-Nafāʾis, 2011).

[49] ʿUmar ʿAbd al-Salām Tadmurī, *Mawsūʿat ʿUlamāʾ al-Muslimīn fī Tārīkh Lubnān al-Islāmī*, 15 vols. (Beirut: Al-Maktaba al-ʿAṣrīya, 1984-1992).

[50] Saʿīd ʿAbdallāh al-Bīshāwī, *Nāblus: Al-Awḍāʿ al-Sīyāsīya wa al-Ijtimāʿīya wa al-Thaqāfīya khilāl al-Ḥurūb al-Ṣalībīya 1099 – 1291 m.* (Amman: Al-Maktaba al-Waṭanīya, 1991); Idem, *Al-Mumtalikāt al-Kanasīya fī Mamlakat Bayt al-Maqdis al-Ṣalībīya 1099-1291 m.* (Cairo: Dār al-Maʿārif al-Jāmiʿīya, 1989); Idem, *Waṣf al-Arāḍī al-Muqaddasa fī Filasṭīn li al-Ḥājj al-Rūsī Dāniyāl al-Rāhib 1106-1107 m* (Amman: Dār al-Shurūq, 2003);

Fuʾād al-Duwaykāt has published his MA thesis under the title *The History of the Fiefs of Tiberias and their role in the Crusader-Muslim Conflict: 412 – 583 A.H./1099 – 1187 A.D.* (Iribid, 2011) and he published his PhD thesis as *The Fiefs of Eastern Jordan in the Crusader Period: 492 – 583 A.H./1099 – 1187 A.D.* (Amman, 2012). He also translated the *Travels of Petachiah of Ratisbon* into Arabic (Iribd, 2011).[51] Nuʿmān Jubrān has published a volume entitled *Studies in the History of the Ayyubids and Mamluks* (Irbid, 2000) as well as an important article on "The Armenian Sources and their Importance in the Study of the Crusades" (2007).[52] Jalāl Ḥusnī Salāma has published a book on *Acre during the Third Crusade* (Nablus, 1998). His PhD thesis, from ʿAyn Shams University, is entitled "Crusader Settlement in the Holy Land: 1099 – 1187 A.D." (2004). He also translated into Arabic *Anonymous Travelers in the Holy Land* (Ramallah, 2012).[53]

Several historians in Jordan have written on the Crusades, such as Yūsuf Darwīsh Ghawānmah, who has published an important study on *The Ayyubid Principality of Kerak* (Kerak, 1980), and Muṣṭafā al-Ḥiyārī who has published important articles including: "The City of Banias in the Sixth Century

Idem, *Waṣf al-Arḍ al-Muqaddasa bi Waṣāṭat al-Raḥḥāla al-Almānī Būrshārd min Dayr Jabal Sahyūn* (Amman: Dār al-Shurūq, 1995); Idem, *Waṣf Riḥlat al-Ḥājj Saewulf li Bayt al-Maqdis wa al-Arāḍī al-Muqaddasa 1102-1103 m.* (Amman: Dār al-Shurūq, 1997); Idem, *Waṣf al-Arāḍī al-Muqaddasa fī Filasṭīn li Yuḥannā Wurzburg* (Amman: Dār al-Shurūq, 1997); Idem, *Waṣf al-Amākin al-Muqaddasa fī Filasṭīn li al-Raḥḥāla al-Almānī Thīyūdirīsh al-Qarn 12 m./6 h.* (Amman: Dār al-Shurūq, 2003); Idem, *Waṣf al-Arḍ al-Muqaddasa fī Filasṭīn ḥawālī 1130 m./525 h. li al-Raḥḥāla Fetellus* (Irbid: Dār Ḥammāda, 2008); Idem, "Riḥlat Yuwānis Fūqās fī al-Arāḍī al-Muqaddasa 571 h./1185 m." *Majallat Jāmiʿat al-Quds al-Maftūḥa*, no. 18 (2010) pp. 95-141.

[51] Fuʾād ʿAbd al-Raḥīm al-Duwaykāt, *Iqṭāʿīyat Sharq al-Urdunn fī ʿAṣr al-Ḥurūb al-Ṣalībīya 492-583 h./1099 – 1187 m.* (Amman: Durūb Thaqāfīya li al-Nashr wa al-Tawzīʿ, 2012); Idem, *Iqṭāʿīyat Ṭabarīya wa Dawruhā fī al-Ṣirāʿ al-Ṣalībī al-Islāmī 492-690 h./1099 – 1291 m.* (Irbid: Muʾassasat Ḥamāda, 2011); Idem, *Riḥlat Rabbī Petahiah al-Rātisbūnī 571-576 h./ 1175-1180 m*. (Iribid: Dār al-Kitāb al-Thaqāfī, 2011).

[52] Nuʿmān Maḥmūd Jubrān, *Dirāsāt fī Tārīkh al-Ayyūbīyīn wa al-Mamālīk* (Irbid: Muʾassasat Ḥamāda, 2000); Idem, "Al-Maṣādir al-Armīnīya wa Ahammīyatuhā li Dirāsat Tārīkh al-Ḥurūb al-Ṣalībīya: Ḥawlīyat Mattā al-Ruhāwī Anmūdhajan" in *Nadwat Bilād al-Shām fī Fatrat al-Ṣirāʿ al-Islāmī al-Franjī 491-690 h.* (Iribd: Yarmuk University Press, 2000), pp. 101-130.

[53] Jalāl Ḥusnī ʿAbd al-Hamīd Salāma, *ʿAkkā fī athnāʾ al-Ḥamlat al-Ṣalībīyat al-Thālitha* (Nablus: Dār al-Fārūq, 1998); Idem, "Al-Istīṭān al-Ṣalībī fī al-Arāḍī al-Muqaddasa 1099-1187 m." (PhD thesis, ʿAyn Shams Univ., 2004); Idem, *Waṣf al-Arḍ al-Muqaddasa li Majmūʿat min al-Raḥḥālat al-Majhūlīn* (Ramallah: Dār al-Shaymāʾ, 2012).

A.H./Twelfth Century A.D." (1986), "The Fortress of Ḥabīs Jaldak" (1986), and "The Fortress of Bayt al-Aḥzān: An Aspect of Relations between the Muslims and the Franks in the Time of Ṣalāḥ al-Dīn" (1986). Al-Ḥiyārī also wrote a monograph on *Jerusalem between the Fatimids and the Franks* (Amman, 1994) and another entitled *Ṣalāḥ al-Dīn: The Leader of His Age*.[54]

Crusade Studies in the Arabian Peninsula

Yemeni scholars who have contributed to Crusade studies include Muḥammad Mahyūb al-Muqaddim, from Taʿiz University, who wrote his MA dissertation at Manṣūra University in Egypt on "Assassinations in Bilād al-Shām and the Jazīra during the Crusades" and published it in Cairo in 2008 as well as an important but unfortunately unpublished PhD thesis from the same university on "The Proselytizing Efforts of the Catholic Church in the Arab World in the Time of the Crusades."[55] Hudā al-Wīsī wrote her MA thesis at the University of Ṣanʿāʾ on "Earthquakes in Bilād al-Shām during the Crusades: 12th – 13th centuries" and it was published in Cairo in 2008. Her PhD thesis from ʿAyn Shams University concerns "The Image of the Europeans in Arab-Islamic Sources of the 12th and 13th Centuries" (2011).[56]

[54] Yūsuf Darwīsh Ghawānma, *Imārat al-Karak al-Ayyūbīya* (Kerak, Jordan: Baladīyat al-Karak, 1980); Muṣṭafā al-Ḥiyārī, "Madīnat Bāniyās fī al-Qarn al-Sādis al-Hijrī/al-Thānī ʿAshar al-Mīlādī", *Majallat Dirāsāt al-ʿUlūm al-Insānīya wa al-Ijtimāʿīya li al-Jāmiʿat al-Urdunīya*, vol. 13, no. 12 (December 1986), pp. 161-188; Idem, "Ḥiṣn Ḥabīs Jaldak: Jānib min al-ʿAlāqāt bayn al-Muslimīn wa al-Franja fī al-Qarn al-Thānī ʿAshar al-Mīlādī", *Majallat Dirāsāt al-ʿUlūm al-Insānīya wa al-Ijtimāʿīya li al-Jāmiʿat al-Urdunīya*, vol. 13, no. 12 (December 1986), pp. 141-161; Idem, "Ḥiṣn Bayt al-Aḥzān: Jānib min al-ʿAlāqāt bayn al-Muslimīn wa al-Franja al-Ṣalībīyīn", *Majallat Dirāsāt al-ʿUlūm al-Insānīya wa al-Ijtimāʿīya li al-Jāmiʿat al-Urdunīya*, vol. 13, no. 4 (1986), pp. 39-60; Idem, *Al-Quds fī Zaman al-Franja* (Amman: Maktabat Amman, 1994); Idem, *Ṣalāḥ al-Dīn: Al-Qāʾid wa ʿAṣrihi* (Beirut: Dār al-Gharb al-Islāmī, 1994).

[55] Muḥammad Maḥyūb al-Muqaddim, *Al-Ightiyālāt fī Bilād al-Shām wa al-Jazīra Zaman al-Ḥurūb al-Ṣalībīya* (Cairo: Dār al-ʿĀlam al-ʿArabī, 2008); Idem, "Al-Juhūd al-Tabshīrīya li al-Kanīsa al-Kāthūlīkīya fī al-Minṭaqa al-ʿArabīya fī ʿAṣr al-Ḥurūb al-Ṣalībīya" (PhD thesis, Manṣūra University, 2010).

[56] Ḥudā Muḥammad Ḥusayn al-Wīsī, *Al-Hazzāt al-Arḍīya fī Bilād al-Shām ʿAṣr al-Ḥurūb al-Ṣalībīya* (Cairo: Dār al-ʿĀlam al-ʿArabī, 2008); Idem, "Ṣūrat al-Ūrūbīyīn fī al-Maṣādir al-ʿArabīya al-Islāmīya al-Qarnān 6-7 h./12-13 m." (PhD thesis, ʿAyn Shams University, 2011).

In Saudi Arabia, we find that the Egyptian historians who were loaned to universities in that country as long-term visiting professors have supervised a number of Saudi theses on the history of the Crusades. Among these historians are Ḥasanayn Rabīʿ, ʿAlī al-Ghumrāwī, ʿAlīya al-Janzūrī, and ʿAfāf Ṣabra. ʿAbdallāh al-Rabīʿī wrote an MA thesis on "The Influence of the Islamic East on European Thought during the Crusades" which was published in Riyadh in 1994.[57] ʿAlī Ṣāliḥ b. al-Maḥaymīd's MA thesis dealt with "The Danishmendids and their Jihad in Anatolia" and was published in Alexandria in 1994.[58] Sāmī al-Maghlūth published an *Atlas of the Crusades in the Islamic East during the Middle Ages* (Riyadh, 2009).[59] Āmāl Ḥasan ʿAbd al-Ḥāfiẓ wrote her MA thesis on "The Battle of Manzikert" (1982).[60] Thurayā al-Ghānimī wrote an MA thesis on "The Jihād of Mosul against the Crusaders in the Time of its Amīr Mawdūd Altun-Tekin and Aqsunqur al-Bursuqī" (1983), and a doctoral dissertation on "Jerusalem in the Ayyubid Period" (1991).[61]

A number of theses on the Crusades have recently been defended at Sharjah University in the United Arab Emirates as well. Sāmīya Balūshī wrote an MA thesis on "Women in Egypt and Bilād al-Shām during the Ayyubid Period".[62] ʿAbd al-Qādir al-Yāsī wrote his MA dissertation on "The Crusades and the Sieges of Islamic Cities in Bilād al-Shām" which was published in Sharjah in 2020 as well as a doctoral thesis with the title "Ibn Khallikān (d. 1282) Historian of the Ayyubid State" (2023).[63] Ḥissa ʿUthmān wrote an MA

[57] ʿAbdallāh al-Rabīʿī, *Athar al-Sharq al-Islāmī fī al-Fikr al-Ūrūbī khilāl al-Ḥurūb al-Ṣalībīya* (Riyadh: n.p., 1994).

[58] ʿAlī Ṣāliḥ b. al-Maḥaymid, *Al-Dānishmandīyūn wa Jihāduhum fī Bilād al-Anāḍūl* (Alexandria: Muʾassasat Shabāb al-Jāmiʿa, 1994).

[59] Sāmī b. ʿAbdallāh al-Maghlūth, *Aṭlas al-Ḥamalāt al-Ṣalībīya ʿalā al-Mashriq al-Islāmī fī al-ʿUṣūr al-Wusṭā* (Riyadh: Maktabat al-ʿUbaykān, 2009).

[60] Āmāl Ḥasan ʿAbd al-Ḥāfiẓ, "Mawqiʿat Mānzikart (Malāzkird) 463 h./1071 m." (MA thesis, Malik ʿAbd al-ʿAzīz University, Jedda, 1983).

[61] Thurayāʾ al-Ghānimī, "Jihād al-Mawṣil ḍidd al-Ṣalībīyīn fī ʿAhd Amīrihā Mawdūd Altūntakīn wa Aqsunqur al-Bursuqī" (MA thesis, King ʿAbd al-ʿAzīz University, Jedda, 1983); Idem, "Bayt al-Maqdis fī al-ʿAṣr al-Ayyūbī (583-648 h./1187-1250 m.)" (PhD thesis, King ʿAbd al-ʿAzīz University, Jedda, 1991).

[62] Sāmīya al-Balūshī, "Al-Marʾa fī Miṣr wa Bilād al-Shām fī al-ʿAṣr al-Ayyūbī (1174-1250 m.)", (MA thesis, Sharjah University, 2011).

[63] ʿAbd al-Qādir Hāshim Muḥammad al-Yāsī, *Al-Ḥurūb al-Ṣalībīya wa Ḥiṣār al-Mudun al-Islāmīya fī Bilād al-Shām (491-587 h./1097-1191 m.)* (Sharjah: Dāʾirat al-Thaqāfa, 2020); Idem, "Ibn Khallikān Muʾarrikhan li al-Dawlat al-Ayyūbīya" (PhD thesis, Sharjah University, 2023).

thesis on "The Massacres Carried out by the Crusaders in Europe and Bilād al-Shām in the Period between 1096 and 1190" (2022).[64] ʿĀʾisha al-Kutubī wrote an MA thesis on "The Speech of Pope Urban II at the Council of Clermont on November 27, 1095 and its Consequences" (2023).[65] Munā Maḥmūd's MA thesis is entitled "Al-Idrīsī's *Nuzhat al-Mushtāq* as a Source for Bilād al-Shām during the Crusades" (2023) while Ḥalīma al-ʿAffād's MA dissertation is entitled "The Battle of Manzikert 1071 A.D. and the Battle of Ḥaṭṭīn 1087 A.D.: A Comparative Study" (2023).[66] Ḥamad al-ʿAlīlī wrote a comparative study of the battles of Ḥaṭṭīn and ʿAyn Jālūt for his MA thesis which was defended in 2023.[67] Ṭāriq al-Ẓuhūrī defended his MA thesis on "The Economic and Religious Motives for the Crusades between 1098 and 1204" (2023).[68]

Crusade Studies in the Maghreb

In Libya, the distinguished historian Najāḥ Ṣalāḥ al-Dīn al-Qābisī has written a valuable article entitled "Directions in the Study of the History of the Crusades" (1988).[69] Muḥammad al-ʿArūsī al-Muṭawī (1920 – 2005), who was president of the Tunisian Writers' Association and one of the founders of the Tunisian school of historiography, published at a very early date an important book entitled *The Crusades in the East and the West* (Tunis, 1953, reprinted Beirut, 1982) which was the first attempt to connect the Crusader efforts in the eastern and western halves of the Mediterranean Basin. He also wrote a standard history of the Hafsids, entitled *The Hafsid Sultanate* (Beirut, 1986) in

[64] Ḥiṣṣa ʿUthmān, "Al-Madhābiḥ Allatī Qāma bihā Al-Ṣalībīyūn fī al-Gharb al-Urūbī wa Bilād al-Shām khilāl al-Marḥala min 1096 ilā 1190 m." (MA thesis, Sharjah University, 2022).

[65] ʿĀʾisha al-Kutubī, "Khiṭāb al-Bābā Urbān al-Thānī (1089-1099) fī Majmaʿ Clermont 27 Movember 1095 m. wa ʿAwāqibuhu" (MA thesis, Sharjah University, 2023).

[66] Munā Maḥmūd, "Kitāb al-Idrīsī *Nuzhat al-Mushtāq* Maṣdaran li Bilād al-Shām ʿAṣr al-Ḥurūb al-Ṣalībīya" (MA thesis, Sharjah University, 2023); Ḥalīma al-ʿAffād, "Maʿrakat Mānzikart 1071 m. wa Ḥaṭṭīn 1087 m. Dirāsa Muqārana" (MA thesis, Sharjah University, 2023).

[67] Ḥamad al-ʿAlīlī, "Maʿrakat Ḥaṭṭīn 1187 m. wa ʿAyn Jālūt 1260 m. Dirāsa Muqārana" (MA thesis, Sharjah University, 2023).

[68] Ṭāriq al-Ẓuhūrī, "Al-Dāfiʿān al-Dīnī wa al-Iqtiṣādī li al-Ḥurūb al-Ṣalībīya mā bayn 1098 – 1204 m." (MA thesis, Sharjah University, 2023).

[69] Najāḥ Ṣalāḥ al-Dīn al-Qābisī, "Ittijāhāt al-Baḥth fī Tārīkh al-Ghazw al-Ṣalībī", *Majallat al-Muʾarrikh al-ʿArabī*, vol. 15, no. 38 (1988), pp. 48-56.

which he devoted much attention to the Eighth Crusade in 1270 which was directed against the Hafsids.[70] An Algerian researcher, Kamāl bin Māris, completed his MA dissertation at ʿAyn Shams University in Egypt under the supervision of Aḥmad Ramaḍān Aḥmad on "Regional Relations in the Time of the Crusades: Mosul and Aleppo" (1991). This work was published under the same title in Cairo in 2004.[71] He has since created a school of research on the history of the Crusades and the Islamic Mashriq in Algeria at the University of Guelma where he currently teaches.

Conclusion

From the preceding bibliographical survey we can draw several conclusions. The Egyptian school of Crusade studies can be considered the "mother-school" with regards to modern Arab historians of the Crusades, beginning with Sayyid ʿAlī al-Ḥarīrī whose pioneering history of the Crusades was published in 1899, followed by the great contribution of Muḥammad Muṣṭafā Ziyāda who established Crusade studies as a proper academic field.

The Iraqi school has played an important role in the study of a number of aspects of the Crusades, particularly the role of the Atabegs of Mosul in confronting the Crusaders. They have also given great attention to the study of the life and times of Ṣalāḥ al-Dīn al-Ayyūbī. The contribution of Saudi historians to the field was the result of the supervision by Egyptian medievalists working in the Saudi university system of a number of MA and PhD theses by Saudi historians focusing on various aspects of the period of the Crusades. These Saudi historians are now, in turn, training and supervising a new generation of Saudi specialists in the Crusades. In the Maghreb, academic interest in the Crusades was late in developing. In the case of Algeria, an Algerian historian trained in Egypt at ʿAyn Shams University, Kamāl bin Māris, returned to his homeland and established a school of Crusade studies there.

There has been considerable interest in translating Western primary and secondary sources on the Crusades into Arabic. In this regard, we should note the contributions made by Al-Sayyid al-Bāz al-ʿArīnī, Ḥasan Ḥabashī, Qāsim

[70] Muḥammad al-ʿArūsī al-Muṭawī, *Al-Ḥurūb al-Ṣalībīya fī al-Mashriq wa al-Maghrib* (Beirut: Dār al-Gharb al-Islāmī, 1982); Idem, *Al-Ṣalṭana al-Ḥafṣīya* (Beirut: Dār al-Gharb al-Islāmī, 1986).

[71] Kamāl bin Māris, *Al-ʿAlāqāt al-Iqlīmīya wa al-Ḥurūb al-Ṣalībīya: Al-Mawṣil wa Ḥalab* (Cairo: Al-ʿAyn li al-Dirāsāt wa al-Buḥūth, 2004).

ʿAbduh Qāsim, Saʿīd al-Bīshāwī, and Suhayl Zakkār. In particular, tens of European primary sources relevant to the Crusades have been translated into Arabic thanks above all to the efforts of Suhayl Zakkār and Ḥasan Ḥabashī. Indeed, the latter can be considered the pioneer of this process as he began translating such sources in the middle of the twentieth century.

Palestinian historians have played a major part in the study of the history of Palestine during the period of the Crusades. In particular, mention must be made of the outstanding role of Saʿīd al-Bīshāwī who has contributed temendously through his studies and his translations of European primary sources. He has focused especially on the translation of the works of medieval European visitors to the Holy Land. It is fair to consider Al-Bīshāwī the founder of the Palestinian school of Crusade studies.

Modern Arab historians are also giving attention to the compilation of bibliographic reference works on the Crusades and medieval history in general. I have personally contributed to this trend with my book *Chapters in the Bibliography of the Crusades* which appeared in 1996, and I have followed this with other studies on the topic. I was inspired to undertake this work by the encyclopedic bibliography of the history of the Crusades published by the German medievalist Hans Eberhard Mayer, *Bibliographie zur Geschichte der Kreuzzüge* (Hanover, 1960).

The proceeding survey has also shown the important contributions made by female historians to Crusade studies in the Arab World. The women pioneers in this field were Egyptians such as Zubayda ʿAṭā, ʿAlīya al-Janzūrī, Laylā ʿAbd al-Jawād, Fatḥīya al-Nabrāwī, ʿAfāf Ṣabra, Āmāl Zayyān and others. Nor should we forget the important female Iraqi historians of the Crusades such as Maysūn al-ʿAbābjī, and the female Saudi historians who have also made noteworthy contributions in recent years.

Finally, it is important to note here that all too often the work of Arab specialists in the history of the Crusades is uncoordinated, scattered, and unrecognized outside of the Arab World. For these reasons, it is imperative to establish a specialized center for Crusade studies in the Arab World in order to better coordinate the efforts of medieval historians in the various Arab countries and to promote the further advancement of the field.

Translated by Amar S. Baadj