

Saliba Chapter 6: Islamic Science and Renaissance Europe: The Copernican Connection

Who are the important figures of this chapter? What were the relationships between them?

What did Neugebauer discover in 1957? Why was it shocking to the scholarly community, especially to the proponents of the classical narrative?

How did the Tusi Couple Theorem figure into Copernicus's work? What did Copernicus do with it?

What did Hartner discover in 1973? What was his conclusion? What is Saliba's interpretation of the situation?

What future research was necessitated out of these findings?

A chapter of Tusi's *Tadhkira fi ilm al-hay'a* (*Memoir on Astronomy*) was translated to French in 1893 by Carra de Vaux. What was his comment about this chapter? What is Saliba's conclusion about his understanding of Tusi's work?

What is the significance of Urdi's Lemma? How did Copernicus treat it?

According to Saliba, what were some possible routes by which Islamic science could have reached Renaissance Europe?

What additional evidence is presented in the chapter that shows scientific interaction and exchange between the Islamic World and Europe took place in a broader way?

How did Swerdlow and Neugebauer regard Copernicus's astronomy in relation to Islamic astronomy and the Maragha Observatory?

What are some conclusions from the evidence presented in this chapter? How do they support the alternative narrative and contradict the classical narrative?