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MODULE 1: ISLAM IN NORTH AFRICA

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Unit 1: History of North Africa

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1.0. Introduction

This unit makes an attempt to narrate the history of Egypt and North Africa. In Africa, the region with the largest percentage of Muslims is North Africa, which also happens to be the first in terms of Islamization. We therefore here shall try to give a brief historio-geographical account of the region. However, before we embark, it needs be mentioned that Egypt, though geographically a part of Northern Africa, has, historically, politically and culturally always retained a separate identity. Accordingly, in some historical works, it is mentioned as a separate entity from North Africa. That notwithstanding, Egypt as far as this lesson is concerned, is a part of Africa as this is evidenced by its placement at the Northern part of Africa's map .

2.0. Objectives

Objectives of this unit include the following:

- To depict the geography of North Africa and its ecosystem.
- To narrate the history of Egypt and North Africa in the ancient times.
- To re-assess the position of Egypt as the first great civilization centre of Africa.
- To know the tribes that resided in Egypt and North Africa.
- To know the powers that ruled Egypt and North Africa before the incursion of the Arabs in the 7th century.

3.0. Main Content: History of North Africa

3.1. Africa's First Civilizations: From 3000 BC

North Africa was a damp Sahara between 8000 - 3000 BC. The Sahara at this time supports not only elephant, giraffe and rhinoceros but hippopotamus and even fishes. It is a friendly landscape in which Neolithic communities progress from hunting and gathering into a partly settled way of life, with the herding of cattle. Their paintings show that dogs have been domesticated and are sometimes used in the hunt - and that hunting methods include the pursuit of hippopotamus from boats made of reeds. The paintings also suggest that these people wear woven materials as well as animal skins. The remains from their settlements reveal that they are skilful potters.

Around 3000 BC a climatic change gradually turns the Sahara to a desert and over the millennia; it seems to have gone through a succession of humid and dry periods. The change brings to an end the first settled culture of Africa. The Sahara becomes the almost impenetrable barrier which throughout recorded history has separated the Mediterranean coast and North Africa from the rest of the continent.

At much the same time North Africa becomes the site of one of the world's first great civilizations in Egypt. There may have been, perhaps a link, in the migration eastwards of the Sahara people, but archaeology has found no evidence of it.

Egypt's natural links are in a northeasterly direction, following the Fertile Crescent up into western Asia. Similarly Ethiopia, the other early civilization of northeast Africa, is most influenced by Arabia, just across the Red Sea. So these two regions, Egypt and Ethiopia, flanked by desert to the west and equatorial jungle to the south, evolve at first in isolation from the rest of Africa. But the development of maritime trade along the Mediterranean coast, pioneered by the Phoenicians in the 8th century BC, does increasingly bring Egypt into a specifically North African context. From the 8th century onwards the dominant power in North Africa is one of Phoenicia's colonies, Carthage. The empire of Carthage involves many other Phoenician settlements along the African coast, but does not penetrate far into the interior. This is occupied by the Berbers,

nomadic tribes whose origin is not known but who are believed to have been in the region from at least 2000 BC. From about 300 BC the North African coast has, in Alexandria, one of the most brilliant cities of the Mediterranean world. But the entire region soon falls under the control of Rome, which destroys Carthage in 146 BC and took possession of Egypt in 30 BC.

Colonia Julia Carthago: from 122 BC

A first attempt to establish a Roman colony on the site of Carthage is made within a quarter of a century, in 122 BC. The place is considered ill-forecasted from the start. Macabre tales circulate in Rome of wolves tearing up the boundary markers. Within thirty years the scheme is abandoned. But a new colony is proposed by Julius Caesar. After his death it develops into a thriving Roman city, known as Colonia Julia Carthago. By the middle of the first century AD Carthage is the second largest city (after Rome) in the western half of the empire and is the hub of the prosperous Roman provinces of North Africa.

These provinces, rich from agriculture, run in a continuous coastal strip along the northern parts of present-day Morocco, Algeria, Tunisia and Libya before linking with the province of Egypt, where the Nile allows Roman penetration further south into the continent.

Carthage also plays an important part in Christian history. The most poignant martyrdom of early Christians is that of a young Carthaginian woman, Saint Perpetua. In 313 the city provides the emperor *Constantine* with his first Christian dispute. In 439, Carthage falls to an Arian Christian - Gaiseric, king of the Vandals.

3.2. The Vandals in Carthage: AD 439-533 and Byzantine Africa: 6th - 7th century AD

With Carthage as his base, Gaiseric dominates the western Mediterranean - much as the Carthaginians once did. He annexes Sicily, Sardinia, Corsica and the Balearic islands. In 455, he even invaded Italy, reaching and capturing Rome. His troops plunder systematically for two weeks, carrying off many treasures (including those which Titus, in this game of imperial plunder, has taken four centuries previously from the Temple in Jerusalem). The empress and her two daughters are taken as hostages. The independent Vandal kingdom, a thorn in the side of Rome, lasts almost a century - until destroyed by a Byzantine expedition in 533.

The expansionist energy of Justinian in Constantinople, and of his great general Belisarius in the field, brings the whole of the North African coast back under Roman

rule for one final century. In 533 Belisarius defeats the Vandals in battle, captures their king and enters Carthage unopposed.

The authority of the emperor is restored, though the northwest tip of the continent is never again brought fully under control (in spite of pioneering efforts by Belisarius in the building of castles). Carthage rejoins Alexandria as a great imperial city on this important coast, rich in grain. But in the next century they both fell, in turn, to an entirely unexpected new power - the Arabs.

The Arab Conquests Began: 7th century AD

One of the most dramatic and sudden movements of any people in history is the expansion, by conquest, of the Arabs in the 7th century (only the example of the Mongols in the 13th century can match it). The desert tribesmen of Arabia form the bulk of the Muslim armies. Their natural ferocity and love of warfare, together with the sense of moral rectitude provided by their new religion, Islam, form an irresistible combination.

When Muhammad died in 632, the western half of Arabia is Muslim. Two years later the entire peninsula has been brought to the faith, and Muslim armies have moved up into the desert between Syria and Mesopotamia. The Muslim state administered the conquered territories with a tolerance almost unheard of in that age. In Damascus, they granted the inhabitants security for their lives properties and churches. Their city walls shall not be demolished; neither shall any Muslim be quartered in their houses. In the contrary, the Byzantines were always regarded as intruders. The Arab conquest of North Africa begins with the arrival of an army in AD 640 in front of the Byzantine fortified town of Babylon (in the area which is now old Cairo, Egypt). Details of Muslim conquests in Egypt and North Africa are the focus of the next unit.

4.0. Conclusion

North Africa became the site of one of the world's first great civilizations in Egypt. Egypt flanked by desert to the west and equatorial jungle to the south, evolve at first in isolation from the rest of Africa. But the development of maritime trade along the Mediterranean coast, pioneered by the Phoenicians in the 8th century BC, increasingly brought Egypt into a specifically North African context. From the 8th century onwards the dominant power in North Africa is one of Phoenicia's colonies, Carthage. The empire of Carthage involves many other Phoenician settlements along the African coast. From about 300 BC the North African coast has, in Alexandria, one of the most brilliant cities of the

Mediterranean world. But the entire region soon falls under the control of Rome, which destroys Carthage in 146 BC and took possession of Egypt in 30 BC.

5.0. Summary

Our focus in this unit has been introducing the students to the history of North Africa, its ecology and socio-political situation in the ancient times; we examined the position of Egypt as first great centre of Africa's civilization. The dominant power in North Africa at that time was of Phoenicia's colonies, Carthage, the Roman and the Vandals. From about 300 BC the North African coast has, in Alexandria, one of the most brilliant cities of the Mediterranean world. But the entire region soon fell under the control of Rome, which destroys Carthage in 146 BC and took possession of Egypt in 30 BC.

6.0. Tutor Marked Assignment

- Describe the ecology and socio-political landscape of Egypt and North Africa.
- Relate what placed Egypt as the first great centre of civilization in North Africa.

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Unit 2: Muslim Conquests in North Africa

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- 3.0 Main Content: The Muslim Conquest of North Africa
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1.0. Introduction

This unit treats the history of the affairs in Egypt and North Africa during the period of the Umayyad Caliphate at Damascus and that of the Abbasid at Baghdad. For it was during these periods that Egypt and indeed most part of North Africa were subjugated by the Muslim forces and Islamic rule was established in the sub-region. History of Egypt and North Africa is therefore very central and crucial to discourses on Islam in North and in fact other parts of Africa as the territory served as the outlet for Islamic culture and civilization to other parts of Africa.

2.0 Objectives

On completion of this unit, students should be able to:

- Give account of the socio-political situation in Egypt and North Africa prior to Muslim army occupation of the territory.
- List some of the major powers and tribes that had influence governance in Egypt and North Africa.
- Relate the various expeditions carried out by Muslim army in their bid to conquer North Africa.
- Get acquainted with the spread of Islam in Egypt and the North African states.
- Be familiar with the major Muslim warriors and commanders that played the key role in the conquest of North Africa.

3.0. Main Content: The Muslim Conquests in North Africa

The Muslim conquest of North Africa started during the reign of the second Caliph, 'Umar bin al-Khattab (d.644). No sooner had 'Umar settled affairs in Syria than one of his best generals, 'Amr bin 'l-'As, sought permission to lead an army into Egypt, pointing out that the country was wealthy but defenseless and that the possession of Egypt would greatly strengthen the power of the Muslims. 'Umar hesitated initially because he forethought that this would weaken the army in Syria and so he had to be very cautious; but 'Amr greeted the objection by saying that he could undertake the task of entering Egypt with a small force of 4,000 men. Eventually, 'Umar reluctantly consented to this, on the condition that, if 'Amr was recalled by letter before crossing the Egyptian frontier, he should return at once. 'Amr though set out to conquer Egypt, but a messenger bearing a letter of recall was soon sent after him as the Caliph, 'Umar resolved, if possible, to recall the mission: but he felt that if 'Amr's force were already in Egypt, there would not be any need for that as doing so would be a sign of weakness and a dishonor on the part of the Muslim army to retreat before the enemy. The message accordingly ordered 'Amr to return, if he was still in Palestine, while if he were in Egypt, he must proceed on the expedition. In that case, Umar would pray for the victory of the Muslim army, and would send reinforcements. But 'Amr was strongly determined to enter Egypt and had put his hand to the task, and thus was not the man to rescind his decision and turn back. He knew that the dispatch portended no good to his project, so he refused to open it until he had crossed the stream-bed, which perhaps marked the boundary between Syria and Egypt. When they reached the little valley of 'Arîsh (in Egypt), he read it, and asked "Is this place in Syria or in Egypt?" and when the answer was "In Egypt", he read the letter aloud before his officers and said, "The army will advance in accordance with the Caliph's orders."

Cyrus, whom Emperor Heraclius had chosen to govern Egypt, had misgoverned the country into hatred of the empire and thus had prepared the way for the Arab conquest of North Africa. It was with much panic that Cyrus heard of 'Amr's entry into Egypt at the head of a small but efficient army. Though, Cyrus took some very inadequate measures of defense, but 'Amr, after a very short time, was able to capture Pelusium, a fortified city on the roadway between Syria and Alexandria, and most important strategic position. The loss of Pelusium was serious that it opened a free way of communication with Muslim authority for further troops from Syria.

Eventually 'Amr appeared before Babylon, a fortified city situated on the eastern side of the Nile, but in the meantime the Egyptian troops had gathered together. In several minor engagements 'Amr lost men, as his force was too small to stand the exhaust on its numbers. He therefore sent an urgent request to the Khalifah 'Umar for reinforcements,

which they got and assisted them to achieve success. In the interim, he left Babylon and invaded the rich province of Fayum, on the opposite bank of the Nile. The province occupied his troops until reinforcements came, numbering in all about 12,000 men. By skilful strategy ‘Amr won the battle of Heliopolis in July A. D. 640, and thus the way was clear for the siege of Babylon, which had a garrison well supplied with military stores and food.

Cyrus summoned a council of the officers whom he trusted in addition to bishop of Babylon, when it was decided to enter into communication with ‘Amr. Envoys were sent to deliver the following message to ‘Amr:

“You and your army have invaded our country, and seem bent on fighting us. Your stay in the land is long, no doubt: but you are a small force, far outnumbered by the Byzantines, who are well equipped and well armed. Now too you are surrounded by the waters of the Nile, and are in fact captives in our hand. It would be well for you, therefore, to send envoys with any proposals you wish to make for an agreement, before the Byzantines overwhelm you. Then it will be too late and you will regret your error.”

After two days, ‘Amr mentioned his terms which include that: (i) Islam with brotherhood and equality, (ii) payment of tribute and protection with an inferior status, (iii) war till God gave the decision.

When the garrison heard of these secret proceedings they refused to surrender. They made a maneuver, but were driven away. Then Cyrus accepted the second term of ‘Amr’s proposal. This was embodied in a treaty which was sent to the emperor (Heraclius) for his approval. The emperor was displeased and recalled Cyrus to explain matters more fully. His explanation was unsatisfactory and the emperor sent him into exile and rejected the treaty. Hostilities recommenced, and after a defense of seven months Babylon surrendered on Easter Monday A. D. 641. ‘Amr - now determined to march on Alexandria and went ahead. There were several engagements during the march and ‘Amr’s son ‘Abdullah was badly wounded in one of these encounters.

The garrison of Alexandria was large and the entrance from the sea was open, allowing the free entrance of reinforcements and of provisions. The Arabs had no siege equipments, so the prospects of a successful defense were good. Meanwhile, Heraclius had died. He had tried hard to unite the various parts of his empire, but his religious policy was deadly to a complete unification. Political changes at Constantinople led to the

recall of Cyrus from exile, and his re-appointment to Egypt, with full powers to conclude a treaty with the Arabs. On arrival he resumed his maltreatment of the Copts. Cyrus then went to Babylon to arrange terms of peace, which was finally concluded on the understanding that tribute should be paid, that the Arab troops should remain where they were, that the garrison of Alexandria should depart by sea, that churches should not be damaged, and that Jews and Christians should be left in peace. This treaty was signed in November A.D. 641. The Khalifa 'Umar was quickly informed of it and a thanksgiving service was held. In Alexandria, news of the secret treaty soon leaked out, but Cyrus arranged to win over the men of timber and caliber, whose consent he won. The Arabs then came to demand the tribute, upon which the people, more patriotic than their chief, were angry and threatened to kill Cyrus. But he was able to defend his conduct, hence the commotion was subdued and the tribute was paid.

'Amr now built near Babylon the city of Fustat, which for three centuries remained the capital. Under the treaty, the Byzantines could leave Alexandria; the native Copts could not. Cyrus applied to 'Amr for permission for them to depart from Alexandria. 'Amr observed there were military reasons against it and the request was refused. Cyrus was saddened and disturbed as he is said to have lamented his betrayal of Egypt with ceaseless tears. Cyrus passed away on March 20, 642. At the end of the peace agreement, September 29, 642, 'Amr's troops entered Alexandria and the Byzantine rule ended in Egypt. With the death of Cyrus the hopes of the Copts refreshed. 'Amr recognized their position and approved their desire to have at their head their old Patriarch, Benjamin, now in hiding. The following proclamation was then issued: "In whatsoever place Benjamin, the Patriarch of the Egyptian Christians, is living, to that place we grant protection and security, and peace from God. Wherefore let the Patriarch come hither in security and tranquility, to administer the affairs of his Church and to govern his nation."

After a long wait he was found and his return brought great joy. He devoted his life to pastoral care of his people. He died in A.D. 662. Khalifa 'Umar was of the view that an increased tribute should be sent to him, but 'Amr did not approve of a further burden on the people. So he was removed as governor and Abdullah bin Sa'd was appointed in his stead. 'Amr was asked to retain command of the army, but he declined, saying, "I should be like a man holding a cow by the horns, whilst another milked her." So he left Egypt.

The increased taxation made the people weary, and they applied to Constantinople for help. In response to this appeal a convoy was sent with a force to recover the city of Alexandria. This caused anxiety for the Khalifa and 'Amr was at once sent back with an army of 15,000 men. The city was retaken in the summer of A.D. 646. With the second capture of Alexandria the conquest of Egypt was complete. 'Amr then moved westward,

established his rule in Barka, and proceeded as far as Tripoli. He was the first to send a tribute of Berber slaves. 'Amr was then made Governor of Egypt for some years, and was rewarded by a gift of its whole revenue. He died at the age of ninety in A.D. 663.

The war in Africa had now to be carried on by other men. There were two opposing forces: the Byzantine population with their garrison, and the native Berbers, an aggressive race and by far the more dreadful of the two. They had in their mountain strongholds maintained their independence against many rulers in the plains. Carthage fell; the wars against Ugurtha were fought out to their bloody conclusion; the Vandals drove out the Romans; the Romans drove out the Vandals; Northern Africa from one end to the other became a theatre of religious persecution, wasted with fire and sword, but through all these uproars and changes, the mountaineers preserved their barbarism and independence. They were divided into many tribes, accustomed to constant tribal feuds, hardy and ready for war at any time, at any place, and with any power which tried to bring them into subjection. The Arabs in due time found in them an enemy far more fearsome than the mercenary troops and oppressed subjects of Persia and the Byzantine Empire. They were subdued only after a long and tedious struggle and great loss of life, but were never completely conquered.

The Berber tribe proved difficult to exterminate and this made the total conquest of Africa very hard. However, when Khalifa Mu'awiyya, became firmly seated on the throne, he determined to go forward. The northern part of Africa was divided into Afrikia, extending from Egypt to what is now Algeria; *Maghribu'l-adna*, the lower or middle part; *Maghribu'l-aqsaa*, which included the Morocco of the present day.

The first expedition in Afrikia in the time of the Khalifa 'Umar was followed by the second, sent by the Khalifa Mu'awiyya, under the command of Mu'awiyya ibn Hudaij, which led only to a temporary occupation. Then in A. D. 669, Mu'awiyya sent a much larger expedition, comprising 10,000 men, under the command of 'Uqba bin Nafi', who soon established himself in the province. Addressing his soldiers one day he said:

“When the Imam is in Afrikia the people seek shelter from danger by professing Islam; when he retires they fall back into infidelity. I desire, therefore, to found a city which will serve as a camp and a defense to Islam for all time.”

Accordingly, in A.D. 670 'Uqba built the fortified city of Qayrawan, a city famous for its many sieges and the part it played in the wars of succeeding years. Soon after this, 'Uqba

was recalled, and Maslama ibn Mukhallad took his place. The recall was a grief to 'Uqba who at length gained the consent of the Khalifa Yazid to return to Afrikia in A.D. 682. He at once destroyed the new city, repaired the fortifications of Qayrawan and brought back the people into it. He then moved westward, attacked Baghdiah, a fortified post held by Berbers and Byzantines, whom he drove into their citadel and then passed rapidly on. At Ceuta, Count Julian met him courteously, and was confirmed as governor of the city. 'Uqba then engaged several Berber forces and, after much fighting, he defeated them and later arrived on the shore of the Atlantic in the year A. D. 683. He rode his horse into the waters and exclaimed; "O Lord, but for this sea, I would have gone into still farther regions to spread the glory of thy name and to smite thy enemies."

'Uqba was displeased with the Berber chief Kusaila, who commenced a correspondence with the Byzantines and the Berbers. Thus the Berbers were prepared by this correspondence, to resist the march of the Arabs. 'Uqba's force was small in comparison with that of the Berbers, but he could not avoid the battle. But he and his troops fell upon the enemy and won the crown of martyrs. 'Uqba met his death in the deadly field of Tahuda as the famous warrior, who had carried the armies of Islam from the deserts of Nubia to the waves of the Atlantic, passed away.

When the news of the disaster reached Qayrawan, Zubair ibn Qays called on the Muslims to arm and avenge the fall of 'Uqba; but the men were wearied and disheartened. So they disobeyed the order of Zubair. Then they all marched back to Egypt and Kusaila entered into Qayrawan at the head of his valiant Berbers.

A Berber chief now for five years ruled over the Berbers and the Byzantine settlers, and carried on the administration of Qayrawan and the adjacent country. The Berbers were now masters of Afrikia. 'Abdul-Malik was now Khalifa, but the position of the empire was critical. Abdullah ibn Zubair was the rival Khalifa in the Ijaz; and now the set back in Afrikia took place. The Khalifa was advised that when his power had been re-established, it was the desire of his nobles that an expedition should be sent to Afrikia to liberate the Muslims now in the power of Kusaila. It was thus resolved to send an army, under the command of Zubair ibn Qays to avenge the death of 'Uqba bin Nafi' and to conquer Tahuda.

The fourth expedition (between 688-9 A.D) under the command of Zubair then took Afrikia by storm, and in due course marched towards the city of Qayrawan. Kusaila preferred to engage the Arabs near a village called Mons and he awaited the attack. Zubair gave his men three days rest and then led them on against the Berbers. The battle that followed was fought with desperation. The Arabs thirsted for revenge and the

Berbers fought with all the burning patriotism for the independence of their country. Kusaila at last fell mortally wounded, and the Berbers, disheartened at the death of their noble leader, surrendered.

Zubair then entered Qayrawan and once more restored Arab rule. He set the administration in order, and conquered Tunis with a view to punishing the Byzantines for aiding the Berbers against the Arabs. But Zubair soon lost heart as the responsibilities of government weighed heavily on him, and he determined to return once more to Egypt. He is quoted to have said that he feared that Afrikia would draw him towards the affairs of the world. When the Byzantines heard that Zubair was returning to Barka, they prepared a fleet and landed troops, and before his arrival, they destroyed the country. This placed Zubair at a great disadvantage, and, in a battle which followed, he and his chief men were slain.

The few who escaped took the sad news to Khalifa 'AbduI-Malik in Damascus, who was deeply grieved realizing that he had lost in these African wars the brave and valiant 'Uqba, and now Zubair had also been killed. In spite of all the treasure spent and the bloodshed, no permanent occupation as yet has been possible beyond the Egyptian boundaries. Khalifa 'AbduI-Malik later summoned courage and gave orders for another expedition to Afrikia.

The fifth expedition set out in A.D. 693 under the command of Hasan ibn Nu'man. He entered Egypt with 40,000 men, and there awaited further orders, which came in due course. Meanwhile in Qayrawan the Arabs were passive spectators of all that was going on; the Byzantines were seeking to regain their lost powers; the Berber chiefs were jealous of each other. This was the condition of the various parties, when the most powerful army yet sent to Afrikia arrived.

Hassan got information that the commandant at Carthage was considered the most powerful Byzantine official, and so he decided to take possession of the city. He took Carthage by storm and destroyed the major edifices. Many of the residents found safety in ships and sailed away to Sicily and to Spain. As the Berbers and the Byzantines still in the field now joined their forces, Hassan's work was by no means over; but he skillfully attacked them fully and the Berbers took refuge in their mountain fortresses. Hassan then retired to Qayrawan to give his troops some rest. When the news of the fall of Carthage reached Constantinople, a relief force was sent which recaptured Carthage; soon, however, it was lost again. The power of the Byzantines in Afrikia was now wrecked; but the Arabs still had to overcome the aggressive Berbers.

The successor of Berbers' leader, Kusaila, was al-Kahina, (the divineress) a Berber queen who gained a great influence over the Berbers. Hassan then set forth with the

determination to destroy her power and to make himself the sole administrator of Maghrib (North Africa). Al-Kahina accepted the challenge and engaged Hassan and his men, whom she defeated in the battle of the Waadi'u'I-Adhra (the river of the virgin). The Arabs then again retired eastward to Barka, leaving some of their nobles in the hands of the enemy. Al-Kahina released them all with the exception of Khalid bin Yazid, whom she described as brave man and adopted as son. Al-Kahina said to the Berbers that the Arabs "...only desire our country for the cities, the gold and the silver, the pasture lands, and the fields; if we destroy these, they come no more". Immediately the Berbers destroyed the cities and the villages, the precious metals, and all that was valuable and could not be destroyed, were carried away into the strongholds of the mountains. From Tripoli to Tangier all the towns and villages suffered the effects of these destructions. These strict measures greatly aided the re-conquest of the province. As Hassan bin Nu'man advanced into the country, he was hailed as a deliverer by all the mercantile and agricultural populations. The gates of the cities were open to him; the people swarmed into his camp to take oath of allegiance, and to increase the strength of his army. The Sibyl was defeated and killed in a great battle; and the Berbers, weakened by the resolute determination of the Arabs, sued for peace. They obtained it on the condition that they furnish a contingent of 24,000 men to aid in the invasion of Spain. Thus the inspiration of al-Kahina was a deadly one. For five years Hassan, in Barka, had proposed his time, and in the year A.D. 703 he received reinforcements, money, and the order to return to Afrikia. Al-Kahina's sons and Khalid, her adopted son, implored her to take flight but she refused saying: "It would be a disgrace to my people..." A terrible battle later ensued in which the Berbers were defeated and al-Kahina was slain. With her death, Berber resistance came to an end. Ibn al-Nu'man, the Arab commander, established the town of Tunis, which served as a base for the Arab Navy in the Mediterranean. Their Naval supremacy forced the Byzantines to evacuate completely from the North African coast, taking with them their Christian inhabitants. Hassan again re-entered Qayrawan and Afrikia was once more in the possession of the Arabs. The Berbers then pleaded for peace, which was granted them on the condition that they furnish 12,000 troops. Hassan organized these men into two bands, placing each under the command of the two sons of al-Kahina. He then reorganized the administration once more.

Hassan was suddenly recalled and sometime between 698 and 705, Musa Ibn Nusair was appointed governor of North Africa to replace Hassan. In his three year campaign, he established Islamic rule in present day Morocco. The conquest of Maghreb now began again and Musa by his activity soon pacified the country. To speak in general terms, the conquest of the North Africa was complete and, by his wisdom, Musa won over the

Berbers to a profession of Islam. His jurisdiction extended from Egypt to the Atlantic, with the exception of Ceuta which was still held by Count Julian for Roderick, the Gothic king of Spain. Proposals were later made to Musa for an invasion of Spain during the reign of Khalifah Walid and Musa placed Tariq bin Ziyad as commander of seven thousand Berber troops to invade Spain in A.D. 711. But before proceeding to relate the history of Muslim invasion/conquest of Spain, it would be a good idea to examine how North Africa got really Islamized.

4.0. Conclusion

The first voyage to Africa took place during the reign of Umar. The Berber tribes of North Africa proved difficult to wipe out and this made the total conquest of Africa very hard. However, when Khalifa Mu‘awiyya, became firmly seated on the throne, he determined to go forward and sent the second voyage under the command of Mu‘awiyya ibn Hudaij, which led only to a temporary occupation. Then in A. D. 669, Mu‘awiyya sent a much larger expedition under the command of ‘Uqba bin Nafi’, who achieved great success and soon established himself in the province. Accordingly, in A.D. 670 ‘Uqba built the fortified city of Qayrawan. Soon after this, Maslama ibn Mukhallad was sent to replace him. He then moved westward, attacked Baghdiah, a fortified post held by Berbers and Byzantines, whom he drove into their citadel and then passed rapidly on.

5.0. Summary

In this unit, we have been able to relate the annals of Muslim conquests in Egypt and North Africa starting from the time when ‘Umar bin Khattab was caliph and he sent the first expedition to North Africa. This was followed by many other expeditions sent by later caliphs, who ascended the caliphate after ‘Umar. However, it was ‘Uqba bin Nafi’ that finally conquered Egypt and North Africa and built the Qayrawan city. The socio-political landscape of Egypt and North Africa before and after the Muslim conquests was also pictured. A conclusion was drawn from the history, hence we arrived at this summary, which we have followed here with some tutor marked assignments to assist students easily digest and assimilate the lessons.

6.0. Tutor Marked Assignment

- Portray the socio-political background of Egypt and North Africa before the Muslim conquests in the sub-region.

- Mention the major Muslim commanders who were instrumental to the ultimate conquest of North Africa, and recount their expeditions.

7.0. References/Further Readings

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Unit 3: Islamization of North Africa

Contents

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content: Islamization of North Africa
- 4.0 Conclusion
- 5.0 Summary
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1.0. Introduction

The previous unit related the history of Muslim conquests in North Africa as a prelude to discussing the spread of Islam in the sub-region. Various expeditions that were carried out by Muslim armies to the North African sub-region were majorly to pave way for and to establish the dominion of Islam. This has been the usual trend in the annals of many provinces subjugated by Muslims – Islamization always followed conquest. In this unit however, an attempt shall be made to examine the Islamization of the North African territory following its conquest by Arab/Muslim army.

2.0 Objectives

The objectives of this unit are to:

- Investigate how North Africa was Islamized
- The point in time when North Africa began to get Islamized
- Know the major characters in the Islamization of North Africa
- Acquaint students with the evidences on the Islamization of North Africa
- Show that the Islamization of North Africa was complete on the hands of two great Berber movements - the Almoravids and the Almohads.

3.0 Main Content: Islamization of North Africa

Although the Muslim conquest was complete, the Islamization was not. The most important reason for this was the oppressive attitude and practices adopted by most Arab rulers with regard to the Berbers. Most were least interested in Islamization of the

Berbers, but very much in the acquisition of slaves. At one instance the Caliph's share of Berber slaves amounted to 20,000. Another reason for discontent was the inferior status (and pay) accorded Berber soldiers in the Arab army. These attitudes changed in the era of the pious caliph 'Umar the second, but soon reappeared after his demise.

Here, a new event occurred which was to change the political and religious landscape of the North Africa completely. The peripheral nature of the North Africa was attracting dissenters and rebels of the Caliph in the East to take refuge in it. Some of these were orthodox Muslims (such as the Idrisids) who rejected the authority of Caliphs who utilized un-Islamic politics, and were thus unsuitable to be vicegerents of the Prophet. Others came from a more broken background such as the Kharijites and the Sh'ites, the former rejected the authority of both the Caliphs and the orthodox scholars. The latter believed that the Caliphate was the right of the family of the Prophet only, thus all other actual rulers, in their view, were usurpers and should be fought.

Nevertheless, whatever the beliefs of these refugees, a great deal of Islamization of the North Africa took place on their hand. These rebellious groups intermingled freely with the Berbers and propagated Islam and understanding of it amongst them. The Berber rebellions of the eighth century were somewhat a direct result of this "coalition" of dissident Arabs and frustrated Berbers. Thus, what would have been supposed to be a Berber rebellion against Muslim rule became a Muslim Berber rebellion against un-Islamic rule. The Kharijite rebellion of the year A.D. 739 – 40 undermined Arab Caliphal authority in Morocco and Algeria and paved the way for the appearance of three independent ruling dynasties: the *Banu Midrars*, the *Rustamids* and the *Idrisids*. The first of these were Kharijites of the Sufrite rite, while the second were Kharijites of the Ibadite rite, thus the relationship between the two was not so cordial and occasional confrontations often occurred. Both however, contributed to the Islamization of the North Africa by building Mosques and strict enforcement of Islamic laws. Both dynasties were overthrown by Shi'ite political movements - the *Banu Midrar* with constant invasion by the *Sh'ite* Fatimids. The Rustamids too, overthrown when the Ismaili Sh'ites conquered their capital, Tahart in 909. The last Imam managed to escape, and a century and a half later, the Ibadite town of *Mzab* (present day Algeria) was founded. Mzab remains a center for the small 'Ibadite community, surviving till today in South West Algeria.

The Idrisids, were however strong Sunnites of the Maliki rite. This dynasty was founded by Mawlah Idris, a descendant of the Prophet, who was part of an unsuccessful revolt

against the Abbasid Caliph, in the Hijaz, and had taken refuge in North Africa now. There he managed to gain the allegiance of a few Berber tribes due to his holy lineage and spiritual character. Consequently, he managed to convert a few Jewish and Christian tribes to Islam. In 790, he conquered Tilimsan from the Kharijites. His son and successor Mawlay Idris the second, continued his work and founded the famous city of Fez, which remains to this day, a prominent religious, spiritual and cultural center for North African Muslims, especially for the people of Maghreb. The Idrisids played a vital role in the Islamization of North Africa and particularly, the Maghrib. Islam made a great progress under their rule. This was facilitated by their upholding of Islamic values and laws, the establishment of Grand Mosques and centers for Islamic learning, and the free mixing of the various tribes and ethnic groups, in towns and along trade routes. The Idrisids are also credited with the establishment of Maliki Sunnite Islam and Arab culture in Morocco. On the whole, however, Arab culture was established with the coming of the Arabs, and orthodox Sunni Islam with the coming of Islamic scholars and pious men, especially the great number of learned *Tabi'in* who were sent there to teach and preach during the era of Umar the second, (Umar bin 'Abdul 'Aziz).

In the year 895, an Ismaili propagandist called ash-Shi'i came to North Africa and managed to convert the Ketama Berbers, who consequently accepted his master, one 'Ubayd-Allah as their religious and political leader. 'Ubayd-Allah latter built himself a Capital called *al-Mahdiyyah* in Tunisia. He and his followers claimed that the Mahdi was amongst them and they named their new dynasty 'the Fatimids'. In 969 however, a Fatimid army conquers Egypt, which now becomes the centre of a kingdom stretching the length of the North African coast. A new capital city is founded, adjoining a Muslim garrison town on the Nile. It is called Al Qahira ('the victorious'), known in its western form as Cairo. In the following year, 970, the Fatimids establish in Cairo the university mosque of Al Azhar which has remained ever since a centre of Islamic learning. At the height of Fatimid power, in the early 11th century, Cairo is the capital of an empire which includes Sicily, the western part of the Arabian Peninsula (with the holy places of Mecca and Medina) and the Mediterranean coast up to Syria.

In the meanwhile, other smaller dynasties had also established themselves in the Maghrib, such as the Shi'ite Zirids who paid allegiance to the Fatimid Caliph in Cairo, and the Sunnite Aghlabids who paid allegiance to the Abbasid Caliph in Baghdad. A century later the authority of the Ismaili caliphs has crumbled. There is little opposition in 1171 when Saladin, subsequently leader of the Islamic world against the intruding

crusaders, deposes the last of the Fatimid line. And there is no protest when Saladin has the name of the Abbasid Caliph in Baghdad included in the Friday prayers in Cairo's mosques. After a Shi'a interlude, Egypt is back in the Sunni fold.

All of these, however, were overtaken by the two Berber led dynamic Islamic movements, the Almoravids (*Al-Murabitun*) and the Almohads (*Al-Muwahhidun*). Although the Islamization of the North Africa was nearly complete by this time, it was these two movements which gave it its finishing touches. Additionally, it was through these native led movements that orthodox Islam was fully established in the hearts and minds of the North African Muslims.

4.0 Conclusion

A great deal of Islamization of the North Africa took place on the hand of dissidents and rebels of the Caliph in the East who came to take refuge in it. Some of them were such orthodox Muslims as the Idrisids, who rejected the authority of Caliphs that employed un-Islamic politics. Others were those who came from a more broken background such as Kharijites and the Sh'ites. These rebellious groups intermingled freely with the Berbers and propagated Islam and understanding of it amongst them. They all contributed to the Islamization of the North Africa by building Mosques and centers for Islamic learning, and also by strictly enforcing Islamic laws. It was however, two Berber led dynamic Islamic movements, the Almoravids (*Al-Murabitun*) and the Almohads (*Al-Muwahhidun*) that gave finishing touches to the Islamization of North Africa.

5.0 Summary

This unit started with a recapitulation of the conquest activities of Muslim armies in North Africa and proceeded to discuss the Islamization of North Africa, after outlining the objectives of the unit. A conclusion was drawn from the main content and the lesson was summarized herein. On the whole, one observes that in addition to the efforts of Arab/Muslim Army from the East, the North African Berber Arabs were highly instrumental to the real Islamization of North Africa.

6.0 Tutor Marked Assignments

- How did North Africa get really Islamized?
- Discuss the various Muslim sects that partook in the Islamization of North Africa.
- What evidences could be advanced for the Islamization of North Africa?
- The contribution of the Fatimids in the Islamization of North Africa cannot be over emphasized. Elaborate.

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Unit 4: Almoravids, Almohads and Islamization Activities in North Africa

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1.0 Introduction

We discussed the Islamization of North Africa in the previous lesson and identified the various players that influenced the Islamization of the territory. Factors that came to play in the Islamization activity as well as the evidences of successful Islamization of the North African province were also highlighted. It however, was observed that the two Berber led dynamic Islamic movements, the Almoravids (*Al-Murabitun*) and the Almohads (*Al-Muwahhidun*) gave concluding touches to the Islamization of the area. Hence, this unit is aimed at surveying the activities of Almoravids and the Almohads, which, have left indelible marks on the North African landscape.

2.0 objectives

On completion of this unit, students will be able to:

- Trace the origin of Almoravid and Almohad Islamic movements.
- Re-appraise their activities.
- Know the impacts of these movements on the socio-cultural setting of North Africa.
- How orthodox Sunni face of North Africa Islam was fully established.
- Assess the dramatic fall of the movements.

3.0 Main Content: Almoravids, Almohads and Islamization Activities in North Africa

From the mid-11th century Berbers are moving north, from the western Sahara up past the Atlas mountains. Known as the Almoravids, they are fired by a new zeal for Islam,

the result of a pilgrimage to Mecca by their chieftain in 1040. In 1062 they establish a base at Marrakech, from which during the next twenty years they conquer the whole of northwest Africa. The Almoravid territory in north Africa stretches along the coast as far as Algiers.

In 1035-36, a chief of the Sanhaja tribe, called Yahya bin Ibrahim was returning from the Hajj when he was introduced, in Qawrawan, to a scholar/missionary called Ibn-Yasin. The latter in turn accompanied him to educate the Sanhaja. Upon arrival however, Ibn Yasin took matters into his own hands and imposed strict Islamic rule. He then started expanding his movement which became known as the “*Murabitun*”, Almoravids, (lit. meaning ‘Those who stand together in defense of Religion’), derived from *Ribat*, fortresses in which both religious and military training was given and which were widely established by Ibn Yasin. After him, a scholar called Ibn-Tashfin took over the Almoravid Empire. The latter founded the city of Marrakesh as his capital in 1062. At this stage, the Spanish Muslims, seriously threatened by the Christians, and too weak to defend themselves, called on Ibn-Tashfin for help. He responded by sending a huge Maghribi army which defeated the Christian army at *Az-Zallaqah* in 1086. Four years later, Ibn Tashfin returned to Spain and conquered the country for himself. Consequently, he established the rule of strict orthodox law and abolished the luxurious lifestyles prevalent among the ruling classes previously. Ibn Tashfin died at the ripe age of 100 in 1106. His successors, ironically, fell victims to the same luxurious lifestyles he had fought. This decadence of the Almoravids paved the way for another dynamic movement i.e. the Almohads. In 1085 the Almoravids receive a request for help from the Spanish Muslims, who have recently suffered a series of defeats at Christian hands. The Almoravids - with armies of their own Berber tribesmen - arrive in Spain in 1086 and rapidly overrun the territories recently gained by the Christians. Only on the east coast do they meet their match in the buccaneering El Cid, who captures Valencia in 1094. Though stricter in religion than the Umayyads, the Almoravid sultans continue the traditions of Muslim Spain; indeed they introduce its architecture to the other half of their empire, in North Africa. But they soon begin to lose control in both regions. Meanwhile Marrakech, the Almoravid capital in Africa, falls in 1147 to a more puritanical dynasty of Berbers, the Almohads.

The Almohads, like the Almoravids, are a Berber tribe practising a strict version of Islam. They come from the Atlas mountains and are first inspired by an enthusiast who in the early 12th century declares himself to be the Mahdi. In 1147 his followers capture the Almoravid capital, Marrakech. By 1159 the Almohads have conquered the entire north African coast as far east as Benghazi, bringing all Berbers within a single empire.

Meanwhile their rule extends over the water to the other half of the Berber realm, in Spain.

This movement was founded by a Berber reformer from the Atlas called Ibn Tumart. He had studied in Damascus and Baghdad and returned to Morocco with the theology of Al Ash'ari and the mystical ideas of Al-Ghazzali. At first he started preaching to those Berbers who were only nominal Muslims. Later on he established a *Ribat* to spread his teachings, the core of which was that "this world and this life are plunged to God". Thus the name of his movement "*Al-Muwahhidun*" (The upholders of Divine Unity). Holy war was declared from the Almohad *Ribat* and by 1149; Maghreb was under their control till the Libyan Desert. In 1170, Spain also fell into their hands and for a while Seville became the capital, although the rulers preferred to stay in Marrakesh.

The Almohad period was one in which Islamic culture and art flourished greatly in North Africa. Almohads mosques and arches were considered architectural masterpieces. Philosophy was also at its height. The two great philosophers of the Maghrib, Ibn Tufayl and Ibn Rushd were of that period.

Most significant however, was the rise and establishment of Islamic mysticism or Sufism in North Africa. The patron Saint of Algeria (and to a certain extent, the whole of the North Africa) Sidi Abu-Madyan Shu'ayb was also of that period. His student again, Sidi Abul-Hasan ash-Shadhili founded the Shadiliyyah Tariqah which spread throughout the North Africa and became a force no ruler could ignore. It was also the first Tariqah to originate in the Maghrib, as most other Tariqahs, such as the Qadiriyyah, which also gained a great following in the North Africa, came from the East. From that period onwards, Sufi lodges called *Zawiyahs* and tombs of Sufi saints became an essential part of the Maghreb Landscape. Sufism and the cult of saints became the dominant face of Maghreb Islam, not to be challenged by North African Muslims until the early part of the twentieth century when Wahhabism was formerly introduced to the Maghreb. Nevertheless, the influence of Sufism remains strong to this day, especially in the countryside and amongst Nomads and tribesmen. One can say that the generally orthodox Sunni (*Ash'ari-Maliki-Sufi*) face of North Africa Islam was fully established during and under the auspices of the Almohad rule.

Coming back to history, the Almohads succumbed to the same temptations their predecessors had fallen for, and it was a matter of time before they succumbed to the same fate too.

The Almohads move rapidly into southern Spain after their defeat of the Almoravids in Morocco. Seville falls to them in 1147, the same year as Marrakesh. They make it their Spanish capital, building the Alcazar Palace and the lower part of the Giralda, now the famous belfry of Seville cathedral; in origin it is the minaret of the main Almohad mosque. The decline of Almohad power, and the decisive phase of the Christian reconquest, begins with the defeat of the Muslims at Las Navas de Tolosa, in 1212, by the combined armies of Castile, Aragon, Navarre and Portugal.

In North Africa the collapse of this greatest of Berber kingdoms takes a little longer, with the Almohads only gradually losing control. In about 1229 their governor in Tunis declares himself independent and establishes a dynasty of his own, the Hafsids. In 1248 another Berber tribe, the Marinids, capture Fès, which they make their capital and develop into an impressive city; in 1269 they take Marrakesh and bring to an end Almohad rule in Morocco.

4.0 Conclusion

We were able to show in this unit that from the 11th century onwards, Berber religious leaders, with a strong grounding in orthodox Maliki Islam, started and led the dynamic Almoravid and Almohad movements which revitalized, and in some instances saved, Islam in the Maghreb, and indeed the whole of North Africa. In addition to completing the Islamization of the Maghreb, they also established orthodox Sunni (*Ash'ari/Maliki/Sufi*) Islam as the dominant form of Islam in the Maghrib, wiping out nearly all traces of the previously flourishing 'Heterodox' sects. And till today this influence remains strong in the Maghreb and the whole of North Africa. These movements also shaped the unique Maghreb style in architecture, which has persisted till today.

5.0 Summary

This unit was able to acquaint student with Almoravid and Almohads, the two Islamic movements that evolved and invigorated Islam in Maghreb, North Africa and some part of Europe, including Spain. It re-appraised their activities and impacts on the socio-cultural setting of North Africa; how orthodox Sunni face of North Africa Islam was fully implanted by them; and also assessed the dramatic fall of the movements. We arrived at the conclusion that real Islamization of North Africa completed on the hands of Almoravids and Almohads through their Islamic religious activities.

6.0 Tutor Marked Assignment

- Almoravids and Almohads Islamic movements greatly influenced the Islamization of North Africa. Discuss.
- Relate the events that surrounded the collapse of Almoravid and Almohads movements.

7.0 References / Further Readings

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MODULE 2: THE SPREAD OF ISLAM IN SPAIN

Unit 1: Geography of Spain (*Andalus*)

Unit 2: Spain before Muslim Conquests

Unit 3: The Muslim Conquests in Spain

Unit 4: The Umayyad Spain

Unit 1: Geography of Spain (*Andalus*)

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1.0 Introduction

Al-Andalus, which means, "to become green at the end of the summer" refers to the territory occupied by the Muslim empire in Southern Spain, which covers the cities of Almeria, Malaga, Cadiz, Huelva, Seville, Cordoba, Jaen and Granada. Another account says that the name *Andalusia* comes from the term *Al-Andalus* used by the Arabs, derived from the Vandals who had been settled in the region. Other important cities in Spain include Barcelona, Valencia and Tarragona. This civilization spanned the eighth to the fifteenth century. In 711, Arabs crossed the Strait of Gibraltar (derived from '*Gabal Al-Tariq*': 'Mountain of *Tariq*') and established control over much of the Iberian Peninsula. Of the Arab conquest, Muslims called the area of the Iberian Peninsula they occupied, "*Al-Andalus*". This land called often called "*Andalusia*" had at one point included Portugal, Southern France, and the Balearic Islands. This unit therefore shall attempt a survey of the geography of the part of Europe referred to as Spain.

2.0 Objectives

The objectives of this unit are to:

- Outline the landscape of Spain
- To know the climate of the European region called Spain

- To know the major religions practiced in Spain
- To familiarize students with the natural resources of Spain
- To identify the major languages spoken in Spain

3.0 Main Content

3.1. Geography of Spain

Geographically, Spain is bounded to the north by the Bay of Biscay, France, and Andorra; to the east by the Mediterranean Sea; on the south by the Mediterranean Sea and the Atlantic Ocean; and on the west by Portugal and the Atlantic Ocean. In the south west the 13km wide Strait of Gibraltar separates Spain from Africa.

Spain is the second largest country in Western Europe after France. It shares borders with Portugal to the west and France to the north. Spain occupies 85% of the Iberian Peninsula, which it shares with Portugal, in southwest Europe. Africa is less than 16 km south at the Strait of Gibraltar. A broad central plateau slopes to the south and east, crossed by a series of mountain ranges and river valleys. Principal rivers are the Ebro in the northeast, the Tajo in the central region, and the Guadalquivir in the south. Guadalquivir is however, the most navigable river of Spain. Off Spain's east coast in the Mediterranean are the Balearic Islands, the largest of which is Majorca. Ninety-seven (97) kilometers west of Africa are the Canary Islands. The highest point in Spain is the *Pico de Teide* in Tenerife on the Canary Islands at 3718m, and on the mainland is the Mulhacén (3478m) in the Sierra Nevada in *Andalucia*. Spain is the highest European country after Switzerland. It is extremely diverse, ranging from the near-deserts of Almeria to the green countryside of the north and the white sandy beaches of the Mediterranean. Spain is divided into 19 autonomous communities, 15 on the mainland, the Balearic and Canary Islands, and two little-known ones bordering Morocco (Ceuta and Melilla). In addition to the national capital of Madrid, each autonomous community has a capital (e.g. Barcelona for Catalunya), and within each autonomous community there may be more than one province (e.g. Comunidad Valenciana consists of 3 provinces - Valencia, Alicante and Castellón) that also has a capital and which may be different to the community capital. Spain is divided into 15 regions, which were at one time separate kingdoms. Regions are similar to states but *Andalucia* (*Andalus*) is the largest and southern most region.

The climate of Spain is temperate; with clear, hot summers in interior, more moderate and cloudy along coast; cloudy, cold winters in interior, partly cloudy and cool along coast. Whilst Spain is renowned for its excellent sunny weather, this does not apply to the whole of the country, and it does get cold in winter - in some places more than in others.

On the Atlantic coast (in the north) there is significant rainfall and is much cooler year-round, similar to the United Kingdom. It does however have spectacular scenery, rugged coastline and impressive estuaries called *rías*, particularly in Galicia. Inland Spain has more extremes of weather in that it normally freezes in winter and bakes in the summer. It gets particularly hot in the south in summer - Sevilla can be well in excess of 35 degree Celsius. The long Mediterranean coast is in general a bit wetter but milder year-round. The well-known Costa Brava, Costa Blanca and Costa del Sol coasts enjoy the warmer Mediterranean waters (over 20C in summer) and have miles of superb beaches that make these areas the most appealing to both visitors and expatriates alike. The Balearic Islands of Mallorca, Ibiza and Menorca tend to be slightly wetter and windier than the mainland Mediterranean coast but with warmer waters (usually 25C in August).

Natural resources found in Spain include coal, lignite, iron ore, copper, lead, zinc, uranium, tungsten, mercury, pyrites, magnesite, fluorspar, gypsum, sepiolite, kaolin, potash, and arable land. Natural hazards include periodic droughts, occasional flooding volcanism: Spain experiences volcanic activity in the Canary Islands, located off Africa's northwest coast; Teide has been deemed a "Decade Volcano" by the International Association of Volcanology and Chemistry of the Earth's Interior, worthy of study due to its explosive history and close proximity to human populations; La Palma, which last erupted in 1971, is the most active of the Canary Islands volcanoes; Lanzarote is the only other historically active volcano. The census of July 2010 put the population of Spain roughly at forty six million people. Roman Catholicism is the most practiced religion as 94% of the total population professes it. Other religions share the remaining 6% of the population.

Some of the languages spoken in Spain are Castilian or Castellano (Spanish), which is the principal language spoken by all Spaniards. It is the official language spoken by about 74% of the population. Next is Catalan, spoken by about 17% in places like Catalunya and the Balearic Islands. Galician spoken by about 7% is popular in Galicia. Basque, which is spoken by about 2%, is most spoken in the Basque country and Navarra. Except for Castilian, all other languages are regionally official. While Catalan is spoken in the northeast, Galician (Gallego) is spoken in the northwest.

Capital of Spain, Madrid is the largest city of the country. It is also the capital of the autonomous region and province of Madrid. The city of Madrid is located in the historic region of New Castile near the geographic centre of the Iberian Peninsula. Although Madrid lies as far north as New York City and Chicago, its weather is mild most of the year. Winters in Madrid are fairly temperate because the Gulf Stream brings Warm

Ocean water along the western coast of Spain and Portugal, and prevailing winds pull warm air inland.

Madrid is Spain's administrative, financial, and transportation centre. The general aspect of Madrid is modern, with boulevards and fashionable shopping areas, but the old quarters have picturesque streets. Its landmarks include the huge royal palace; the imposing 19th-century building containing the national library, the national archives, and an archaeological museum; and three superb art museums. The central state power is in Madrid, but certain powers such as agriculture, tourism, health, environment and transport policy have been transferred to the individual autonomous communities whereby each has its own parliament as well as a central government representative.

3.2. Map of Spain

Spain occupies about 85 percent of the Iberian Peninsula and is surrounded by water for about 88 percent of its periphery. Its Mediterranean coast is 1,660 km long, and its Atlantic coast is 710 km long. The British dependency of Gibraltar is situated at the southern extremity of Spain. The Balearic Islands in the Mediterranean and the Canary Islands in the Atlantic Ocean off the coast of Africa are governed as provinces of Spain. Also, Spain administers the regions of Ceuta and Melilla, which fall on the Moroccan mainland on the African continent.



4.0. Conclusion

Spain is located in southwestern part of Europe. It shares borders with Portugal to the west and France to the north, and shares the Iberian Peninsula with Portugal. It has various mountains in the northeast, the northwest, the central and the southern parts. But the mountain of the northeast, the Pyrenees, separates Spain from France. Spain has a number of rivers, but the longest is the *Tajo* River, which falls in the central part. The outlying possessions of Spain include the Balearic and Canary Islands as well as the two port cities of *Cueta* and *Melilla*, which fall in Morocco, Africa. Hence, parts of Europe and Africa form the landscape of Spain.

5.0 Summary

In this unit, we were able to introduce you to the term, *Andalus* and the countryside of Spain it signifies, by outlining its geography and its map. In the course of that, we described the climate of the region, the natural resources it is endowed with and the major languages spoken in the country with Castilian being the principal and official language spoken by the vast majority of Spaniards. We were also able to identify the main religions practiced by the inhabitants, identifying Roman Catholicism as the most practiced religion.

6.0 Tutor marked Assignment

Write a short note describing the landscape of Spain and its climatic conditions.

7.0 References and Further Readings

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Unit 2: Spain before Muslim Conquests

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1.0 Introduction

The area of present-day Spain and the Iberian Peninsula had been inhabited for thousands of years and some of the oldest archeological sites in Europe are located in Spain. In the 9th century B.C.E. the Phoenicians, Greeks, Carthaginians and Celts all entered the region, but by the 2nd century B.C.E., the Romans had settled there. Roman settlement in Spain lasted until the 7th century but many of their settlements were taken over by the Visigoths, who arrived in the 5th century.

2.0 Objectives

This unit aims to examine:

- The situation of Spain in pre-historic times.
- The role of the Romans in Spain in pre-historic times - how they divided pre-historic Spain into Hispania and Lusitania and
- How the Visigoths sacked the Roman Empire.

3.0 Main Contents

3.1 Spain in Pre-historic Times

In pre-historic times parts of the Iberian Peninsula (modern Spain and Portugal) were occupied by Stone Age inhabitants whose legacies to posterity are remarkable cave paintings of animals. The most notable surviving example of their art is in the cave paintings of Altamira (west of Santander in northern Spain). Around 3000 B.C. tribes of

dark-skinned Iberians from Africa began to settle in the peninsula - hence the name Iberia. A long time later - after 1000 B.C. – successive waves of Celtic tribes infiltrated across the Pyrenees. By about 600-400 B.C. the Celts dominated northern Spain and Portugal, and then spread throughout the peninsula, ruling and mixing with the Iberians to form the "Celtiberian" culture.

During the same period, from about 900 B.C. onwards, peoples from the eastern Mediterranean came to Iberia in search of trade, mainly interested in the mineral wealth of the country - silver, iron and copper. The first to come were the Phoenicians, who brought with them the technique of writing. Their most important settlement was Gadir (modern Cadiz). They were followed, from about the 7th century B.C., by Greek traders and colonists. The Greeks introduced the vine and the olive into Spain. Their main trading post was Ampurias, in Catalonia.

In the 6th century B.C. the Phoenicians of Gadir called in their compatriots from the Phoenician colony of Carthage in North Africa to help repel attacks by the native tribes. The Carthaginians stayed on in the peninsula, which they called Span or Spania, meaning "land of rabbits". At first they confined themselves to trade and the exploitation of the silver mines; but later they saw in Spain, with its tough tribesmen whom they engaged as mercenaries, a source of power and a base for operations against their great rival, Rome.

After the defeat of Carthage in the First Punic War with Rome (264-241 B.C.) the Carthaginian general, Hamilcar Barca built up in Spain a powerful state and formidable army. His son-in-law and successor, Hasdrubal, founded a capital city New Carthage (Cartagena) and continued Hamilcar's work. Rome, apprehensive of this growth of Carthaginian strength in Spain, concluded a treaty with Hasdrubal under which the Carthaginians were to remain south of the Ebro and were not to molest Saguntum, an independent town (originally settled by Greek colonists) south of the river, friendly to Rome.

Hasdrubal was assassinated in 221 B.C., and was succeeded as Carthaginian Commander-in-chief in Spain by Hannibal, the 26 year old son of Hamilcar, and greatest of the Barca family. To pick a quarrel with Rome Hannibal attacked Saguntum in 219 B.C. (capturing it after an eight months siege) and started the Second Punic War with Rome (218-201 B.C.). The Carthaginians under Hannibal marched through southern Gaul and crossed the Alps into Italy. Here, Hannibal campaigned successfully for fourteen years, but was unable to capture Rome. Meanwhile the Roman general Scipio evicted the Carthaginians from Spain, and after Hannibal had been recalled to Carthage he was defeated by Scipio at the decisive Battle of Zama in 202 B.C. Carthage gave up her

overseas possessions, and in Iberia the Romans set about the subjugation of the fiercely independent Celtiberian tribes.

The early Phoenicians, the Greeks, and the Carthaginians had made no lasting impression on the peoples of the Iberian Peninsula. One of these peoples, who deserve separate mention, is the Basques. They inhabited, and still do inhabit, the mountainous area (mainly in Spain but partly in France) in the angle of the Bay of Biscay. Their origin, and that of their unique language unrelated to any other – is uncertain and the subject of scholarly dispute. Perhaps they are a remnant of the Celtiberians, or even of the earlier Stone Age inhabitants of the western Pyrenees.

Throughout the ages they have succeeded in preserving some privileges of local self government, and their language, though most of them now speak Spanish or French as well.

3. 2 Roman Hispania and Lusitania

Rome divided Spain into two provinces: Hispania Citerior (Hither Spain) in the north, Hispania Ulterior (Farther Spain) in the south and later formed the province of Lusitania in the west, corresponding roughly with modern Portugal. But it took the Romans a hundred years to overcome all major areas of resistance and a further hundred years to subdue the whole peninsula. The Lusitanians for long resisted stubbornly. Led by the heroic Viriatus, around 140 B.C., they temporarily regained a lot of territory from the Romans. Equally heroic was the defense of the city of Numantia in northern Spain. Besieged for some twenty years until the city fell in 133 B.C., the Numantians were nearly all killed or committed suicide, and the city was totally destroyed.

With the peninsula finally subjugated, the “Roman peace” lasted throughout the early centuries A.D. They were centuries of law and order, efficient administration, expanding production olive oil, wheat, wine, honey - and prosperous trade. Roman roads facilitated communication - the Via Augusta stretched from Cadiz to the Pyrenees. Latin became the official language, from which modern Spanish and Portuguese were derived. Large Roman cities grew up, which were centers of government, of trade, and of cultural activity.

The native peoples were gradually allowed to become full Roman citizens. Roman Spain contributed to the Roman Empire many famous men: the writers Seneca, Lucan, Quintilian and Martial, all in the first century A.D., and the Emperors Trajan, Hadrian and Marcus Aurelius in the second century and Theodosius the Great in the fourth. When Rome officially adopted Christianity early in the 4th century, Romanized Spain and Portugal readily followed suit.

3.3 The Visigoths - 5th to 7th Centuries

The 3rd century A.D. was a period of domestic strife in Rome and of declining Roman power; and the German tribes of the north, previously held at bay, began to encroach on the Empire. In the middle of the century the Visigoths (or Western Goths) occupied Roman Transylvania, and from then onwards carried out large-scale raids into the eastern provinces of the Empire.

Then, in the middle of the 4th century, the Mongolian Huns from Asia pressed westwards and evicted the Visigoths, who sought protection from Rome. They were allowed to cross the Danube; and after disputes which led to war with Rome – sad victory for the Visigoths - they settled in what is now Bulgaria. Their army became nominally a Roman army. The Empire had now split into eastern and western halves; and Alaris the Visigoth made a puppet of the eastern Empire. He did not seek to destroy the Roman Empire, but to obtain for himself and his people - who were becoming "Romanised" and had adopted the Arian version of Christianity - a prominent position in it. In pursuit of this aim he advanced into Italy and in 410 captured Rome itself.

These Gothic attacks in the east caused the withdrawal of imperial garrisons from the rest. Taking advantage of this, other German peoples crossed the Rhine and swept through Gaul into Spain and Portugal. This Germanic invasion of the Iberian Peninsula began in 409, the first to arrive being the Suevi, the Alans and the Vandals. The Suevi settled in northern Portugal, the Vandals in southern Spain from where twenty years later a large Vandal force moved on to the conquest of Northern Africa. Meanwhile the Visigoths left Italy for southern Gaul. Their King Wallia (a 415-418) was granted by the (nominal) western Emperor Honorius land where he established the Visigoth kingdom of Toulouse. In return he agreed to clear Iberia of the other German tribes. He succeeded in conquering much of the peninsula from the Suevi, Alans and Vandals, and for the rest of the 5th century most of the peninsula was ruled by the Visigoths from Toulouse. Then, in 507, the Visigoths were evicted from southern Gaul by the Franks, the German tribes who had followed the Vandals into Gaul and settled there. The Visigoths' domains were reduced to the Iberian Peninsula, which they continued to rule until 711.

The three centuries of Visigoth rule were far from peaceful. As well as troubles with the Suevi, Alans and Vandals, whom they gradually subjugated, there were frequent civil wars amongst themselves. And in 554, as part of the eastern (Byzantine) Emperor Justinian's effort to recover the lands of the now defunct western Roman Empire, south-eastern Spain was conducted by his great general Belisarius. Byzantium ruled this province, with its capital at Cordoba, until it was re-conquered by the Visigoths in 616.

The Visigoths, during their period of rule, were a small minority of the population - about a fifth. Already partly “Romanised” when they took over the peninsula, they gradually adopted all Roman customs and habits, and in 587 King Recarred removed the last obstacle to this process by abandoning Arian Christianity for Roman Catholicism.

The Visigoth language gave way to a local vernacular of Latin origin; and in the middle of the 7th century Gothic and Roman laws were amalgamated into a single code. Nevertheless the Visigoths were never fully assimilated with the Hispano-Roman majority. They remained rather aloof, as a ruling military caste with their own aristocracy. Their capital was Toledo, on the central plateau of Spain.

In 710, in a conflict over succession to the throne, one of the contenders appealed for help to the Moors, the inhabitants of Morocco. (The term "Moors" originated from the Mauri, a Berber people of the Roman province of Mauretania in North West Africa. By the beginning of the 8th century Northern Africa had succumbed to the Arab Conquest, and the Berbers were converted to Islam). Fired with religious zeal, Arab and Berber armies, led by the Berber Tariq, crossed the Straits of Gibraltar into Spain, defeated the Visigoth king and swept aside the faction which had appealed to theta. The bulk of the people showed little enthusiasm for their Visigoth rulers; and in the course of eight years the Moors conquered the whole peninsula except for the mountainous region of Asturias in the north-west. Here, led by a Visigoth noble Pelayo, the remnants of the Christian armies survived. They became the nucleus of the "Reconquista", the Christian struggle for the recovery of the peninsula from the Moors which went on intermittently for the next eight centuries.

4.0 Conclusion

Spain had been inhabited in the pre-historic times by the Iberians, the Celts, the Phoenicians, the Greeks, the Carthaginians, the Romans and the Visigoths. It was the intermingling and the assimilation of the Celts and the Iberians that brought about the existence of the tribe called Celtiberians. The Visigoths were the last ruling tribe in the prior to the occupation of the region by Moors.

5.0 Summary

In this unit, we have been able to investigate the position of Spain in pre-historic times. Thus, we identified the various tribes that settled in the region and the socio-economic and political roles each played at different times, before the Muslim occupation of the territory in the year 711 C.E. We discovered that it was the Romans that divided Spain into two provinces: Hispania Exterior (Hither Spain) in the north and Hispania Ulterior in

the south and later formed the province of Lusitania in the west, corresponding roughly with modern Portugal.

6.0 Tutor marked Assignment

- a. Describe in detail the situation of Spain in pre-historic times, mentioning the major tribes that settled in the region and narrating their socio-political activities.
- b. Retrace the history of the last tribe that ruled Spain before the Muslim conquest of the country.

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Unit 3: The Muslim Conquests in Spain

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1.0. Introduction

Islamic Spain was a multi-cultural mix of the people of three great monotheistic religions: Muslims, Christians, and Jews. Although Christians and Jews lived under restrictions, for much of the time, the three groups managed to get along together, and to some extent, to benefit from the presence of each other. It brought a degree of civilization to Europe that matched the heights of the Roman Empire and the Italian Renaissance. In 711 Muslim forces invaded and in seven years conquered the Iberian Peninsula. It became one of the great Muslim civilizations; reaching its summit with the Umayyad caliphate of Cordova in the tenth century. Muslim rule declined after that and ended in 1492 when Granada was conquered. The heartland of Muslim rule was Southern Spain or Andalusia.

2.0. Objectives

On successful completion of this unit, students should be able to know:

- The factors that came to play in the Muslims conquest of Spain.
- The point in time when Muslim army conquered Spain and the neighboring territories.
- The various theories that are advanced for the Arab Muslim occupation of Spain.
- Relate the spread of Islam to historical events and processes of historical change.

3.0. Main Contents

3.1. The Conquest

The traditional story is that in the year 711, an oppressed Christian chief, Julian, went to Musa bin Nusair, the governor of North Africa, with a plea for help against the tyrannical Visigoth ruler of Spain, Roderick. Musa responded by sending the young general Tariq bin Ziyad with an army of 7000 troops. The name Gibraltar is derived from Jabal At-Tariq which is Arabic for 'Rock of Tariq' named after the place where the Muslim army landed. The story of the appeal for help may not be universally accepted but historical account has it that King Roderic, the last Visigoth ruler had reportedly kidnapped and raped the Governor of Ceuta, Count Julian's daughter who was sent to be educated. Julian vowed to Roderic and said: "the next time I return to Spain, I promise to bring you some hawks the like of which your Majesty has never seen!" Julian, a Christian, appealed to Musa Ibn Nusayr, the Umayyad Governor of North Africa for assistance in avenging Roderic for his crime, and hence take him out of rule. Musa did not commit to a full-scale invasion, but called upon his lieutenant to take charge. Because of the weakened Visigoth kingdom due to internal conflicts, and the Muslims' organization, the Muslim army easily defeated Roderic's army of over 90,000 men almost without resistance. This was how Tariq invaded Spain, but the reasons for it may have more to do with the Muslim drive to expand their territory. The Muslim army defeated the Visigoth army easily, and Roderick was killed in battle. After the first victory, the Muslims conquered most of Spain and Portugal with little difficulty, and in fact with little opposition. By 720 Spain was largely under Muslim control.

One reason for the rapid Muslim success was the generous surrender terms that they offered the people, which contrasted with the harsh conditions imposed by the previous Visigoth rulers. The ruling Islamic forces were made up of different nationalities, and many of the forces were converts with uncertain motivation, so the establishment of a coherent Muslim state was not easy.

Tariq ibn Ziyad crossed the Strait of 'Gibraltar' at first with the sole intention of avenging king Roderic for the crime he committed. However, because of the weakness of the kingdom due to civil war, Tariq opted to continue his occupation of Roderic's entire empire. Another theory for the Arab Muslims occupation of Spain is that because of their persecution, the Jews called upon their contacts in North Africa, who in turn encouraged the able Arabs to capture Spain. This allowed the Almoravids and the Almohads to establish themselves in Spain. Nevertheless, without a doubt, the Jews supported and welcomed Muslims in Spain because they were great beneficiaries under Muslim rule.

In much of Spain and Portugal, Islam thus became established between 711 and about 1250. After the Reconquista was completed by Spanish Catholics in 1492, and many Muslims and Jews were expelled from Spain, Islam continued to exist until after 1600. Islam may never have been the majority faith during the 700 years of Muslim rule. Spain, Portugal and Sicily are some of the places where Islam has ever been driven out.

3.2. Islamic Rule of Spain

The majority of the Muslim Army as well as the commander Tariq himself were not Arab but Islamic Berbers, and in time Islamic migrants from places as diverse as North Africa to Yemen and Syria came to live in the Iberian Peninsula. The Islamic rulers called the Iberian Peninsula "*Al-Andalus*", which some say means Paradise. That was the root for the name of the present-day region of Andalusia, the southernmost region of Spain. For a time, the area that is today Spain and Portugal was one of the great Muslim civilizations, reaching its summit with the Umayyad Caliphate in the 10th century. Muslim Spain had the following chronological phases:

- The Emirate directly dependent on the Caliph in Damascus (711–756)
- The Independent Emirate (756-929)
- The Caliphate of Córdoba (929-1031)
- The first Taifas (1031-c. 1091)
- The Almoravid rule (c.1091-c. 1145)
- The second Taifas (c.1145-c. 1151)
- The Almohad rule (c.1031–1212)
- The Kingdom of Granada (1212–1492)
- The late Alpujarras revolt (1568–1571), with two monarchs appointed successively by the Morisco rebels.

The status of Christians and Jews who lived in Spain during the period of Islamic rule has been a subject of controversy. Islamic religious doctrine, from the onset, clearly states that other monotheistic faiths had to be tolerated. In this period of history, tolerance was rare and invaders normally expelled or murdered existing populations without question. Even though some Islamic rulers did not always follow the dictates of their own religion, there is plenty of evidence to prove that overall the majority in the Iberian Peninsula did so; the strongest is the persistence of large Jewish and Christian communities throughout the era of Islamic rule. The Islamic rulers imposed restrictions on building new churches and synagogues, and there was discrimination regarding giving evidence against Muslims in judicial proceedings. In addition, the Christian and Jewish population had to pay a

special tax, and non-Muslim males were not subject to military service. There was a brief period of Christian persecution in the 8th century. Regardless, compared to the treatment of minorities in European kingdoms during that period of time, the Muslims were generally much more tolerant. It was only by the end of the fourth century, after Tariq's conquest that a majority of the population practiced Islam (including descendants of Visigoths and Romans).

3.3. The Muslim Spain

The Muslim period in Spain and Portugal had vital consequences. Muslim ruler developed an elaborate political and cultural framework while largely tolerating Christian subjects. A number of Spaniards converted under the influence of conquest and Muslim success.

The conquest of Andalusia gave the Islamic army the opportunity to expand the empire to Cordova and Toledo, two political territories that later became the centre of Islamic intellectual development. The rulers continued to maintain their close ties with preachers and mullahs, who influenced them in administering the nation based on Islamic rules and laws. During the reign of Caliph Abdul Rahman al-Dakhil, Islam became stronger through the construction of the Cordova mosque and libraries. Meanwhile, during the rule of Al-Hakam II, the first university was established in Andalusia, which was followed by his funding of educational activities. It was estimated that 600 mosques and 50 hospitals were built during his rule. Thus, apart from the military strength, wise rulers were also responsible for determining the superiority of Islamic civilization.

A close tie between Muslim intellectuals and the rulers contributed to the advancement of various branches of knowledge. For example, Ibnu Rushdi was encouraged by Caliph Abu Yusuf Yaqub (1160-1199) to rewrite the Aristotle philosophies to make it easier for all walks of life to comprehend, whether from Muslim or non-Muslim communities. Continuous encouragement from the ruler also allowed him to reach the pinnacle in his quest for knowledge, which made him a renowned figure in his field. His wisdom and ability were displayed through his eloquent dialogues with the Jewish and Christian philosophers in defending the principles of Islam. He was also very skilled in medical sciences, and this made him become a reference for many Western intellectuals. Ibn Khaldun was also a renowned and influential scholar in the fields of culture and sociology, and he wrote seven volumes of his book, *al-Ibar*. His wisdom led to his appointment as a judge in Egypt by the Caliph.

With the Muslim conquest of Spain began a Golden Age of freedom and tolerance for Jews. They freely entered the fields of government, science, medicine, and literature. Spain was home to the largest and most brilliant Jewish community in Europe; elsewhere, the Jews were hunted and persecuted. Although non-Muslims paid more in taxes than the Muslims, it was by far less than any previous government had imposed upon them, especially Roderic's. In addition, it obviously wasn't much of a burden, however, since non-Muslims freely opted and longed to live under Muslim rule.

Throughout the period of Islamic rule, *Al-Andalus* was a remarkable example and outstanding model of tolerance. All Jews and Christians were allowed to maintain their beliefs and live their lives as they desired as long as they respected their Muslim rulers. As a result of the compassion Islam displayed towards the non-Muslim inhabitants, many of them embraced Islam. Many accepted Islam simply because Islam provided a superior, healthier way of life at a time when the social system was in rapid decay. Unfortunately, religious tolerance was never a virtue in Christian Europe, as in the example of Charlemagne. And so, the peace exhibited under Muslim rule did not continue after the last of the Muslim rulers was defeated in 1492.

4.0. Conclusion

Gothic dominance in Spain lasted until 711, when Muslim armies crossed the Strait of Gibraltar and defeated Roderic, the last Visigoth king. Specially, the southern parts of Spain, called *al-Andalus*, were prospering in the Moorish epoch, owing to new sciences and agricultural techniques. The Moors conquered major parts of the country until they were defeated for the first time by Visigoth king Pelayo at *Covadonga* in northern Spain.

5.0. Summary

An attempt was made in this unit to narrate how the Muslim army, with the leadership of General Tariq Bin Ziyad, conquered Spain and how they eventually established Muslim rule in the country. We also related the vital consequences brought about by the Muslim rule in Spain: a majority of the population practiced Islam (including descendants of Visigoths and Romans).

6.0. Tutor Marked Assignment

- Mention and explain some of the factors that were responsible for the Muslim conquests in Spain.
- What are some of the consequences of the Muslim rule in Spain?

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Unit 4: The Umayyad Spain

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1.0 Introduction

The Umayyads were the first Muslim dynasty — that is, they were the first rulers of the Islamic Empire to pass down power within their family. Under their rule, which lasted from 661 to 750 AD, the early Islamic community was transformed into the most powerful empire of the day. In many ways, the Umayyad defined how an Islamic Empire would be ruled. Nonetheless, their lack of descent from Muhammad, their controversial practice of handing down power from father to son, and their mistreatment of non-Arab Muslims made them a controversial dynasty, a topic of debate among Muslims even to this day and which ultimately led to their fall.

2.0 Objectives

This unit intends to investigate the following:

- Who ruled Spain before the establishment of Umayyad state in Spain?
- When did the Umayyad clan start to rule Spain?
- What kind of government was practiced by the Umayyad clan in Spain?
- How long did the Umayyad rule Spain?

3.0 Main Contents: The Umayyad Spain

Under Abd al-Malik's son and successor, Al-Walid, the Umayyad state expanded even more. Having taken North Africa from the Byzantines, Islamic forces began the invasion of Western Europe. In 711 AD, a Muslim army crossed the Straits of Gibraltar and entered Spain. Spain was ruled by the Visigoths, a Germanic nation that had taken Spain from the Romans, but who had gone on to embrace Roman culture and become Catholics. The Visigoth kingdom rapidly collapsed under Islamic attack and within four years,

Spain was successfully integrated into the Umayyad caliphate. The Umayyad caliphate had become the largest empire so far in history, with lands ranging from Spain to the borders of modern-day China.

Al-Walid was succeeded by his brother Suleiman in 715 AD. Suleiman began the Second Arab Siege of Constantinople, determined to end the Byzantine Empire once and for all. This siege involved even more soldiers than the first, and was meant to learn from the failures of the first siege. While the attack seemed unstoppable, a mixture of Byzantine trickery and bad weather hampered the Muslims. The siege lasted over a year, but the Islamic forces were eventually forced to give up, and many were killed as they fled, or drowned in a series of storms that wrecked the departing Muslim fleet. This would be the last attempt by the Arabs to conquer Byzantium. From that point on, it was generally held that the Islamic Empire would have to accept the continued existence of the Byzantine Empire. They would continue to fight over land, but neither would be able to completely conquer the other.

Suleiman was succeeded in 717 by his cousin Umar bin al-Aziz, who became known as Umar II. He was the last great Umayyad caliph. Umar II was known for his piety, and he continued Abd al-Malik's efforts to integrate Islam into the state. He exempted new converts to Islam from having to pay the *jizya* tax (which first-generation converts previously still had to pay). This encouraged many people of the empire to become Muslims. His kind treatment of the *mawali*, non-Arab converts to Islam, made him very popular, though his successors would not continue this policy. Umar II built bridges to the Shiites by ending the public cursing of Ali, and he avoided luxuries. Instead of spending government money on himself, he gave generously to the poor and needy.

Umar II only lasted three years in power, and he was followed by a series of less capable rulers. The caliphate's military prestige had been damaged by the failure of the second siege of Constantinople, and more defeats followed. Spain was firmly under Muslim rule, but the Islamic invasion of France was crushed by the Franks under Charles Martel at the Battle of Tours in 732 AD, halting Muslim expansion in Western Europe. Islamic expansion in the Far East mostly halted as well. The borders of the Islamic Empire became fixed, and in many ways the empire was already too big to effectively govern.

The Arab-dominated Umayyad dynasty at Damascus was overthrown in 756 by the Abbasids, who moved the caliphate to Baghdad. One Umayyad prince fled to Spain and, under the name of Abd al Rahman (r. 756-88), founded a politically independent emirate (the Caliphate of Cordoba), which was then the farthest extremity of the Islamic world. His dynasty flourished for 250 years. Nothing in Europe compared with the wealth, the power, and the sheer brilliance of Al Andalus during this period.

In 929 Abd al Rahman III (r. 912-61), who was half European - as were many of the ruling caste, elevated the emirate to the status of a caliphate. This action cut Spain's last ties with Baghdad and established that thereafter Al Andalus's rulers would enjoy complete religious and political sovereignty.

When Hisham II, grandson of Abd al Rahman, inherited the throne in 976 at age twelve, the royal vizier, Ibn Abi Amir (known as Al Mansur), became regent (981-1002) and established himself as virtual dictator. For the next twenty-six years, the caliph was no more than a figurehead, and Al Mansur was the actual ruler. Al Mansur wanted the caliphate to symbolize the ideal of religious and political unity as insurance against any renewal of civil strife. Notwithstanding his employment of Christian mercenaries, Al Mansur preached jihad, or holy war, against the Christian states on the frontier, undertaking annual summer campaigns against them, which served not only to unite Spanish Muslims in a common cause but also to extend temporary Muslim control in the north.

The caliphate of Cordoba did not long survive Al Mansur's dictatorship. Rival claimants to the throne, local aristocrats, and army commanders who staked out *taifas*, or independent regional city-states, tore the caliphate apart. Some *taifas*, such as Seville (Spanish, Sevilla), Granada, Valencia, and Zaragoza, became strong emirates, but all faced frequent political upheavals, war among themselves, and long-term accommodations to emerging Christian states.

Peaceful relations among Arabs, Berbers, and Spanish converts to Islam were not easily maintained. To hold together such a heterogeneous population, Spanish Islam stressed ethics and legalism. Pressure from the puritanical Berbers also led to crackdowns on Mozarabs Christians and Jews in Al Andalus.

3.0 Conclusion

When the Abbasids captured Damascus, one of the Umayyad princes escaped and made the long journey from there to Spain to found Umayyad rule there, thus beginning the golden age of Islam in Spain. Cordoba was established as the capital and soon became Europe's greatest city not only in population but from the point of view of its cultural and intellectual life. The Umayyads ruled over two centuries until they weakened and were replaced by local rulers. Meanwhile in North Africa, various local dynasties held sway until two powerful Berber dynasties succeeded in uniting much of North Africa and also Spain in the 12th and 13th centuries. After them this area was ruled once again by local dynasties such as the Sharifids of Morocco who still rule in that country. As for Spain

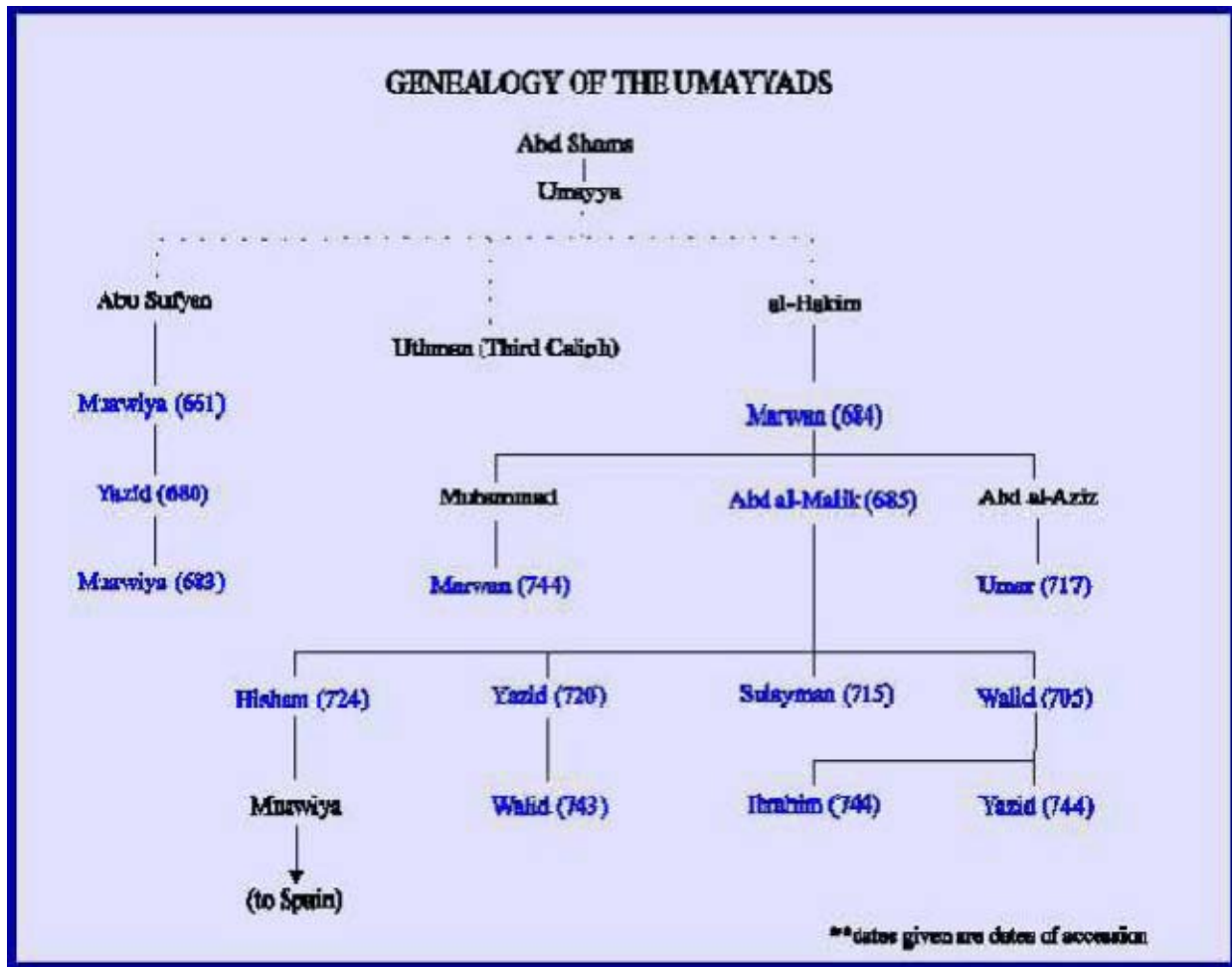
itself, Muslim power continued to wane until the last Muslim dynasty was defeated in Granada in 1492 thus bringing nearly eight hundred years of Muslim rule in Spain to an end.

5.0 Summary

The Umayyad Dynasty was the first Muslim Dynasty, in that power was held by a single family through generations. The Umayyad family had been opponents of Muhammad, but later converted to Islam. Abd al-Malik developed the Islamic Empire from a Byzantine and Persian successor state to its own unique state, with Islam as its central ideology and Arabic as its language.

In 711 AD, the Umayyad conquered Spain from the Visigoths. The Umayyad Empire was the largest yet in history, but its military expansion was halted after the failed second siege of Constantinople in 717 AD and the defeat of Muslim forces in France at the Battle of Tours in 732 AD.

While Umayyad caliph Umar II treated the mawali — the non-Arab Muslims of the empire — very well, under most caliphs only Muslim Arabs were first-class citizens. This caused widespread discontent under the Umayyad. In 750, at the Battle of the Zab, the Umayyad were overthrown by a new dynasty, the Abbasids, who had support from the Arabs living in the East, from the mawali, and from the Shiites. Spain remained in the hands of the Umayyad, but the rest of the empire came under the control of the Abbasids, who moved the capital to Baghdad.



6.0 Tutor marked Assignment

- Give the historical account of how the Umayyad came to rule Spain.
- Compare and contrast between the Visigothic Spain and the Umayyad Spain.

7.0 References / Further Readings

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MODULE 3: MUSLIM DYNASTIES IN SPAIN

Unit 1: Muslim Dynasties in Spain

Unit 2: The Resurgence of Europe and the Re-conquest

Unit 3: Islamic Heritage in Spain

Unit 4: The End of Islamic Spain

Unit 1: Muslim Dynasties in Spain

Contents

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3.1 Muslim Dynasties in Spain

3.2 The Sequence of Muslim Dynasties in Spain

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5.0 Summary

6.0 Tutor marked Assignment

7.0 References / Further Readings

1.0 Introduction

Muslim Spain saw many dynasties that ruled her. Stability in the country came with the establishment of the Andalusian Umayyad dynasty, which lasted from 756 to 1031. The credit goes to Amir Abd al-Rahman, who founded the Emirate of Cordoba, and was able to get the various different Muslim groups who had conquered Spain to pull together in ruling it.

The 11th century marked the decline of the Umayyad Empire, which had ruled for some 300 years, with the rise of small parties in 1010. In 1056 rose the Almoravides. As the Almoravides began to disintegrate, the Almohades emerged by 1130 - whose decline in 1269 paved way for Christian forces to begin gaining control of much of the peninsula. Toledo and Cordoba were already in Christian control. In 1492, with the fall of the last Nasrid ruler in Granada, Andalus was finally taken by the Christian troops under Ferdinand and Isabella.

2.0 Objectives

The objectives of this unit include:

- To know the beginning and the end of Muslim dynasties in Spain.

- To know who established Muslim dynasty in Spain.
- To know the sequence of Muslim dynasties in Spain and how they impacted the Spanish society.
- To examine the activities of Almoravides and the Almohades in Muslim Spain.

3.0 Main Contents:

3.1 Muslim Dynasties in Spain

The Visigoth kingdom of Spain was conquered by the Islamic caliphate starting in 711 and a long line of governors was succeeded by the Umayyad prince ʿAbd-al-Raḥmān I in 756. He set himself up as hereditary *Amir* of al-Andalus, *de facto* independent from the ʿAbbāsīd caliphs of Baġdād, who were too distant to resist the effective secession of the area. The Umayyad state was centered on Córdoba (*Qurṭubah*) and competed for control of northern Spain with virtually independent Muslim princes and Christian kingdoms.

After the Fāṭimids established themselves as Shīah caliphs in Ifrīqiyah, the Umayyad *Amir* ʿAbd al-Raḥmān III followed suit, and proclaimed himself caliph in 929. After the death of al-Ḥakam II in 976 the caliphs gradually lost power and the fortunes of the caliphate were sustained only by the able ʿĀmirīd general and minister Muḥammad al-Manṣūr, who kept internal peace and waged war on the Christians in the north. After his death and two decades of dynastic struggles, worsened by the competition between Arab and Berber factions, the caliphate was abolished in 1031, and replaced by a sort of oligarchic republic led by the Ĵahwarīds. By this time Muslim Spain was effectively divided among the numerous minor kingdoms (*mulūk al-ṭawāʿif*) that had begun to emerge during the decline of the caliphate.

To survive against the resumed *Reconquista* by the Christian kingdoms of León-Castile and Aragón, in 1186 these petty states sought the protection of the Almoravid (*al-Murābiṭūn*) rulers of Morocco, whose interference in al-Andalus brought mixed results, partly displacing local Muslim regimes, and only temporarily containing the *Reconquista*. The Almohads (*al-Muwahḥidūn*) followed up their conquest of the Almoravids by taking over Muslim Spain in the late 1140s, but were badly defeated by a Christian coalition at Las Navas de Tolosa in 1212. The Muslim position in Spain collapsed quickly and further support from the Marīnīds of Morocco and the Ḥafṣīds of Tunisia did not produce any significant results. After the 1260s the *Reconquista* had swallowed up all Muslim states in Spain except for Naṣrīd Granada (*Ġarnatah*), which survived as tributary to the Christians until 1492, when it was conquered by the combined efforts of the Catholic monarchs, Fernando II of Aragón and Isabel I of Castile.

3.2. The Sequence of Muslim Dynasties in Spain

Amīrs and caliphs at Córdoba (Qurṭubah)

Umayyad Dynasty

756–788 ʿAbd-al-Raḥmān I son of Muʿāwiyah, son of the caliph Hišām; *amīr* of al Andalus
788–796 Hišām I ... son of ʿAbd-al-Raḥmān I
796–822 al-Ḥakam I ... son of Hišām I
822–852 ʿAbd-al-Raḥmān II ... son of al-Ḥakam I
852–886 Muḥammad I ... son of ʿAbd-al-Raḥmān II
886–888 al-Munḍir ... son of Muḥammad I
888–912 ʿAbd-Allāh ... son of Muḥammad I
912–961 ʿAbd-al-Raḥmān III, al-Nāṣir son of Muḥammad, son of ʿAbd-Allāh; caliph 929
961–976 al-Ḥakam II, al-Mustanṣir ... son of ʿAbd-al-Raḥmān III
976–1009 Hišām II, al-Muʿayyad ... son of al-Ḥakam II; deposed
1009 Muḥammad II, al-Mahdī ... son of Hišām, son of ʿAbd-al-Ĵabbār, son of ʿAbd-al-Raḥmān III; deposed
1009–1010 Sulaymān, al-Mustaʿīn ... son of al-Ḥakam, son of Sulaymān, son of ʿAbd-al-Raḥmān III; deposed
1010 Muḥammad II, al-Mahdī ... restored; deposed, died 1010
1010–1013 Hišām II, al-Muʿayyad ... restored
1013–1016 Sulaymān, al-Mustaʿīn ... restored; deposed, died 1016

Hammūdīd Dynasty

1016–1018 ʿAlī, al-Nāṣir ... son of Ḥammūd; Ceuta 1013–1018; Málaga 1014–1018

Umayyad Dynasty

1018 ʿAbd-al-Raḥmān IV, al-Murtaḍā ... son of Muḥammad, son of ʿAbd-al-Malik, son of ʿAbd-al-Raḥmān III

Hammūdīd Dynasty

1018–1021 al-Qāsim, al-Maʾmūn ... brother of ʿAlī; deposed; also Ceuta and Málaga
1021–1023 Yaḥyā, al-Muʿtalī ... son of ʿAlī; deposed; Ceuta 1021–1036; Málaga 1021–1022
1023 al-Qāsim, al-Maʾmūn ... restored; deposed; Málaga 1022–1025

Umayyad Dynasty

1023–1024 ʿAbd-al-Raḥmān V, al-Mustazhir ... brother of Muḥammad II
1024–1025 Muḥammad III, al-Mustakfī ... son of ʿAbd-al-Raḥmān, son of ʿUbayd-Allāh, son of ʿAbd-al-Raḥmān III

Ḥammūdīd Dynasty

1025–1027 Yaḥyā, al-Muʿtalī ... restored; deposed; Ceuta 1021–1036; Málaga 1025–1036

Umayyad Dynasty

1027–1031 Hišām III, al-Muʿtadd ... son of ʿAbd-al-Raḥmān IV; deposed, died 1036 (abolition of the caliphate 1031)

TAIFA KINGDOMS (MULŪK AL-ṬAWĀʾIF)

Rulers of Albarracín (al-Sahlah)

Banū Razīn Dynasty

1013–1044 Huḍayl ... son of Ḥalaf, son of Lubb

1044–1103 ʿAbd-al-Malik ... son of Huḍayl

1103–1104 Yaḥyā ... son of (?) ʿAbd-al-Malik (to the Almoravids 1104)

Rulers of Algeciras (al-Ĵazīrah al-Ḥaḍrāʾ)

Ḥammūdīd Dynasty

1013–1021 al-Qāsim I, al-Maʾmūn ... son of Ḥammūd; Ceuta and Córdoba 1018–1021; Málaga 1022–1025

1021–1036 Yaḥyā, al-Muʿtalī ... son of ʿAlī, brother of al-Qāsim; Córdoba and Málaga 1021–1023

1036–1039 Idrīs, al-Mutaʾayyad ... brother of Yaḥyā; also Málaga

1039–1048 Muḥammad, al-Mahdī ... son of al-Qāsim I

1048–1058 al-Qāsim II, al-Wāṭiq ... son of Muḥammad

(to ʿAbbādid Sevilla 1058; to the Almoravids 1086; to the Almohads 1145; to Hūdid Murcia 1229; to Naṣrid Granada 1238; to Castile 1344)

Rulers of Almería (al-Mariyah)

ʿĀmirid Dynasty

1013–1028 Ḥayrān ... *fatā* of al-Manṣūr

1028–1038 Zuhayr ... *fatā* of al-Manṣūr

1038–1042 ʿAbd-Allāh, son of ʿAbd-al-ʿAzīz of Valencia

Banū Ṣumādiḥ Dynasty

1042–1052 Maʿn (Abū-al-Aḥwaṣ) ... son of Muḥammad, son of Aḥmad, son of Ṣumādiḥ al-Tuġībī; husband of sister of ʿAbd-Allāh; vassal of Valencia

1052–1091 Muḥammad, al-Muʿtasim son of Maʿn; independent; Almoravid vassal 1086

1091 Aḥmad, ʿIzz-al-Dawlah ... son of Muḥammad; deposed

(to the Almoravids 1091; to Castile 1147; to the Almohads 1154; to Hūdid Murcia 1229; to Granada 1238; to Castile 1489)

Rulers of Alpuente (al-Bunt)

Banū Qāsim Dynasty

1013–1031 ʿAbd-Allāh I, Nizām-al-Dawlah ... son of Qāsim al-Fihri
1031–1048 Muḥammad, Yumn-al-Dawlah ... son of ʿAbd-Allāh I
1048 Aḥmad, ʿAḍud-al-Dawlah ... son of Muḥammad; deposed
1048–1092 ʿAbd-Allāh II, Ğannāḥ-al-Dawlah ... son of ʿAbd-Allāh I
(to the Almoravids 1092; to the Almohads 1146; to Aragón 1236)

Rulers of Arcos (Arkuš)

Banū Ḥazrūn Dynasty

1012–1029 Muḥammad I
1029–1053 ʿAbdūn ... son of Muḥammad I
1053–1067 Muḥammad II ... son of ʿAbdūn
(to ʿAbbādid Sevilla 1067)

Rulers of Badajoz (Baṭalyaws)

Banū Aḫṣas Dynasty

1013–1022 Sābūr ... *fatā* of al-Ḥakam II of Córdoba
1022–1045 ʿAbd-Allāh, al-Manṣūr ... son of Muḥammad, son of Maslamah
1045–1068 Muḥammad, al-Muẓaffar ... son of ʿAbd-Allāh
1068 Yaḥyā, al-Manṣūr ... son of Muḥammad
1068–1094 ʿUmar, al-Mutawakkil ... son of Muḥammad; deposed, died 1094 (to the Almoravids 1094)

Rulers of Carmona (Qarmūnah)

Banū Birzāl Dynasty

1023–1031 Muḥammad ... son of ʿAbd-Allāh al-Birzālī; deposed
1031–1035 (to Ḥammūdid Málaga)
1035–1043 Muḥammad ... restored
1043–1052 Ishāq ... son of Muḥammad
1052–1067 al-ʿAzīz ... son of Ishāq (to ʿAbbādid Sevilla 1067)

Rulers of Ceuta (Sabtah)

Ḥammūdid Dynasty

1013–1018 ʿAlī, al-Nāṣir ... son of Ḥammūd, son of Aḥmad, son of Maymūn, son of Aḥmad, son of
ʿAlī, son of ʿAbd-Allāh, son of ʿUmar, son of Idrīs II; Málaga 1014–1018; Córdoba 1016–1018
1018–1021 al-Qāsim, al-Maʾmūn ... brother of ʿAlī; Algeciras 1013–1021; Córdoba 1018–1021; Málaga
1022–1025
1021–1036 Yaḥyā I, al-Muʿtalī ... son of ʿAlī; Córdoba and Málaga 1021–1023
1036–1039 Idrīs I, al-Mutaʾayyad ... son of ʿAlī; also Málaga

1039–1040 Yaḥyā II, al-Qā'im ... son of Idrīs I; also Málaga
1040–1050 Ḥasan, al-Mustanşir ... son of Yaḥyā I; Málaga 1040–1043
1050–1061 Idrīs II, al-ʿAlī ... son of Yaḥyā I; Málaga 1043–1047 and 1053–1054

Bargawāṭī Dynasty

1061–1083 Saqqūt ... former Ḥammūdīd governor (to the Almoravids 1083)

Rulers of Córdoba (Qurṭubah)

Ĵahwarīd Dynasty

1031–1043 Ĵahwar ... son of Muḥammad, son of Ĵahwar; ruled as vizier
1043–1069 Muḥammad, al-Rašīd ... son of Ĵahwar; deposed
ʿAbd-al-Malik, al-Manşūr son of Muḥammad; associated 1058–1069;
deposed
1069–1144 (to ʿAbbādid Sevilla 1069; to the Almoravids 1091)

Ḥamdīnīd Dynasty

1144–1145 Ḥamdīn, al-Manşūr ... son of Muḥammad, son of Ḥamdīn; *qāḍī*; deposed

Hūdīd Dynasty

1145–1146 Aḥmad, Sayf-al-Dawlah al-Mustanşir ... son of ʿAbd-al-Malik of Zaragoza

Ḥamdīnīd Dynasty

1146–1147 Ḥamdīn, al-Manşūr ... restored; deposed, died 1153

Banū Ġāniyah

1147–1148 Yaḥyā ... son of ʿAlī; brother of Muḥammad I of Majorca
(to the Almohads 1148)

Rulers of Denia (Dāniyah)

ʿĀmirīd Dynasty

1012–1045 Muĵāhid, al-Muwaffaq ... *fatā* of al-Manşūr
1045–1076 ʿAlī, Iqbāl-al-Dawlah ... son of Muĵāhid; deposed, died 1081

Hūdīd Dynasty

1076–1081 Aḥmad, al-Muqtadir ... son of Sulaymān of Zaragoza; Zaragoza 1046–1081
1081–1090 al-Munḍir, ʿImād-al-Dawlah ... son of Aḥmad
1090–1091 Sulaymān, Sayyid-al-Dawlah ... son of al-Munḍir; deposed, died 1099
(to the Almoravids 1091; to the Almohads 1147; to Hūdīd Murcia 1228; to Aragón 1244)

Rulers of Granada (Ġarnāṭah)

Zīrid Dynasty

1013–1019 Zāwī ... son of Zīrī al-Ṣanhājī
1019–1038 Ḥabbūs ... son of Māksan, brother of Zāwī
1038–1073 Bādīs ... son of Ḥabbūs
1073–1090 ʿAbd-Allāh ... son of Buluggīn, son of Bādīs; in Granada; deposed
& 1073–1090 Tamīm ... brother of ʿAbd-Allāh; in Málaga; deposed, died 1095
1090–1145 (to the Almoravids)

Hūdīd Dynasty

1145–1146 Aḥmad, Sayf-al-Dawlah al-Mustanṣir ... son of ʿAbd-al-Malik of Zaragoza
1146–1237 (to the Banū Ġāniyah 1146; to the Almohads 1156; to Ḥūdīd Murcia 1229)

Naṣrid Dynasty

1237–1273 Muḥammad I ... son of Yūsuf
1273–1302 Muḥammad II ... son of Muḥammad I
1302–1309 Muḥammad III ... son of Muḥammad II
1309–1314 Naṣr ... son of Muḥammad II
1314–1325 Ismāʿīl I ... son of Faraġ, son of Ismāʿīl, brother of Muḥammad I
1325–1333 Muḥammad IV ... son of Ismāʿīl I
1333–1354 Yūsuf I ... son of Ismāʿīl I
1354–1359 Muḥammad V ... son of Yūsuf I; deposed
1359–1360 Ismāʿīl II ... son of Yūsuf I
1360–1362 Muḥammad VI ... son of Ismāʿīl, son of Muḥammad, brother of Ismāʿīl I
1263–1391 Muḥammad V ... restored
1391–1392 Yūsuf II ... son of Muḥammad V
1392–1408 Muḥammad VII ... son of Yūsuf II
1408–1417 Yūsuf III ... son of Yūsuf II
1417–1419 Muḥammad VIII ... son of Yūsuf III; deposed
1419–1427 Muḥammad IX ... son of Naṣr, son of Muḥammad V; deposed
1427–1429 Muḥammad VIII ... restored
1429–1432 Muḥammad IX ... restored; deposed
1432 Yūsuf IV ... son of Muḥammad VI
1432–1445 Muḥammad IX ... restored; deposed
1445 Muḥammad X ... son of ʿUṭmān, son of Yūsuf III; deposed
1445–1446 Yūsuf V ... son of Aḥmad, son of Muḥammad V; deposed
1446–1447 Muḥammad X ... restored
1447–1453 Muḥammad IX ... restored
1453–1455 Muḥammad XI ... son of Muḥammad VIII
1454–1464 Saʿd ... son of ʿAlī, son of Yūsuf II
1462 Yūsuf V ... restored
1464–1482 ʿAlī ... son of Saʿd; deposed

1482–1483 Muḥammad XII ... son of ʿAlī; deposed
1483–1485 ʿAlī ... restored
1485–1490 Muḥammad XIII ... son of Saʿd
1486–1492 Muḥammad XII ... restored; deposed
(to Castile 1492)

Rulers of Majorca (Mayūrqah)

1015–1076 (to Denia)
1076–1093 ʿAbd-Allāh, al-Murtaḍā ... *fatā* of Muḥāhid of Denia
1093–1115 Mubāšir, Nāšir-al-Dawlah ... son of Sulaymān
1115 Sulaymān
1116–1126 (to the Almoravids)

Banū Ġāniyah Dynasty

1126–1155 Muḥammad I ... son of ʿAlī, son of Yūsuf; Almoravid governor
1155 ʿAbd-Allāh I ... son of Muḥammad I
1155–1183 Ishāq ... son of Muḥammad I
1183–1184 Muḥammad II ... son of Ishāq; Almohad vassal; deposed
1184–1187 ʿAlī ... son of Ishāq; deposed, died 1188
& 1184–1187 Ṭalḥah ... son of Ishāq
1187 Muḥammad II ... restored
1187 Tāšfīn ... son of Ishāq
1187–1203 ʿAbd-Allāh II ... son of Ishāq
(to the Almohads 1203; to Aragón 1229)

Rulers of Málaga

Ḥammūdid Dynasty

1014–1018 ʿAlī, al-Nāšir ... son of Ḥammūd; Ceuta 1013–1018; Córdoba 1016–1018
1018–1021 al-Qāsim, al-Maʾmūn ... brother of ʿAlī; deposed; Ceuta and Córdoba 1018–1021
1021–1023 Yaḥyā I, al-Muʿtali ... son of ʿAlī; deposed; Córdoba 1021–1023
1023–1025 al-Qāsim, al-Maʾmūn ... restored; Córdoba 1023
1025–1036 Yaḥyā I, al-Muʿtali ... restored; Córdoba 1025–1027
1036–1039 Idrīs I, al-Mutaʾayyad ... son of ʿAlī; also Ceuta
1039–1040 Yaḥyā II, al-Qāʾim ... son of Idrīs I; also Ceuta
1040–1043 al-Ḥasan, al-Mustanšir ... son of Yaḥyā I; deposed; Ceuta 1040–1050
1043–1047 Idrīs II, al-ʿAlī ... son of Yaḥyā I; deposed
1047–1052 Muḥammad I, al-Mahdī ... son of Idrīs I
1052–1053 Idrīs III, al-Muwaffaq ... son of Yaḥyā II
1053–1054 Idrīs II, al-ʿAlī ... restored; deposed; Ceuta 1050–1061
1054–1057 Muḥammad II, al-Mustaʿlī ... son of Idrīs II

(to Zīrid Granada 1057; to the Almoravids 1091; to the Almohads 1145; to Murcia 1229; to Naṣrid Granada 1238; to Castile 1487)

Rulers of Murcia (Mursiyah)

1013–1049 (to Almeria 1013; to Valencia 1038; to Denia 1045)

Ṭāhirid Dynasty

1049–1063 Aḥmad I ... son of Ishāq Ibn Ṭāhir; Valencian vassal

1063–1078 Muḥammad ... son of Aḥmad I; deposed, died 1119

1078–1090 (to ʿAbbādid Seville 1078; to the Almoravids 1091)

1096–1097 Aḥmad II ... son of Muḥammad; deposed

1097–1145 (to the Almoravids)

1145 Aḥmad II ... restored

1145 al-Mustaʿīn ... vizier of Aḥmad II

Iyādī Dynasty

1145 ʿAbd-Allāh I ... son of Iyād; deposed

1145–1146 ʿAbd-Allāh II ... son of Farāj

1146–1147 ʿAbd-Allāh I ... restored; also Valencia

Mardanīš Dynasty

1147–1172 Muḥammad ... son of Saʿd, son of Muḥammad; also Valencia

1172 Hilāl ... son of Muḥammad; abdicated; also Valencia

1172–1223 (to the Almohads)

Manṣūrī Dynasty

1223–1224 al-ʿĀdil ... son of al-Manṣūr

Hūdīd Dynasty

1224–1237 Muḥammad I, al-Mutawakkil ... son of Yūsuf, son of ʿAlī

1237–1238 Muḥammad II, al-Wāṭiq ... son of Muḥammad I; deposed

Ḥaṭṭābī Dynasty

1238–1239 ʿAzīz ... son of ʿAbd-al-Malik, son of Muḥammad; deposed, died 1239

Mardanīš Dynasty

1239–1240 Zayyān ... son of Abū-al-Ḥamalāt, son of Yūsuf, brother of Muḥammad;

Ḥafṣīd vassal; deposed, died 1270

Hūdīd Dynasty

1240–1260 Muḥammad III ... son of ʿAlī

1260–1262 Abū-Ĵaʿfar ... son of Muḥammad III

1262–1263 Muḥammad IV ... son of Abū-Ĵaʿfar; deposed

1263–1269 Muḥammad II al-Wāṭiq ... restored¹; deposed
(to Castile 1269)

Rulers of Niebla (Lablah)

Banū Yaḥyā Dynasty

1023–1041 Aḥmad ... son of Yaḥyā al-Yaḥṣubī
1041–1052 Muḥammad ... brother of Aḥmad
1052–1053 Fath ... son of Ḥalaf, son of Yaḥyā; deposed
1053–1234 (to ʿAbbādid Sevilla 1053; to the Almoravids 1091; to the Almohads 1146)

Banū Maḥfūz Dynasty

1234–1262 Šuʿbayb ... son of Muḥammad
(to Castile 1262)

Rulers of Sevilla (Iṣbīliyah)

ʿAbbādid Dynasty

1023–1042 Muḥammad I ... son of Ismāʿīl, son of Qurayš, son of ʿAbbād
1042–1069 ʿAbbād, al-Muʿtaḍid ... son of Muḥammad I
1069–1091 Muḥammad II, al-Muʿtamid ... son of ʿAbbād; Sevilla 1063–1069; deposed,
died 1095
(to the Almoravids 1091; to the Almohads 1147; to Murcia 1228; to the Almohads 1238;
to the Ḥafṣids 1242; to Castile 1248)

Rulers of Silves (Šilb)

Banū Muzayyin Dynasty

1028–1050 Muḥammad ... son of Saʿīd
1050–1063 ʿĪsā ... son of Muḥammad

ʿAbbādid Dynasty

1063–1069 Muḥammad, al-Muʿtamid ... son of ʿAbbād of Sevilla; Sevilla 1069–1091;
died 1095
1069–1091 ʿUbayd-Allāh, al-Muʿtadd ... son of Muḥammad
1091–1144 (to the Almoravids)

Banū Qasī Dynasty

1144–1151 Aḥmad ... son of Ḥusayn; Almohad vassal 1145
(to the Almohads 1151; to Portugal 1189; to the Almohads 1191; to Niebla 1234; to
Portugal 1240)

Rulers of Toledo (Ṭulayṭulah)

Dū-al-Nūn Dynasty

1018–1043 Ismāʿīl, al-Zāfir ... son of ʿAbd-al-Raḥmān al-Miḍrās
1043–1075 Yaḥyā I, al-Maʾmūn ... son of Ismāʿīl
1075–1080 Yaḥyā II, al-Qādir ... son of Ismāʿīl, son of Yaḥyā I; deposed
1080–1081 (to Aḥṣad Badajoz)
1081–1085 Yaḥyā II, al-Qādir ... restored; deposed; Valencia 1085–1092
(to Castile 1085)

Rulers of Valencia (Balansiyah)

ʿĀmirid Dynasty

1010–1017 Mubārak ... *fatā* of al-Manṣūr
& 1010–1017 Muẓaffar ... *fatā* of al-Manṣūr
1017–1020 Labīb ... *fatā* of al-Manṣūr; vassal of Barcelona
1020–1061 ʿAbd-al-ʿAzīz, al-Manṣūr ... son of ʿAbd-al-Raḥmān *Šanjūl*, son of al-Manṣūr
1061–1065 ʿAbd-al-Malik, al-Muẓaffar ... son of ʿAbd-al-ʿAzīz; deposed
1065–1076 (to Dū-al-Nūnid Toledo)
1076–1085 Abū-Bakr ... son of ʿAbd-al-ʿAzīz
1085 ʿUṭmān, al-Qāḍī ... son of Abū-Bakr

Dū-al-Nūn Dynasty

1085–1092 Yaḥyā, al-Qādir ... son of Ismāʿīl, son of Yaḥyā I of Toledo; Toledo 1075–1085; Castilian vassal

Ĵaḥḥāfi Dynasty

1092–1094 Ĵaʿfar ... son of ʿAbd-Allāh; *qāḍī* and president as Almoravid vassal; abdicated, died 1094

House Díaz

1094–1099 Rodrigo Díaz, *el Cid* ... son of Diego Laínez; Castilian mercenary of Yaḥyā
1099–1102 Jimena Díaz ... widow of Rodrigo; daughter of Diego Fernández; abdicated, died 1115
1102–1145 (to the Almoravids)

Ḥaṭṭābī Dynasty

1145 Marwān ... son of ʿAbd-Allāh, son of Marwān, son of Ḥaṭṭāb; *qāḍī*; deposed

Iyāḍī Dynasty

1146–1147 ʿAbd-Allāh ... son of Iyāḍ; also Murcia

Mardanīš Dynasty

1147–1172 Muḥammad ... son of Saʿd, son of Muḥammad, son of Aḥmad; also Murcia
Yūsuf ... brother of Muḥammad; associated 1147–1171
1172 Hilāl ... son of Muḥammad; abdicated; also Murcia (to the Almohads 1172; to
Aragón 1238)

Rulers of Zaragoza (Saraqūṣṭah) and Rueda (Rūṭah)

Tuḡībīd Dynasty

1010–1023 al-Munḍir I ... son of Yaḥyā al-Tuḡībī; Umayyad vassal
1023–1029 Yaḥyā, al-Muẓaffar ... son of al-Munḍir I
1029–1039 al-Munḍir II, al-Manṣūr ... son of Yaḥyā; independent 1031
1039 ʿAbd-Allāh, al-Muẓaffar ... son of al-Ḥakam; deposed

Hūdīd Dynasty

1039–1046 Sulaymān, al-Mustaʿīn ... son of Muḥammad Ibn Hūd
1046–1081 Aḥmad I, al-Muqtadir ... son of Sulaymān
• Yūsuf, al-Muẓaffar ... son of Sulaymān; rival at Lerida 1046–1079
• Muḥammad ... son of Sulaymān; rival at Calatayud 1046–1067
• al-Munḍir ... son of Sulaymān; rival at Tudela 1046–1049
1081–1085 Yūsuf, al-Muʿtamin ... son of Aḥmad I
1085–1110 Aḥmad II, al-Mustaʿīn ... son of Yūsuf
1110–1130 ʿAbd-al-Malik, ʿImād-al-Dawlah ... son of Aḥmad II; in Zaragoza until 1110
1130–1146 Aḥmad III, Sayf-al-Dawlah al-Mustanṣir ... son of ʿAbd-al-Malik; in Rūṭah
until 1140;

Córdoba 1145–1146

(Zaragoza to the Almoravids 1110, to Aragón 1118; Rueda to Castile 1140)

4.0 Conclusion

Many Muslim dynasties ruled Spain beginning with the Umayyad dynasty founded by the Umayyad prince ʿAbd-al-Raḥmān I in 756. He positioned himself as hereditary *Amir* of al-Andalus, fully independent from the Abbasid caliphs of Baghdad, who were too far away to resist the effective secession of the area. The Umayyad state was centered on Córdoba and ʿAbd-al-Raḥmān I remained on the throne until his demise in 788, when his son, Hišām I was succeeded him. Many other Muslim dynasties and kingdoms thereafter ruled Spain until the *Reconquista* finally crumbled the Muslim dynasties.

5.0 Summary

In this unit, we have been able to examine the beginning and the end of Muslim dynasties in Spain. Thus, we are able to identify the founder of Muslim dynasty in Spain, the sequence of other Muslim dynasties that followed and how they impacted the Spaniard society. We are able to also examine the activities of Almoravides and Almohades whose protection were sought against the resumed *Reconquista* by Christian kingdoms. However, the interference of Almoravides and Almohades in al-Andalus brought mixed results, partly dislocating local Muslim regimes. Some of the Muslim dynasties that ruled Spain after the Umayyad include the *Hammudid*, the *Banu Razi*, the *Amirid*, the *Banu Qasim*, the *Banu Mahfuz* and the *Jahwarid* to mention only a few.

6.0 Tutor Marked Assignment

- How did Muslim dynasties come about in Spain?
- Who were the *Almoravides* and *Almohades* and what was their mission in Spain?

7.0 Reference/Further Readings

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Unit 2: The Resurgence of Europe and the Re-conquest

Contents

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents: The resurgence of Europe and the re-conquest
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 References / Further Readings

1.0 Introduction

For more than 700 years - from the early eighth century AD to nearly the end of the fifteenth— Muslim rulers had governed Spain, and Islam had been a thriving force on the Iberian Peninsula. In 732AD, a Muslim army under Amir Abd al-Rahman almost reached Paris before being stopped near Tours, France. Islam's spread across Europe reached its zenith in the eighth century. Then, over hundreds of years, non-Muslim forces gradually broke away from Islamic rule. Finally, in 1492, the armies of King Ferdinand and Queen Isabella conquered Spain's last Muslim stronghold, Granada. For the first time in centuries, no part of Spain was under Muslim rule. Within a few years, Spain's remaining Muslim population had converted to other faiths, and Islam no longer held sway where it had once ruled supreme.

2.0 Objectives

On completion of this unit, students will have been able to:

- The history of the Christian Kingdoms that engaged the Moors in a series of wars before finally conquering them.
- The efforts of Almoravides and Almohades, how they conquered the Muslim Spain and drove back the Christian forces.
- How the Almohades were expelled from Spain.
- How Granada, the last Muslim stronghold, was finally conquered in 1492.

3.0 Main Contents: The Resurgence of Europe and the Re-conquest

The history of the Christian kingdoms of the north during the first four or five centuries of the Moorish occupation is mainly one of wars and intrigues against each other in the

intervals of sporadic attempts to drive back the Moors. There were indeed occasions when one Christian state had Moslem allies against another Christian state. Until late in the 11th century the *Reconquista* made little progress.

The original Christian kingdom of Asturias, founded by Pelayo, moved its capital from Oviedo to Leon at the beginning of the 10th century; and the Kingdom of Leon became the leading Christian state. But in the middle of the century the County of Castile, hostile to the Visigothic traditions of Leon, broke away and became independent.

Meanwhile in the north-east the inhabitants of the Spanish March, under the leadership of Barcelona, regained their independence from the Carolingian rulers (the House of Charlemagne) in the 9th century. And in the 10th century there was a dramatic rise to fame of the Basque kingdom of Navarre in the Pyrenees. Early in the 11th century Sancho the Great of Navarre formed a union with Castile and conquered most of Leon. The union did not last long, and on Sancho's death Navarre, by his will, was divided into the two kingdoms of Navarre and Aragon. Ferdinand I of Castile completed the conquest of Leon, and Castile became the mainspring of the *Reconquista*.

Ferdinand recovered from the Moors the northern part of present-day Portugal, which he organized as a county with its capital at Coimbra; and in 1085 Alfonso VI of Castile scored the first signal success in the *Reconquista* with the capture of Toledo. This was followed in 1118 by Alfonso I of Aragon's capture of the Moorish stronghold of Saragossa.

After the loss of Toledo the Moors called in to help then a Berber dynasty, the Almoravids, from Africa. They were Moslem fanatics, and under Yussuf-ul-Tashvin they defeated Alfonso of Castile in 1086, recovering for Islam much that had been yielded.

But Alfonso resumed the struggle, with the aid of a Castilian nobleman Rodrigo de Bivar, known as "El Cid". A self-seeking adventurer, who at one time was in the service of the Moslem ruler of Saragossa, El Cid nevertheless became a legendary Spanish hero. He conquered Valencia and ruled there until his death in 1099 when the city was abandoned to the Almoravids.

One of El Cid's comrades-in-arms was Henry of Burgundy, who came, to Spain with other Christian knights to fight the Moors. This period, in fact, coincides with the start of the Crusades, and the zeal of Crusaders from many lands did much to help the *Reconquista*. French, German and Italian knights took part in the capture of Toledo.

In return for his efforts, Henry of Burgundy was granted by Alfonso of Castile in 1093 the hand of his illegitimate daughter in marriage and the County of Portugal. Henry's son, Afonso Henriques, 3 years old on his father's death in 1112, assumed authority from his mother, the regent, when he was 19, and set about achieving freedom from the

domination of Castile. He defeated the Spaniards in battle, and in 1143 was recognized by Castile as king of an independent Portugal. The Burgundian line ruled Portugal until 1385.

In 1139 Afonso Henriques, a fearless warrior began a series of campaigns against the Moors. He captured a number of Moorish strongholds and established the southern boundary of his kingdom at the river Tagus. (Lisbon had been taken from the Moors by English and German knights on their way to the Second Crusade in 1147. They sailed up the Tagus and stormed the city, which they presented to Afonso Henriques.)

Meanwhile in the north-east Aragon and Catalonia (with Barcelona) were united – by marriage - in 1137, forming a strong Kingdom of Aragon, now with access to the sea.

Further progress in the Reconquista, however, was halted and driven back - in the second half of the 12th century by the arrival from Africa (1245-1150) of yet another Berber invasion the Almohades, even fiercer and more intolerant Moslems than their predecessors, the Almoravids. The Almohades, having conquered Moorish Spain, drove back the Christian forces and in 1195 routed the army of Alfonso VIII of Castile.

Then, urged on by the Pope, Castile, Aragon and Navarre at last combined in a coalition against the Almohades, and won a great victory in the Battle of Las Navas de Tolosa (north-east of Cordoba) in 1212. In the course of the next fifty years Ferdinand III of Castile (1217-1252) and James I of Aragon (1213-1276) continued the victorious campaigns. Ferdinand took Cordoba, Seville, Cadiz and other cities; James took Valencia and the Balearic Isles. The Almohades were expelled from Spain and soon after the middle of the 13th century the whole peninsula was in Christian hands except for Granada in the south.

The co-operation of the Christian kingdoms, however, then died out. Navarre, whose territories extended north of the Pyrenees, was more involved in affairs in France. Aragon's energies were directed to building up a Mediterranean empire. And Castile was preoccupied with absorbing her conquests, and with internal strife. So the Moors remained rulers of Granada for over two more centuries. The last invasion from Africa in their support was decisively defeated by Alfonso XI of Castile at Rio Salado in 1340; but the completion of the Reconquista, with the final conquest of Granada, did not take place until 1492, after the marriage of Ferdinand of Aragon to Isabella of Castile had united the two kingdoms.

In the two centuries before the final eviction of the Moors the 14th and 15th centuries - Castile suffered from some long royal minorities and some weak kings, who were unable to curb the power of the aristocracy and the clergy. Added to civil wars there was periodic intervention by Aragon and Navarre; and Castile also became involved in naval

actions as an ally of France in her "Hundred Years War" with England. The 15th century in Castile was a period of political and economic decay, and also of growing obsession, in a priest-ridden state, with orthodox Catholicism. In 1478 the Spanish Inquisition was founded, a court whose object was the eradication of heresy. And in 1492 the Jews, who had been tolerated until the end of the 14th century, and who had contributed greatly to economic and cultural advances, were expelled - some 200,000 of them.

During this period the Kings of Aragon were mainly absorbed in Italian affairs. In the vicissitudes of the various Italian states there were endless changes and complications but by dynastic marriages, diplomacy and war Aragon acquired the kingdoms of Sicily and Sardinia early in the 14th century and the kingdom of Naples in the 15th. By the time of the union with Castile (1479) Aragon was a strong western Mediterranean power - and Barcelona one of the leading Mediterranean ports. Meanwhile Navarre, from 1234, came under a succession of French rulers - at times the King of France. Eventually, in 1512, after the union of Castile and Aragon, Ferdinand of Aragon conquered the part of Navarre south of the Pyrenees and joined it to Spain. Spain thus assumed its present-day boundaries. (The northern part of Navarre was incorporated into France in 1589, when Henry III of Navarre became Henry IV of France.)

4. 0. Conclusion

The annals of the Christian kingdoms of the north during the first four to five centuries of the Moorish invasion was mainly one of wars and intrigues against each other in the intervals of sporadic attempts to drive back the Moors. There were indeed occasions when one Christian state had Moslem allies against another Christian state until late in the 11th century, when the *Reconquista* made little progress. The Moors remained rulers of Granada for over two more centuries. The last invasion from Africa in their support was decisively defeated by Alfonso XI of Castile at Rio Salado in 1340; but the completion of the Reconquista, with the final conquest of Granada, took place in 1492.

5.0. Summary

We have successfully related in this unit the history of the Christian Kingdoms that engaged the Moors in a series of wars before finally conquering them. We examined the efforts of Almoravides and Almohades, how they conquered the Muslim Spain and drove back the Christian forces. We also saw how the Almohades were expelled from Spain; and how Granada, the last Muslim stronghold, was finally conquered in 1492. This is called the reconquista.

6.0. Tutor marked Assignment

What factors led/aided the re-conquest of the Muslim Spain?

Who were the major actors in the *reconquista*?

7.0. References / Further Readings

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Unit 3: Islamic Heritage in Spain

Contents

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Contents: Islamic Heritage in Spain
- 8.0 Conclusion
- 5.0 Summary
- 6.0 Tutor marked Assignment
- 7.0 References / Further Readings

1.0 Introduction

This unit builds upon references in *Cities of Light* that describe the translation effort and the legacy of Islamic Spain for the European Renaissance and modern science. It provides a narrative of the process of knowledge preservation and transfer in world history. It traces the origins of the ancient and classical traditions and follows their preservation in 8th to 10th century Muslim civilization, and the flowering of learning in Muslim societies, especially Spain. The reading describes the process of translation and transfer of the heritage of Greek and Arabic learning to Western Europe through Spain in the 11th and 12th centuries, and its impact on cultural life in Europe that led to the Renaissance and Scientific Revolution.

2.0 Objectives

On completion of this unit, students will be able to:

- Describe the process of collective learning and identify factors that facilitate and hinder its preservation and transfer across time and space.
- Identify factors in Islamic civilization that fostered a tradition of learning and its spread in the lands under Muslim rule.
- Assess the role of Islamic Spain as a place where knowledge was prized and explain the role of Muslim scholars in its development.
- List the major subject areas of knowledge that were translated from Arabic into Latin and carried into Europe.
- Identify major historical centers of learning and its preservation from classical to Medieval times.

3.0 Main Contents: Islamic Heritage in Spain

The Muslims played a principal role in the history of Spain. Their presence illuminated the Iberian Peninsula while the rest of Europe was engulfed in darkness. And so, Andalusia produced a great civilization far ahead and advanced than the rest of Europe. Under their rule, Muslims made Spain a center for learning and knowledge. The Muslims were taught reading, writing, Mathematics, Arabic, Qur'an, and Hadith (Sayings of the Prophet Muhammad PBUH), and became leaders in Math, science, medicine, astronomy, navigation, etc. *Al-Andalus* (Spain) became renowned for its prosperity as people who quested for knowledge journeyed from afar to learn in its universities under the feet of the Muslims. As a result, *Andalus* gave rise to many great intellectual giants. Muslim Spain produced philosophers, physicians, scientists, judges, artists, and the like. Ibn Rushd, (Averroes) Ibn Sina, (Avicenna) Ibn Zuhr, (Avenzoar), Al-Kwarizmi, (Algorizm) and Al-Razi, (Razes) to name a few, were all Muslims educated in Andalus.

Martin Luther, the founder of Protestantism, was also educated in Andalusia. It is from the Andalusian philosophers, Ibn Rushd, and Ibn Sina that great renowned Christian men like St. Thomas Aquinas borrowed their philosophies. Both St. Thomas Aquinas and Dante called Ibn Rushd or "Averroes" the "The Commentator" and incorporated the views of Muslims. Through the works of Aristotle, Ibn Rushd reconciled reason with religion (revelation). However, Aquinas attempted to refute Ibn Rushd's ideas because they placed a great deal of emphasis on human reason over faith, which were a "threat" to Christian beliefs.¹⁵ Interestingly enough, Thomas Aquinas described Arabs as "brutal men dwelling in the desert." Dante himself was familiar with Muslim figures. It is reported by many historians, including William Phipps, that the theme of *Divine Comedy* was inspired by the *mi'raj* or ascension of the Prophet (PBUH) into heaven from upon the rock, which today sits below the dome of *Masjid Al- Aqsa* in Jerusalem. Roger Bacon, another individual who refrained from describing Arabs and Muslims in kind words, consulted Ibn Sina's (Avicenna) work. Ibn Sina's work, *Al-Qanun*, (Canon) the widely studied medical work was used in European Universities for over 300 years, and formed half the medical curriculum. In any case, the list of contributions from the Andalusian Muslims is endless.

The Islamic civilization had reached its peak in the 10th century, and by 1100, the number of Muslims rose to 5.6 million. There existed in Cordoba alone, 200,000 houses, 600 mosques, 900 public baths, 10,000 lamps, 50 hospitals, lighted and paved streets. Muslims introduced public baths because of their need to wash in preparation for prayer

five times a day. Libraries and research institutions grew rapidly in Muslim Spain, while the rest of Europe remained illiterate.

In Muslim Spain, knowledge from Greece and Rome was preserved. Arab scholars produced encyclopedias on medicine and astronomy in 11th century, also including Astrology, Psychology, Zoology, Biology, Botany, Chemistry, Physics, Mathematics, Algebra, Geometry, Trigonometry, etc., which Christian scholars acquired and translated. Toledo thrived essentially because of its Muslim rule, and became the "cradle of learning," and the chief point of interaction between the Muslims, Christians and Jews. Western scholars traveled to Spain and Sicily to learn Arabic and to make transcripts of texts in Latin. Muslims produced cotton, paper, salt, silk, satin, pepper, stamps, clocks, soaps, rulers, maps, globes, furs, velvets, described over 200 surgical instruments, and named over 200 stars with Arabic names. Hence, it was this Islamic civilization in Spain that was the main threshold behind the European Renaissance. During the time the Muslims set foot in Spain in 711 until 1084, Muslim Spain had become an area unique to the entire world.

The Muslim artisans applied their remarkable skills to architecture in making mosques (masajid) and palaces. The Muslims mastered technique and design. The Alhambra Palace, and The Great Mosque of Cordoba, are just two of the famous magnificent architectural masterpieces of the Muslims which can still be seen today. Of the Alhambra, it is called, "a utopia, the brightest memory of a lost golden age of pleasure, poetry, tolerance, art, and learning." One Muslim poet wrote:

"A sun dwells in this place and even its shadow is blessed. In this palace a multitude of pleasures capture the eye and suspend the intellect. Here a crystal world teaches marvels. Everywhere Beauty is carved, opulence is manifest."

The Islamic architecture in Spain is elaborate and decorative with intricate designs. Stone, and stucco, plaster for coating exterior walls, were widely favored. Later, brick replaced stone. The Great Mosque of Cordoba and the Alhambra of Granada are two Islamic monuments that utilize this design. There are, however, not many examples of Islamic architecture remaining today in Spain because many were destroyed or converted from mosques to churches when Muslims were later exterminated in the year 1492 and beyond. The Alhambra is the only palace left nearly intact and preserved of all the Muslim masterpieces in Spain.

Muslim artists were prohibited from making images of living things so that they could concentrate on the oneness of God. Paintings of inanimate objects, trees and flowers were permitted. Islamic ideology teaches that the making of images can lead to idolatry. It can also lead to praising of one's own work, which does away with humility and humbleness, important virtues stressed in Islam. Inevitably, it leads to one's neglect of the remembrance of Allah, and one's neglect of the fact that it was *Allah* who gave the artist the talent from birth. It is also rivaling with Allah Himself who is the sole creator of the Universe and its inhabitants. Though many of Muslims therefore abstained from painting figures of people and animals, Islamic art was far from lacking beauty. Muslim scribes in Spain developed calligraphy into art form. Islamic art is known for its repetitious patterns, a constant reminder of the uniqueness of God. Calligraphical, floral, arabesque, and geometric designs flourished in the Muslim world.

"The city of Granada finds her equal not in Cairo, nor Damascus, nor Iraq. She is the Bride Unveiled While the others are just the dowry."

The "Alhambra" meaning the "Red Fort" or "Red Palace" is located in the city of Granada ('Gharnatah'). It is called the "Red Fort" because of the red of the surrounding landscape. Alhambra comes from the Arabic word, "Al-Hamra" meaning "the red." The construction was begun in the Nasrid period, and completed in the fourteenth century. Muhammad al-Ghalib built the foundations of the Alhambra while further construction was made by his son, Muhammad II. Inside and around the Alhambra are inscriptions of Arabic writing like "Kingdom is for Allah" and "Wa La Ghalib illa Allah," which means, **"There is no Conqueror (Victor) except Allah."** king Abu Abdullah (Boabdil) was called by his people as, "Al-Ghalib" (The Conqueror). Yet, when recognizing his imminent defeat, he exclaimed otherwise proclaiming that none other than God was the Greatest. Hence, "There is no Conqueror except God," became the motto of his descendents. Among other verses and poetry inscribed on the Alhambra walls are poems by Ibn Zamrak who was also the chief minister to King Muhammad V, and Ibn Al-Khatib who was also a historian, and a physician.

The splendors of the Alhambra and its gardens have inspired many musicians, artists, and authors. Among them was renowned author, Washington Irving, who took up residence in the Alhambra and wrote Tales of the Alhambra. The artist M.C. Escher's interest began when in 1936 he visited the Alhambra and was fascinated with its tile patterns, and spent days sketching them. The inspiration here laid the foundation for his work - for which he is most famous. He based his work on these intricate Arabic designs, and repetitive floral and mathematical patterns.

The Golden Age of Islam began under 'Abdur-Rahman, the first Umayyad ruler, called the "Falcon of Andalus." He united the various tribes and groups of peoples in Andalusia when he became ameer (caliph) of Cordoba in 756. Soon after he was proclaimed ameer, he laid plans to begin the construction of the Great Mosque of Cordoba. It was at one time the second largest mosque in the Muslim world. Al-Hakam, 'Abdur-Rahman's son, was responsible for extending the Great Mosque in 961-966. The mihrab of the Mosque of Cordoba, a niche in the wall indicating the direction of the Kaaba, was reportedly decorated with 320 bags of mosaic cubes; a mixture of Byzantine art along with Corinthian and ionic pillars. On the greatness of the Great Mosque, "One can understand perfectly the exaltation of the poet who praises its greatness: 'The gold shines in your domes like the lightening which flashes among the clouds.' Muslim Cordoba was described as the "jewel of the tenth century." It was compared with Constantinople and Baghdad. Cordoba, Seville, and Madinat al-Zahra in the 10th century were one of the greatest centers of art and culture. In fact, Madinat al-Zahra, the caliphate residence, was regarded as one of the "wonders of the age" until it was destroyed in the 11th century.

4.0 Conclusion

The Muslims played a key role in the history of Spain. It was their presence that enlightened the Iberian Peninsula while the rest of Europe steeped in darkness. Consequently, Andalusia produced a great civilization far ahead and highly developed than the rest of Europe. Under their rule, Muslims made Spain a center for learning and knowledge. The Muslims were taught reading, writing, Mathematics, Arabic, Qur'an, and Hadith and they became leaders in Math, science, medicine, astronomy, navigation, etcetera. Spain became well-known for its prosperity as people who sought for knowledge travelled from afar to learn in its universities under the feet of the Muslims.

5.0. Summary

This unit has been able to discuss the process of collective learning and the factors that facilitated knowledge preservation and transfer in Spain and across Europe. It also identified factors in Islamic civilization that fostered a tradition of learning and its spread in the lands under Muslim rule. It assessed the role of Islamic Spain as a place where knowledge was prized and it explained the role of Muslim scholars in its development. A list of major subject areas of knowledge that were translated from Arabic into Latin and carried into Europe was given. And major historical centers of learning and its preservation from classical to medieval times were mentioned.

6.0. Tutor Marked Assignment

Identify factors in Islamic civilization that fostered a tradition of learning and its spread in the lands under Muslim rule.

Assess the role of Islamic Spain as a place where knowledge was prized and explain the role of Muslim scholars in its development.

7.0. References/Further Readings

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Unit 4: The End of Islamic Spain

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1.0 Introduction

The previous unit is a discourse on the heritage of Islam in Muslim Spain after establishing Islamic dominion in the country and it became a great centre of learning for the whole world. It is very unexciting to see the Muslim Spain crumble after almost a thousand years of Muslim rule with fame and reputation. In the following lines, we examine how Muslim Spain collapsed and the consequences of the fall on the Spaniards, the Muslims and the Christian Crusaders who were instrumental to the fall of Granada, the last stronghold of Islam in Spain.

2.0 Objectives

The objectives of this unit include:

- To re-tell the history of the fall of Granada and the Muslim Spain.
- To know the forces responsible for the end of Islamic Spain.
- To re-count the ordeal of the Muslim faithful and intellectuals after the collapse of the Muslim Spain.
- To examine the socio-economic cum political situation of Spain after the Arab/Muslim Rulers were sacked.

3.0 Main Contents: The End of Islamic Spain

This harsh series of events marks the conclusion of nine hundred years of active Islamic life in Spain (711-1610), which had brought that country glory and prestige. The great universities or *jawami`* and *madrasahs* which had inspired Western Europe to expand in this line during the 12th and 13th centuries; had been wiped out. Granada was the last of these schools which Ibn Battutah, the Moroccan globetrotter, visited at the end of his travels in the mid 14th century. They now give us a different date for the founding of the

University of Granada, after its Christian conquest in the 16th century. And of course it was a different school with different objectives.

Ironically, a ship full of books sent by the emperor of Morocco, Mulay Zidan, to the Ottoman sultan in Istanbul in Turkey was intercepted in 1611 by Spanish pirates off the port of Sale under Philip III, the king of the final expulsion. This collection or library is now lodged in the Escorial, the 'slag heap' as the name means, that gloomy palace and monastery in the hills northwest of Madrid where Philip II withdrew to spend his last years (like the Pedregal or 'Lava Field' South of Mexico City where UNAM, the renewed University of Mexico is located). The Escorial now constitutes the basis of the holdings of Arabic books which have been preserved in Spain, plus those which had been reappearing during the past century, especially in Aragon around Zaragoza, and are now housed in the National Library in Madrid, thanks to the labours of don Julian Ribera and don Eduardo Saavedra. Ironically, this Escorial collection, as we have noted is of Moroccan origin and was seized by Spanish pirates. The 18th century Maronite librarian Miguel Cassiri could not read the Maghribi script, and therefore catalogued many of these books and manuscripts as of "Turkish and Persian" origin.

The monuments of Granada, Seville and Cordoba now attract the tourists to visit Spain, though often without understanding their full significance and underlying tragedy. Their beauty alone sustains them. The wholesale expulsion of Muslims inflicted havoc and misery every where; it cost the Spanish people one of the most productive sectors in their society, and the best agricultural workers: fruit (peaches, apricots, oranges and other citrus fruit) came to Spain through their husbandry; so did rice and sugar from southern Asia, as did silk and paper. These industrial processes, not articles of trade, had been brought by Muslim merchants or travellers from China via Persia and Central Asia, as well as porcelain where we see the Chinese blue reappear in Majolica ware. All these were technical processes which had been introduced under Muslim rule.

The economy suffered penury when the country lost its productive workmen in this wanton fashion, Muslim artisans who had laboured diligently in the crafts and agriculture. Hardworking and thrifty shopkeepers, bakers and butchers, water carriers were forced out of business and faced restrictive legislation on their activities everywhere. The arts and crafts of Spain truly suffered: Mudejar mechanical and technical methods in tile-making, for both floors and walls, which require different processes; carpenters and cabinetmakers (who developed their trade in the high wooden ceilings of the Andean countries, to which some Mudejar workmen were exiled, and whose skill elaborated this safeguard against the earthquakes of that southern continent); blacksmiths and coppersmiths, all suffered exile and penury.

The manufacture of textiles lagged as well, especially cotton and silk weaving in Granada, Seville and Pastrana. The making of woollen blankets and rugs also declined. The silk industry was brought centuries before by Muslim traders from China, as was that of paper, whose raw material was esparto grass grown around Valencia. Hundreds of silk works and countless tile factories are said to have gone out of business in the Seville region alone. Irrigation engineering, especially in and around Valencia's *Huerta*, suffered from the expulsion of its best workmen. Farms and fields lay abandoned in the Alpujarras mountains southeast of Granada. Generally trade was stifled in those parts of Spain where Muslim or "Morisco" workmen, the busy and talented Mudejars, had plied their trade.

Many Spanish names and words are Arabic in origin, and alive today (but seldom "Moorish" ones - the only truly Berber words in modern Spanish are *jinete* from the Zanata tribe, for 'horseman', 'rider'; and *zanahoria* for 'carrot'). *Alfarero* for 'potter'; *albanil* meaning 'mason' or 'builder' in Spanish, from *al-Banna'* (whose name appears in that of IIsan al-Banna' of Egypt, the founder of the Muslim Brethren in this century); *alcalde* from *al-qadi* ('judge') but now meaning 'mayor' in Latin America; words like *azulejo* from *az-zulayj* for 'tile', so important for Islamic decoration on floors and walls with its ongoing, "endless" patterns that seek the pure infinity of God; *almohada* from *al-mukhaddah* for 'pillow'; *azucar* for 'sugar' which comes ultimately from Indian and Sanskrit.

The havoc which these murderers and sadists created throughout Spanish society still demands redress. The great Spanish genocides should be named and condemned for their vandalism and murder of peaceful Spanish citizens; the arch criminals were: Ximenez de Cisneros, to begin with, who started the unholy action; Pedro de Deza who assisted him in these crimes; Diego de Deza (two of them), and Diego de Espinosa, who worked with Philip II, that gloomy monarch, reflecting perhaps the madness of his grandmother Jane; and Jaime Bleda, that last great genocide in the employ of Philip III. These men were fanatics of the first order whose zeal ruined their native country for two centuries.

The laws that sustained these abuses should be formally rescinded: these breaches of human rights need to be redressed in this more liberal age of human history. Some were in effect as late as this century, notably as regulations against Protestant chapels and mosques, like the one in the Ceuta market; any Protestant church in Spain was forbidden to show what it was outwardly, and had to be disguised till after the Franco era. The mosque in Ceuta lies downstairs next to the public toilets in the market, for the country folk who come there to pray. These ugly laws need to be revoked formally, and, if possible, the property seized restored to the international Islamic community.

In Argentina today, the only Muslim name that is permitted by the public registry offices is Omar. The present president, Carlos Menem, although born a Muslim of Syrian descent, was obliged to declare himself a Catholic before he could run for president of that country. The Tatars in Poland in this century were similarly forced to become Catholics if they wanted to remain in that country. This does not represent religious freedom, but reflects the Counter-Reformation of Europe that drove the Protestants and Socinians from Poland, whereas they survived in Hungary because the Ottoman government there protected all Christian sects.

This struggle for religious freedom is not over if we consider how the Turks are treated in Bulgaria today, or the Muslims in Central Asia: Since these laws and their effects remain until this day, it is not an internal Spanish matter but an international problem which still demands solution not subject to internal jurisdiction. Islamic centres of authority and worship were all destroyed in Spain; these should be reconstituted wherever possible as they were during that country's greatest glory. The ongoing holocaust of the Palestinians witnesses the continuation of such illegal practices till this day.

On the other hand, the Muslim actors in this tragedy are too often anonymous, like our Young Man from Arevalo, or bore "Christian" names they were forced to assume. The Granadines had squabbled among themselves; they were not entirely innocent victims, but to some extent deserved their fate, especially the quarrelling upper classes. This verdict applies to the royal family and the nobles, not the industrious citizenry: the Zagirs and Avencerrajes (*banu Sarraj* or 'Saddlers') carried on feuds that ruined the kingdom in the last half of the 15th century before the Christian conquest, quarrels which the Castilians and Aragonese were more than happy to take advantage of. Boabdil (*Abu 'Abdillah*), the last ineffectual sultan or king, as his mother said, "wept like a woman over what he could not defend as a man " at the Moor's Last Sign on the highway going up the hills leading to the south coast, where he would embark for exile in Morocco. In his train Leo Africanus may have gone, but as a young boy.

Sadly they recall other Spanish exiles: Ibn 'Arabi, the mystic from Murcia in the 13th century who is buried in Damascus; and Ibn Khaldun from a distinguished Sevillian family which was exiled in 1248 by Ferdinand III. The latter scholar wrote a philosophy of history centuries before Spengler and Toynbee, and founded sociology long before August Comte ever thought of it. Likewise we should recall the now nameless people who died at their own expense in the Inquisitorial prisons by the hundreds, or were roasted at the stake all up the East coast of Spain so the civil authority cynically would not "have blood on their hands."

Maqqari, the Algerian historian wrote *Nafh, al-Tib* or 'The Fragrant Breath' in the 17th Century to record Andalusian history. This vast field needs study. This is history that we Muslims should know, five hundred years after the fact, and not the myths and legends that tourists half learn about Spain's decline into religious and political intolerance. Americo Castro's book on *Espaaca en su historia* which Professor Edmund King of Princeton translated into English as *The Structure of Spanish History* (Princeton University Press 1954) likewise challenges the official version of Spanish history.

Spain thus became a closed society in the 17th century, suffering a general intellectual depression that was so different from the glorious Umayyad caliphate of the 10th century or the philosophic decades that followed. Most Spaniards now lived in ignorance of real theological issues except that they knew that they were Catholics, although they did not know how to discuss these issues with outsiders.

The "Holy" Office was finally abolished by the Cortes or Spanish parliament in 1813 after the Napoleonic wars (but Simon Bergaio never returned from his Cuban exile). Islam has never been so ruthless nor abusive of human rights in its age of glory in Spain, except possibly for the so-called "martyrs" of Cordoba who persistently sought their "martyrdom" in the 9th century under 'Abdurrahman II. Under constant pressure the authorities were finally obliged to punish them under the prevailing law of blasphemy. The Turks in the Balkans protected the churches of Byzantium and Rome which had oppressed the Bogomils, ancestors of the contemporary Bosnian and Albanian Muslims. The Hungarian Protestants survived as well because the liberal Ottoman religious policy protected them from the suppression they encountered in Poland, Lithuania, and we might add, Hapsburg Austria. The Greek Patriarchate remains in Istanbul, or as they prefer to call it, Constantinople, and not in Athens or Moscow. These facts of religious freedom need to be remembered in this age of freedom.

A rise in highway robbery had resulted from the general oppression and loss of livelihood, although the robbers were not always Muslims or Moriscos. If a "Morisco" were met on the high road away from home, he could be searched, taken prisoner and even killed by any Christian neighbour (or *vecino*). The state no longer protected Muslims in their lives, property or beliefs. This lack of responsibility on the part of Spanish public authorities for the general welfare of all citizens, and the suffering by the generally peace-loving public lay like a pall over Spanish society for the next two hundred years.

More than one hundred thousand peaceful and valuable Muslim citizens are estimated to have been expelled from Old and New Castile alone in 1610. A figure of 200,000 has

been suggested as the number expelled from all Spain by some persons desirous of making the havoc seem minor but this is low; while the official version of 300,000 is uncertain as well. Perhaps as many as two million were exiled or displaced. Certainly it was enough people to disrupt both industry and agriculture, which suffered drastically, especially in the prevailing climate of fear; the whole economy of Spain was stifled in important sectors for decades if not for two centuries at least.

4.0 Conclusion

It was the gloomy series of events that marked the end of nine hundred years of active Islamic life in Spain (711-1610), which had brought Spain glory and prestige. The great universities and schools which had inspired Western Europe to expand in the 12th and 13th centuries were demolished: Granada, the last of these schools which Ibn Battutah, visited at the end of his travels in the mid 14th century. And after its Christian conquest in the 16th century, it became a different school with different objectives. Spain thus became a closed society in the 17th century, suffering a general intellectual depression. Most Spaniards now lived in ignorance and all of these spelt doom for the Muslim Spain.

5.0 Summary

This unit concentrated on the dramatic end of Islamic Spain after the *re-conquista* and the Christian Crusaders took control of the city and sacked the Muslim intellectuals, re-established Christian rule and demolished many Islamic monuments. Agriculture, economy and politics were destroyed, inhabitants suffered and Muslims were expelled en masse.

6.0. Tutor Marked Assignment

- Explain the factors that brought the Islamic Spain to an end.
- Tell the history of the collapse of Muslim Spain mentioning the major players in the events.

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