

HISTORY OF ISLAMIC SPAIN



- „Islamic Spain“ – problematic concept
- Al-Andalus – uncertain etymology (from gothic „landa-hlauts“?)
- Spain – from lat. Hispania – Espanya – España
- 1100 BC. – Phoenician settlement
- 1. mill. BC. – developed culture of Ibers between the rivers Segura and Rhône
- Christianization - between 64-66 in Spain (hopefully) St. Paul preached, many legends about the preaching of the Apostle James
- Visigoths – crossed Danube 376, 410 they plundered Rome, 413 entered Bordeaux
- 415 occupation of Barcelona, after 468 conquest of the peninsula



CHRONOLOGIE VIZIGÓTSKÝCH KRÁLŮ

Alarich I. (370?–410)
 Ataulf (410–415)
 Sigerich (415)
 Wallia (415–418)
 Theodorich I. (418–451)
 Turismund (451–453)
 Theodorich II. (453–466)
 Eurich (466–484)
 Alarich II. (484–507)
 Gesalrich (507–510)
 Amalarich, za regentské vlády
 ostrogótského krále Theodoricha
 Velikého (510–526)
 Amalarich, nezávislý král (526–534)
 Theudis (534–548)
 Theudisela (548–549)
 Agila (549–555)
 Athanagild (555–567)
 Liuva I. (567–572)
 Liuva I. a Leovigild (568–571/572)
 Leovigild (571/572–586)
 Rekkared (586–601)
 Liuva II. (601–603)
 Witerich (603–610)
 Gundemar (610–612)
 Sisebut (612–621)
 Rekkared II. (621)
 Svintila (621–631)
 Sisenand (631–636)
 Chintila (636–639)
 Tulga (639–642)
 Chindasvint (642–649)
 Chindasvint a Rekkasvint (649–653)
 Rekkasvint (653–672)
 Wamba (672–680)
 Ervich (680–687)
 Egika (687–698/700)
 Egika a Witiza (698/700–702)
 Witiza (702–710)
 Rodrigo (710–711)



Year 500

Arab conquest of North Africa

- 642 – conquest of Egypt
- fighting with Byzantines and Berber tribes
- ‘Uqba ibn Náfī‘, (670-683) governor of Ifriqiyya – he founded Qajruwán and lead expedition to Atlantic coast
- Between years 690 and 704 consolidation of caliphate authority in North Africa
- Músa b. Nusayr al-Lachmí – governor of Maghreb, important figure for conquest of Spain
- Tariq b. Ziyad – governor of Tanger
- At the end of 7th century a considerable degree of islamization





CARTES DES COTES DE BARBARIE
 ou les Royaumes
 de Maroc, de Fez d'Alger, de Tunis, et de Tripoli
 avec les Pays Circonvoisins
 Par M. Bonne *Carte de Marine, Hydrog. & Topog.*
 Chez Cabanis & Compagnie, à la Ville de Paris

ECHELLE
 Lignes de France de Paris de 10 au 100
 Lignes d'Espagne de Cadix de 10 au 100
 Miles Romains de 7 1/2 au 100
 Miles Grecs de 4 1/2 au 100
 Lignes de Venise de 10 au 100

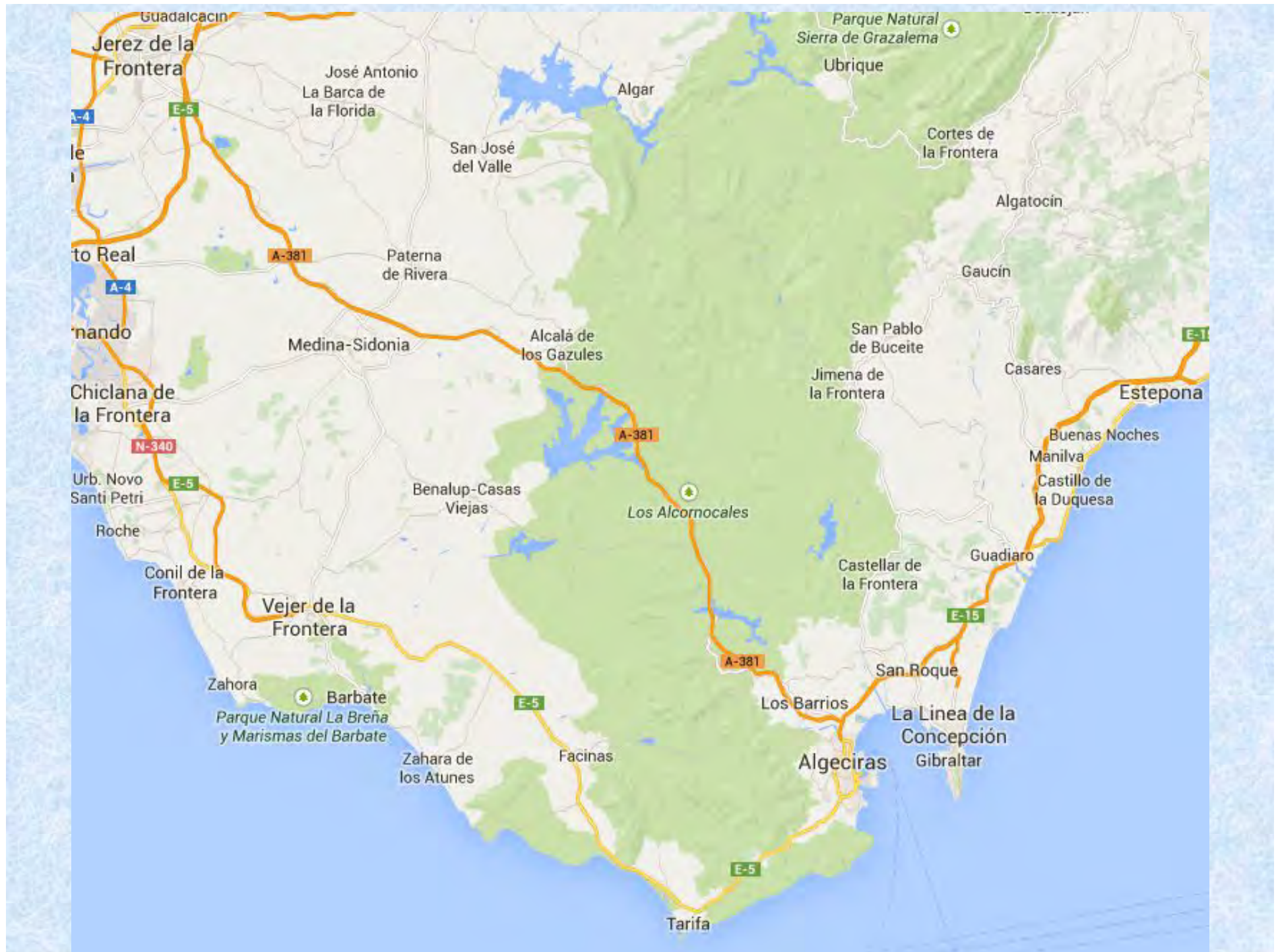
*La Carte de Tripoli
 ouverte dans le 14 de ce Tableau
 en allant au Pays des Negres.*

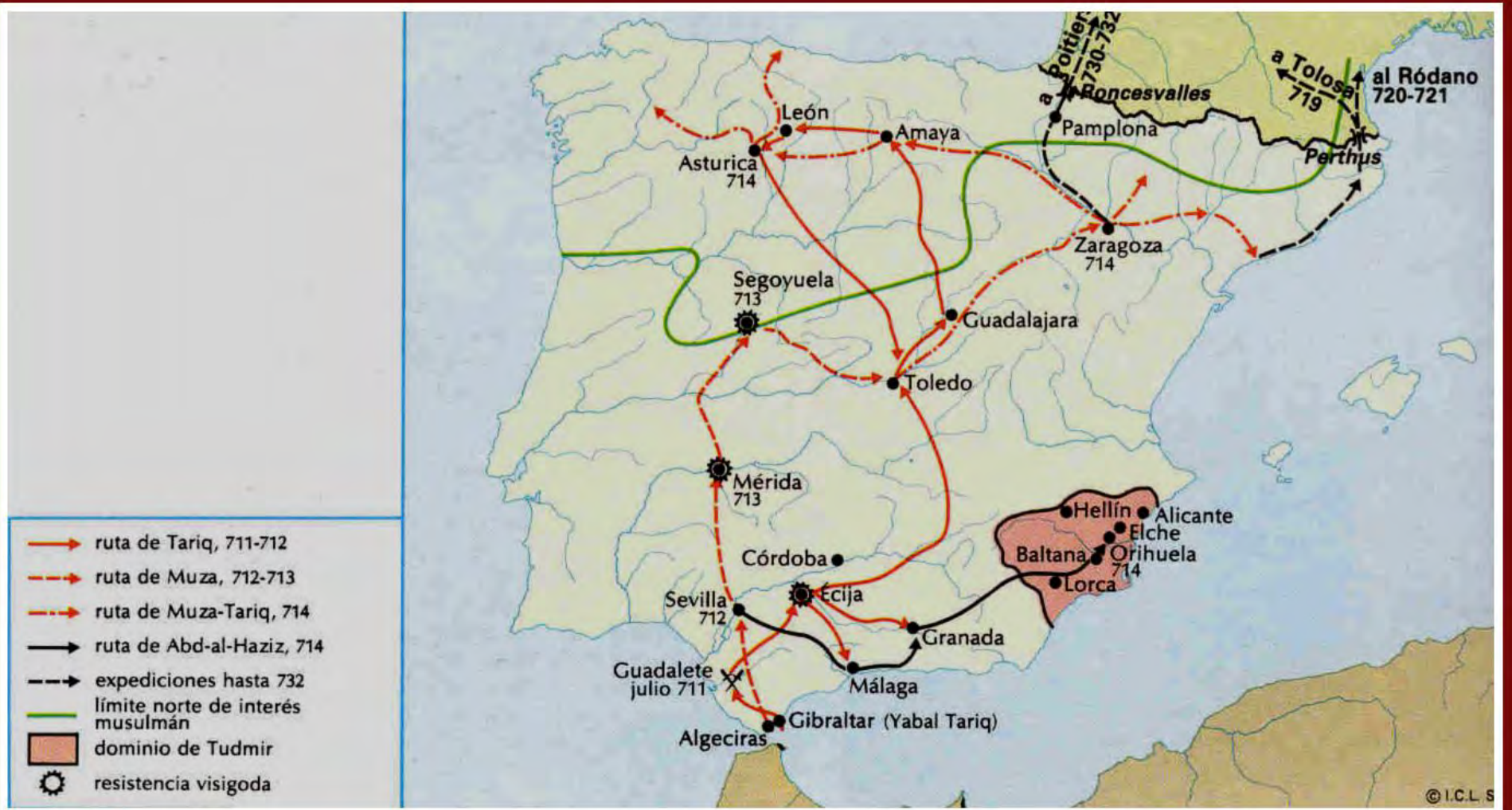
Conquest of the peninsula

- Information from various sources - Arab, Christian and Spanish chronicles, the heroic poems
- More reasons for the invasion - the legend of Julian, rivalry of kings Witiza and Roderic, general dynamics of Islamic expansion
- 711 invasion of 8 000 men (Gibraltar), leadership of Tariq b. Ziyad – founding of the city Algeciras
- Decisive battle with the army of Roderic, conquest of Toledo
- In 712 consolidation of power in peninsula, with Musa b. Nusayr

Period of „dependent emirs“ (712-756)

- Instability, tribal and ethnic conflicts
- Building a defense system (upper frontier - at-thaghr al-a^lá)
- 732 – ^oAbdurrahmán b. ^oAbdalláh al-Gháfiqí died in the Battle of Poitiers (*Balát aš-Šuhadá'*) (Ramadan 114/ October 732)



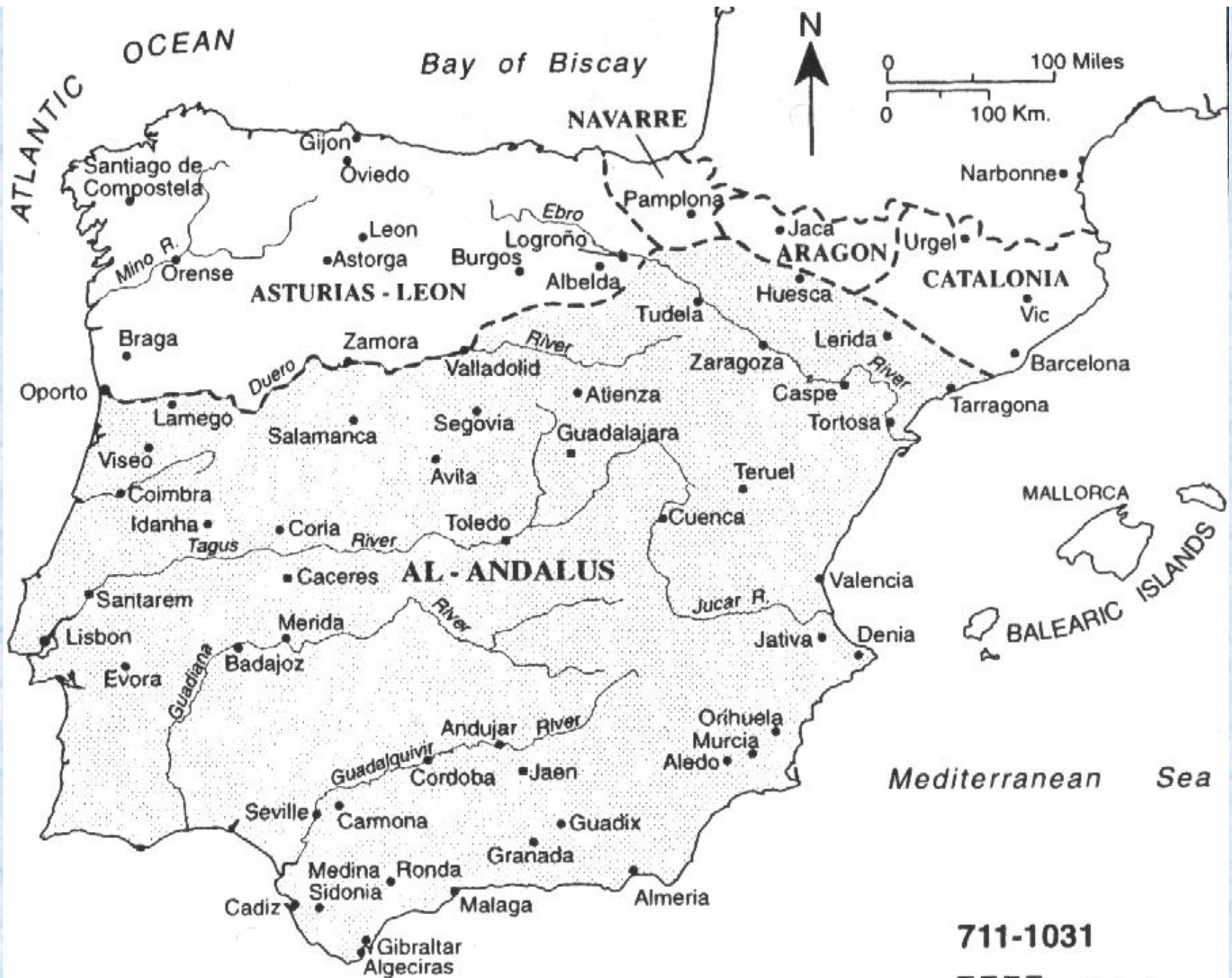




Qal'at Ajjúb

Ethnic components of Andalusí society – source of conflict

- Arabs - „old ones“ a „Syrians“, Qajside a Yemenis
+ their clients, often of non-Arab origin
- Berbers – Butr, Baránis (soon assimilated)
- Indigenous people
 - significant social differences (Góths vs indigenous)
- All groups mixed with each other → quick islamization and Arabization
- The Arabs demanded a reasonable tax and guaranteed freedom of religion → wave of conversions
 - al-asálima, al-masálima – „new Muslims“
 - muwalladún – their children (born as Muslims, but of no clean Arab blood)
 - al-mustaribún (Mozarabs) – those arabized, but still Christians → gradual decline
- Christians – Jews - Muslims



711-1031

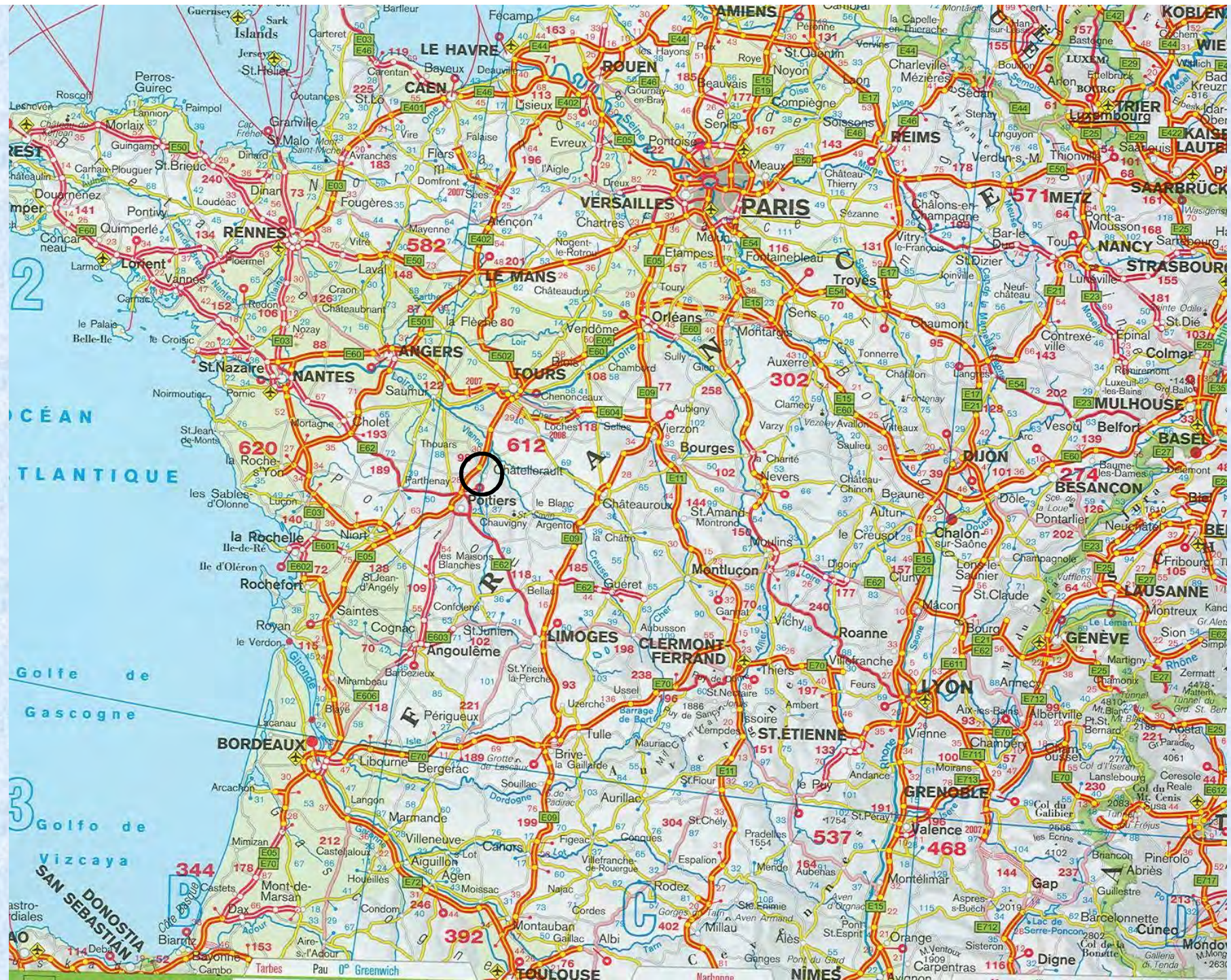
- Christian
- Muslim

Muslim raids to region of today south France

- Many emirs waged the „jihad raids“ behind Pyrenees (al-Baránis či al-Burtát)
- 725 °Anbasa b. Suhajm al-Kalbí – conquered Carcassonne (Qarqašúna) a Nîmes (Níma) – then to valey of Rhôna (Rudána) and to Burgundy (Búrdžúnja)
- 732 battle of Poitiers (Tours) – Muslims defeated by Charles Martel
- Muslims kept only Narbonne for a longer time (758)



**Tomb of Charles Martel,
Saint-Denis, Paris**



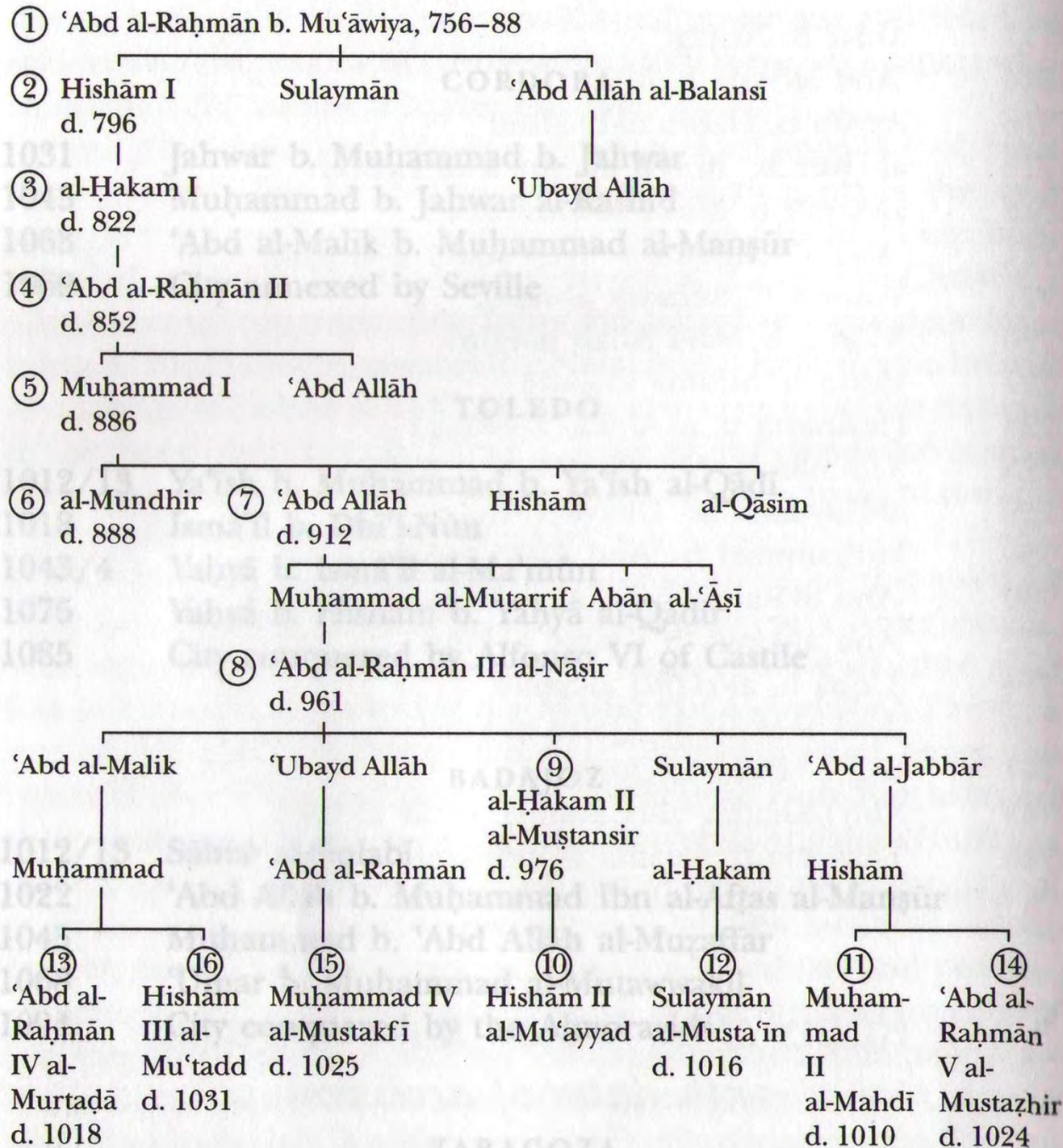
Period of independent emirs 756 - 929

ʿAbdurrahmán I. b. Muʿáwiya b. Hishám „ad-Dákhil“ (*731, 756-788)

- Umayyad Survivor of Abbasid revolution 749
- 14. 5. 756 battle at al-Musára near Guadalquivir (al-Wádí al-Kabír) close to Córdoba → victorious Abdurrahman proclaims himself emir in Córdoba
- Hishám b. ʿAbdurrahmán (788-796) – establishment of Maliki school of Islamic law
- Al-Hakam I. b. Hishám „ar-Rabadí“ (796-822) – new ethnic group (Slavs)



Statue of Abdurrahman in Almuñécar



Umayyads in al-Andalus



**Coins from the era of al-Hakam I.
194H (810)**

ʿAbdurrahmán II. b. al-Hakam (822-852)

- Most stable and most beneficial period of the emirate
- ʿAbdurrahmán created effective, democratic organization of the state
- Real decision-making (under emir's supervision) in „house of ministers“ under leadership of hajib
- Judicial system – qádí al-jamáʿa (chief judge) in Córdoba
- Judge was surrounded by council of lawyers – fuqahá (mušáwarún – consultants), who expressed their opinions to every case
- Cultural, architectural development
- Exchange of ideas, receiving knowledge from the East (Baghdad)
- Beginning of „agricultural revolution“
- Invasion of Vikings in 844



© Abdurrahmán II.

Coins from the era
of ^cAbdurrahmán
II. (822-852)



217H - 832

221H - 836

Great mosque, Córdoba





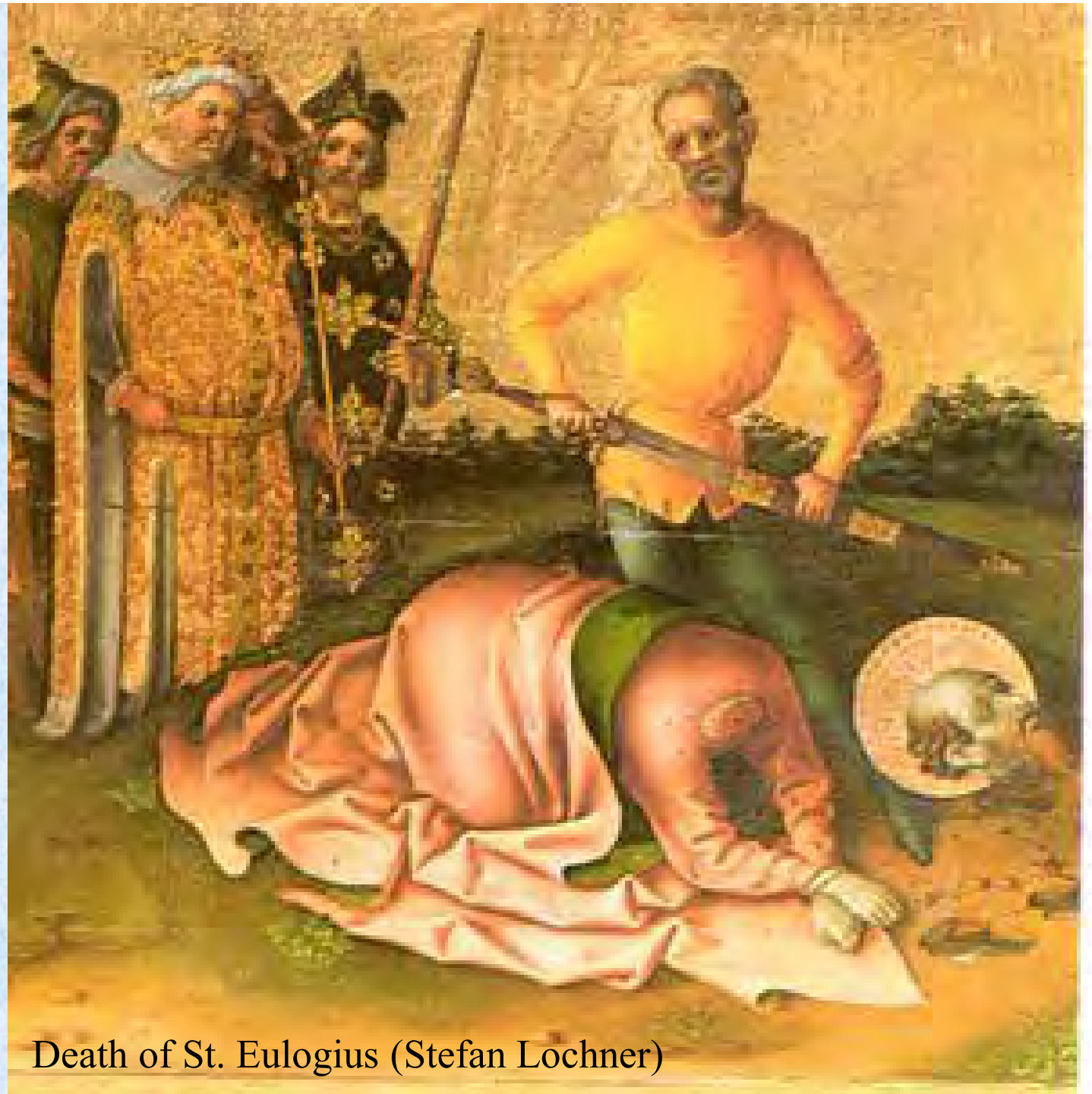
Dvojité oblouky ve Velké mešitě, Córdoba

Muhammad I. b. ʿAbdurrahmán (852-886)

- Uprising of Mozarabs led by priests – criticism of decline in Christian culture, knowledge of Latin
- „Martyrs of Córdoba“ - Alvaro of Córdoba, St. Eulogius (†859), Perfecto (†850) and others executed for offenses against Islam
- Christian Asturias became a threat during Alfonso III. the Great - land between rivers Duero a Tajo – new capital from Oviedo to León
- Kingdom of Navarra appears
- Muhammad was pushed to modify the system of defense – al-thaghr al-awsat (e.g.. Madrid – Majrít), al-thaghr al-aʿlá (e.g.. Zaragoza)



Alvaro of Córdoba



Death of St. Eulogius (Stefan Lochner)

Al-Mundhir 886 - 888

°Abdulláh b. Muhammad 888 - 912

- Internal conflict – only step to absolute anarchy

°Abdurrahmán b. Muhammad b. °Abdulláh 912 - 961

- 932 the authority of Córdoba was renewed in all previous territory (also internationally)
- Battles with Christian neighbours
- In the same time Abbasid caliphate in Baghdad declines
- in Qayruwan 910 Fatimid leader °Ubaydulláh al-Mahdí announces establishment of Shii caliphate
→ 929 – Caliphate of Córdoba





Kingdom
of Galicia

Kingdom
of Leon

Kingdom
of
Castille

County
of
Aragon

County
of
Barcelona

Kingdom
of
Navarra

Al-Andaluz

925
(approx.)

929 - 976

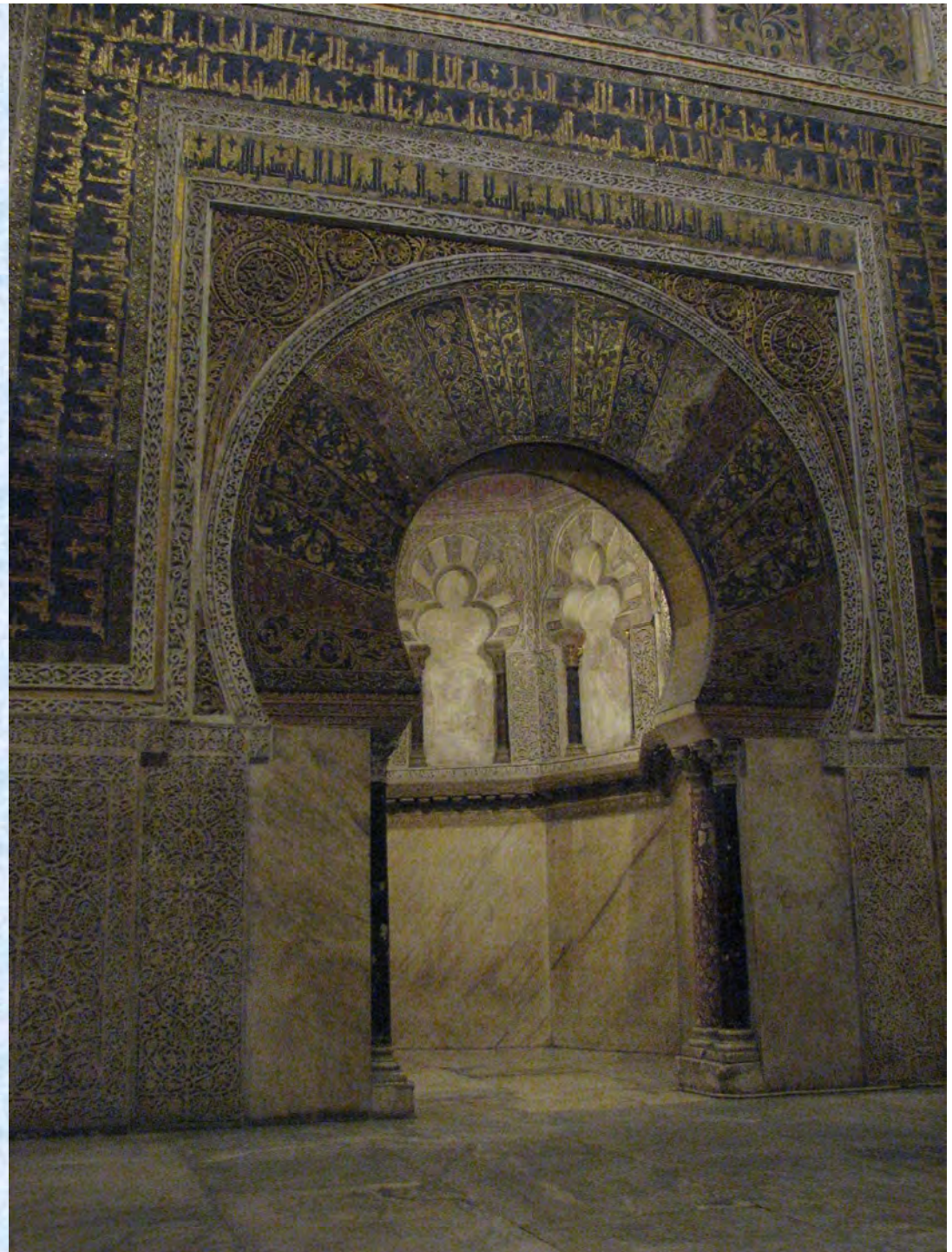
Caliphate of **ʿAbdurrahmán an-Násir**

- Conflict with Christians and with Fatimids in Africa
- New principality appears – Castilla (Qashtála)
- Al-Andalus the strongest and most prosperous region in Europe – motivation for European monarchs (Byzantine Constantine VII., German king Otto I. ...)
- Unique synthesis of various traditions into „Andalusi culture“
- Period of religious tolerance, unparalleled cooperation of various believers, ethnic groups
- High culture – architecture, literature, music, philosophy, sciences, agriculture, Islamic thinking...
- Highest standard of living



Madínat az-Zahrá'

**Mihráb of the Great mosque
of Córdoba**



Al-Hakam al-Mustansir 961-976

- Peak of al-Andalus in every aspect – strong, rich, safe state
- Christian leaders frequent guests in Córdoba
- Problem of succession (young son Hisham)



976 - 1008

- **Muhammad b. Abí ʿĀmír 977-1002 al-Mansúr**
- Regent of young Hisham
- Emir did not have loyalty of Andalusí soldiers → more mercenaries from Morocco 52 výprav proti křesťanským státům (Kastilie, León, Navarra)
- Successful expeditions to Christian north – most famous is the conquest of Santiago de Compostela
- Al-Mansúr was exceptionally talented commander and very able politician, but there was no relevant strategy
- He destroyed pillars of Umayyad state – the social class of client officials and formerly loyal Andalusí army
- He creates conditions for immediate collapse of the state after his death



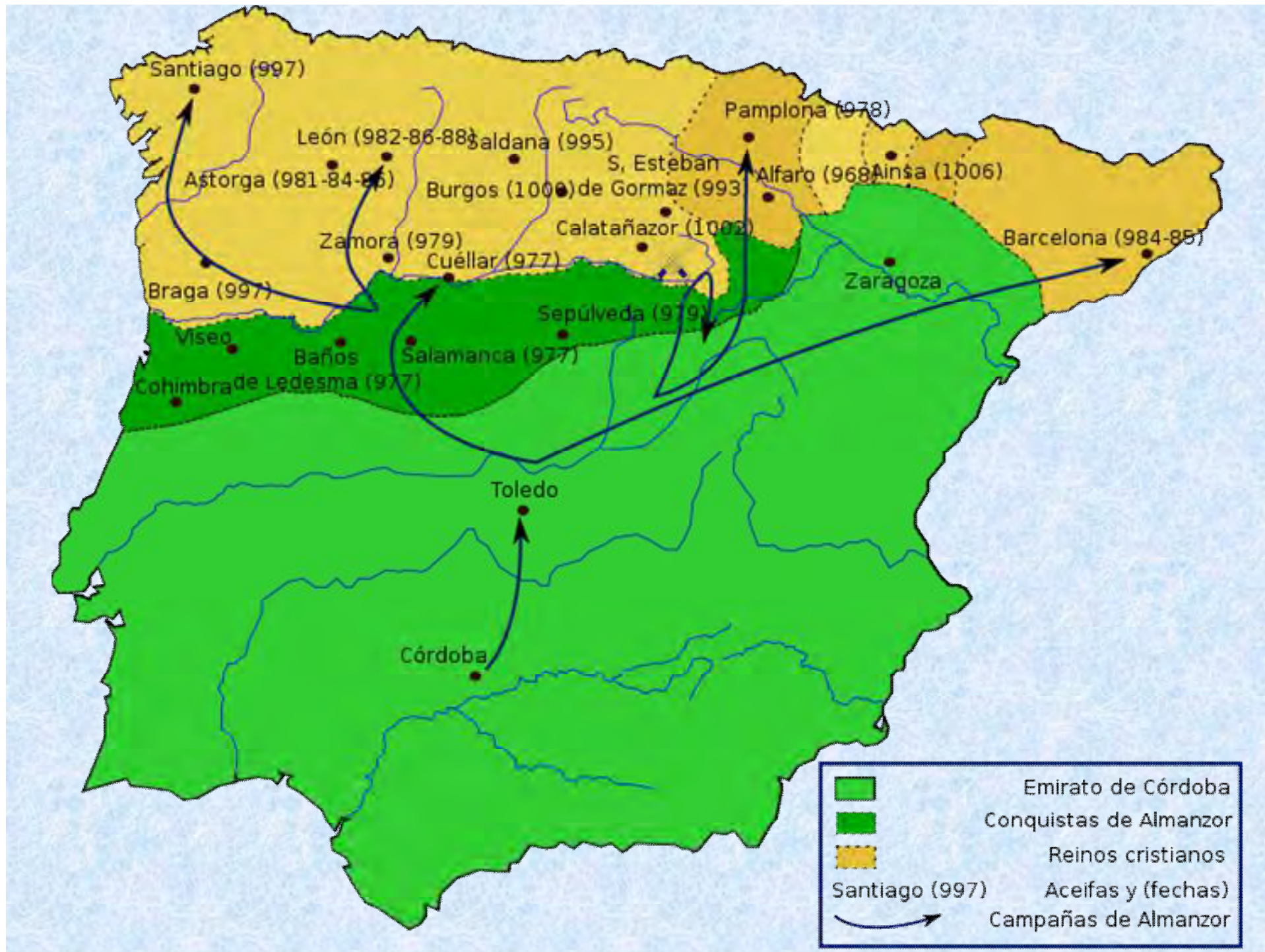
Al-Mansúr, Algeciras



Al-Mansúr, Calatañazor

Al-Mansúrovy výpravy



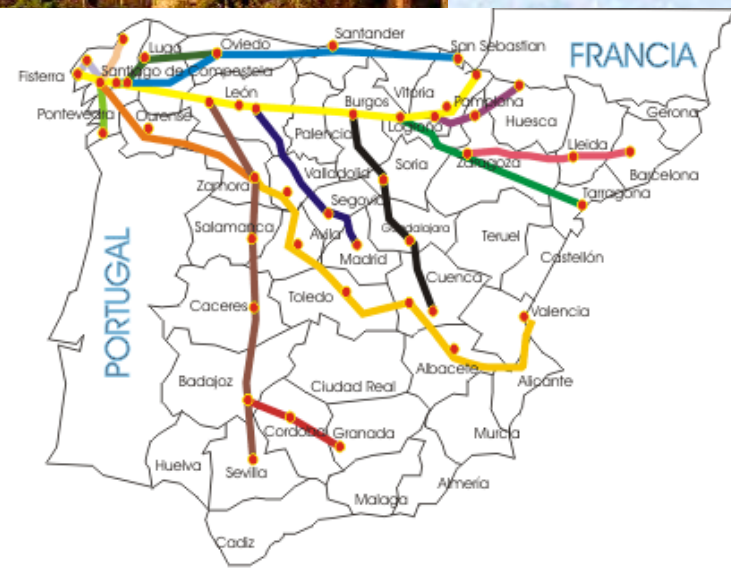






Cathedral in Santiago de Compostela

- CAMINO FRANCES
- CAMINO ARAGONES
- CAMINO DEL NORTE
- RUTA DEL EBRO
- CAMINO DE MADRID
- VIA DE LA PLATA
- CAMINO PORTUGUES
- CAMINO INGLES
- CAMINO SANABRES
- CAMINO FISTERRA
- CAMINO MOZARABE
- RUTA DE LA LANA
- CAMINO DE LEVANTE
- CAMINO CATALAN
- CAMINO PRIMITIVO



ʿAbdulmalik al-Muzaffar b. al-Mansúr al-ʿÁmirí 1002-1008

- **1008 – 1031 – decay of the Umayyad state, end of the caliphate**



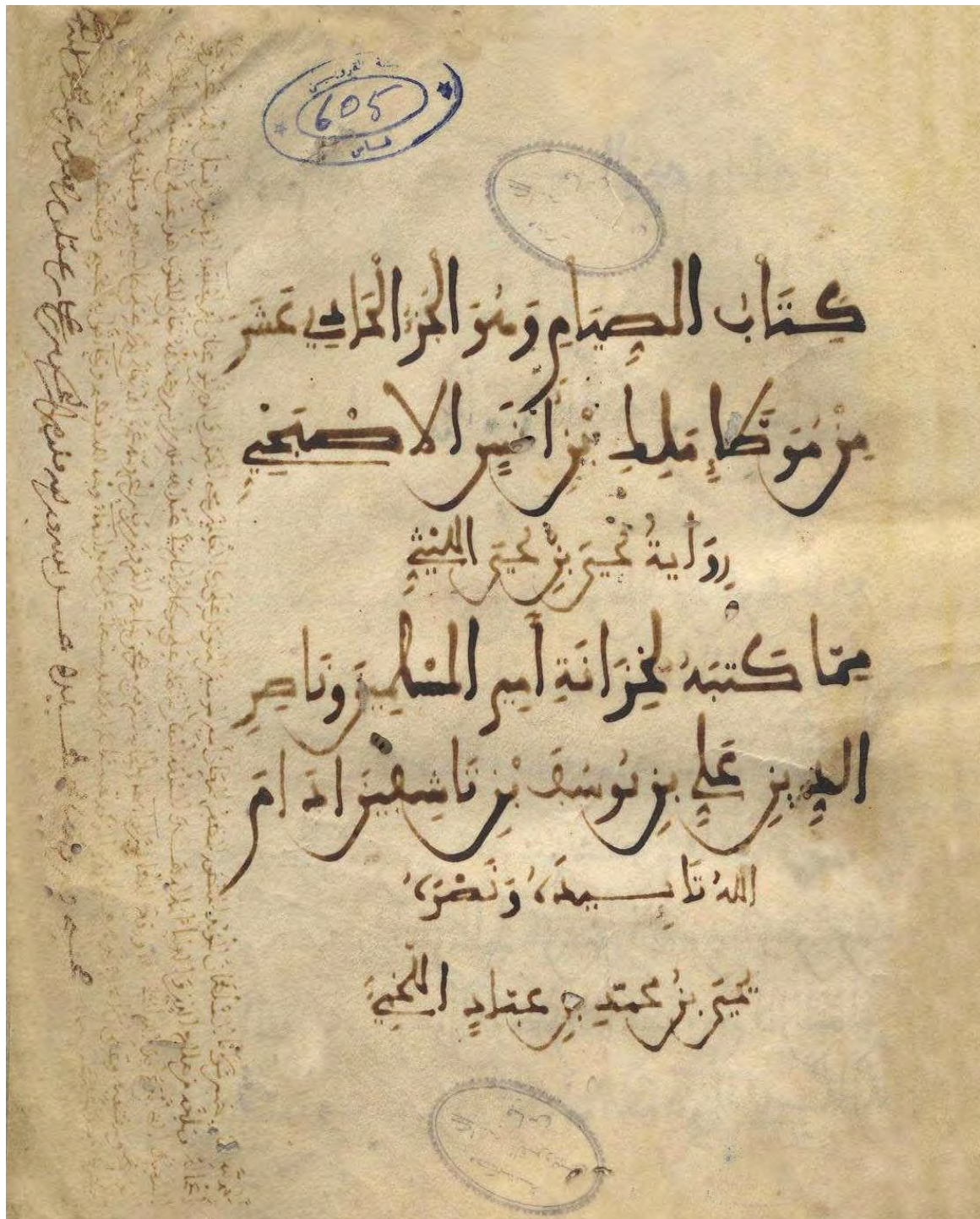
Umayyads of Spain,
Gold Dinar
Hisham II, 976-1006 A.D.

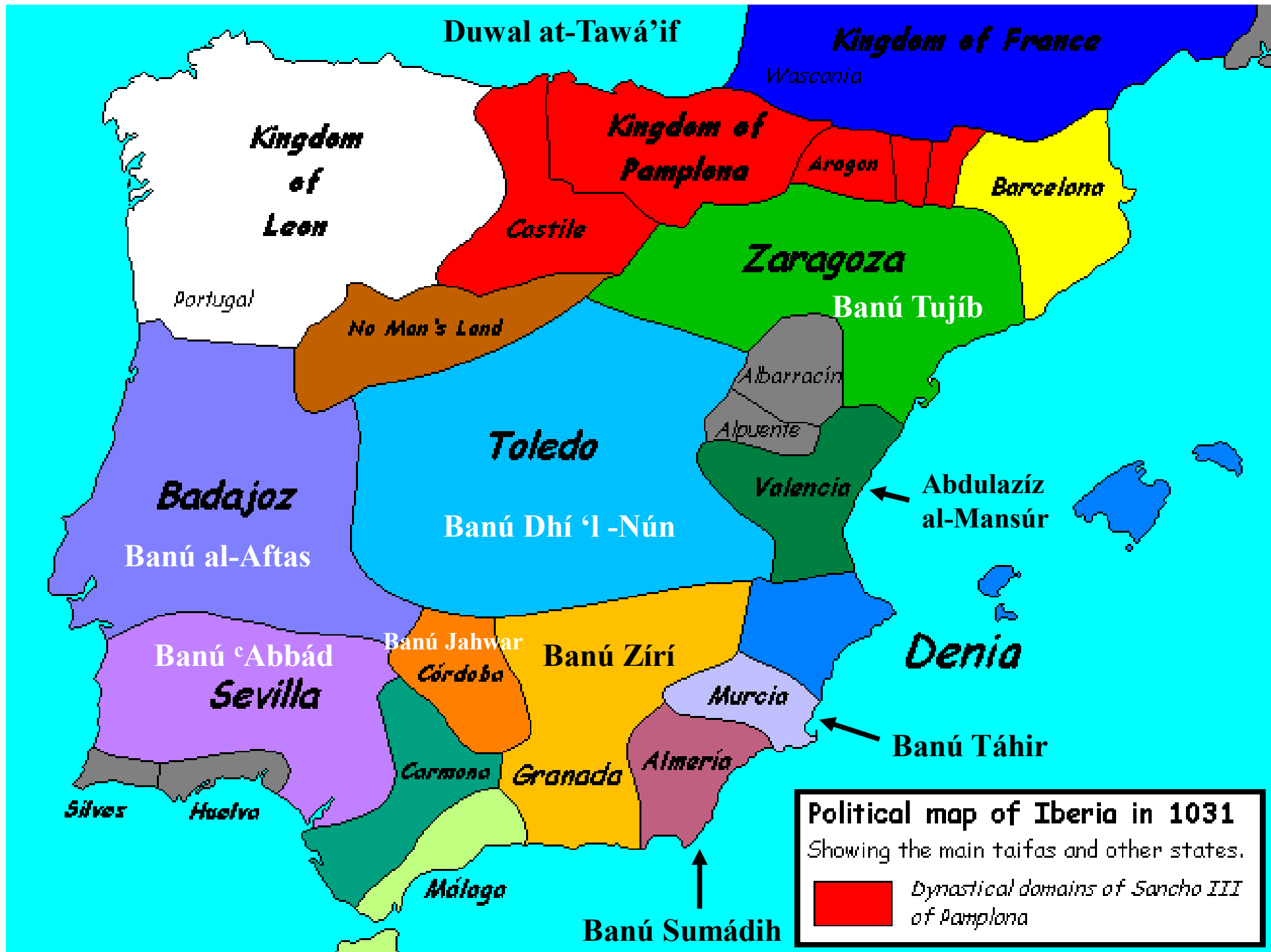
**Almoravids
(1091 – 1147)**

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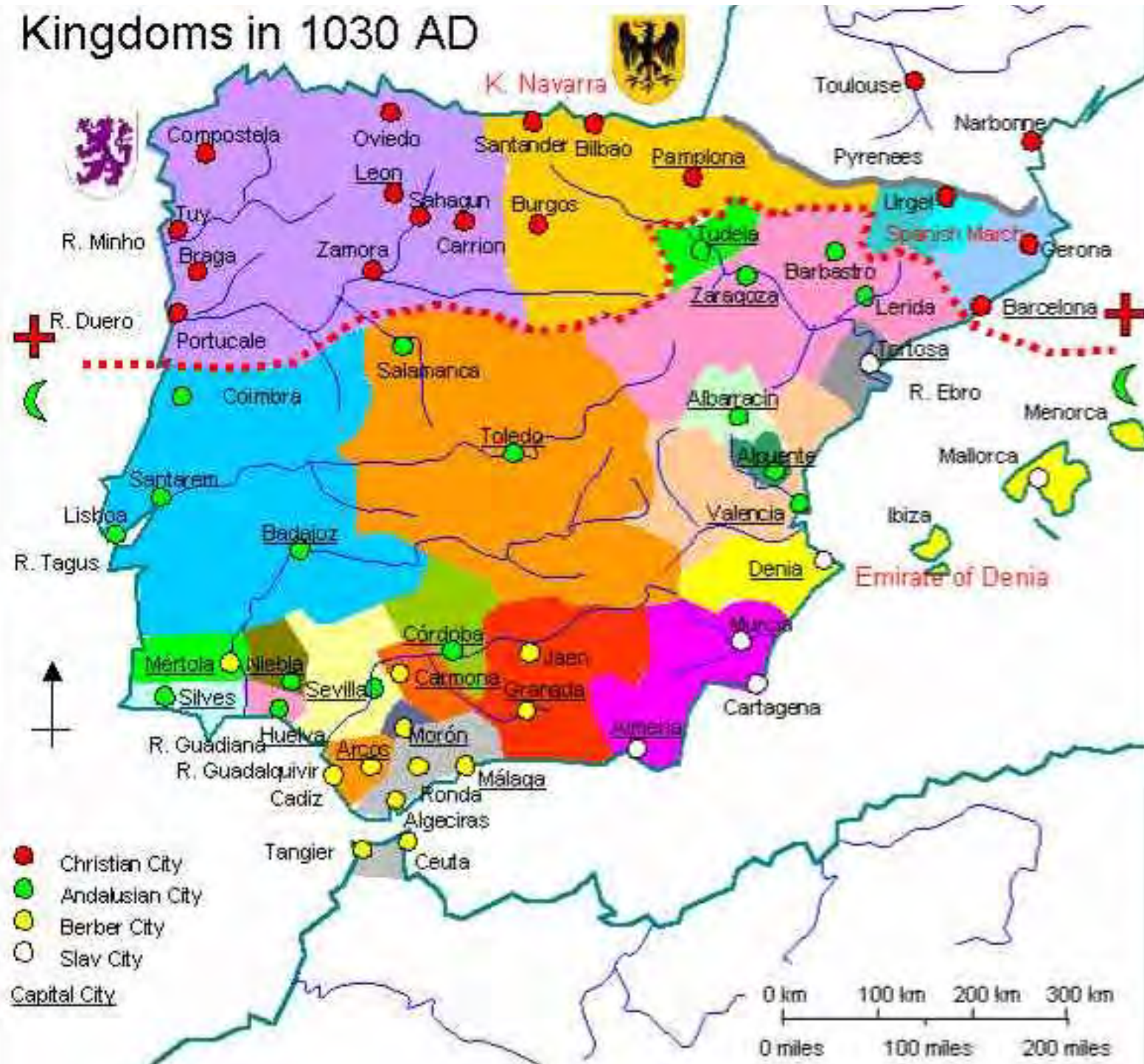
**Almohades
(1160 – 1269)**

Title page from Kitáb as-sawm from al-Muwatta – copy for library of Yusuf b. Táshfin in Marrakesh, 1107

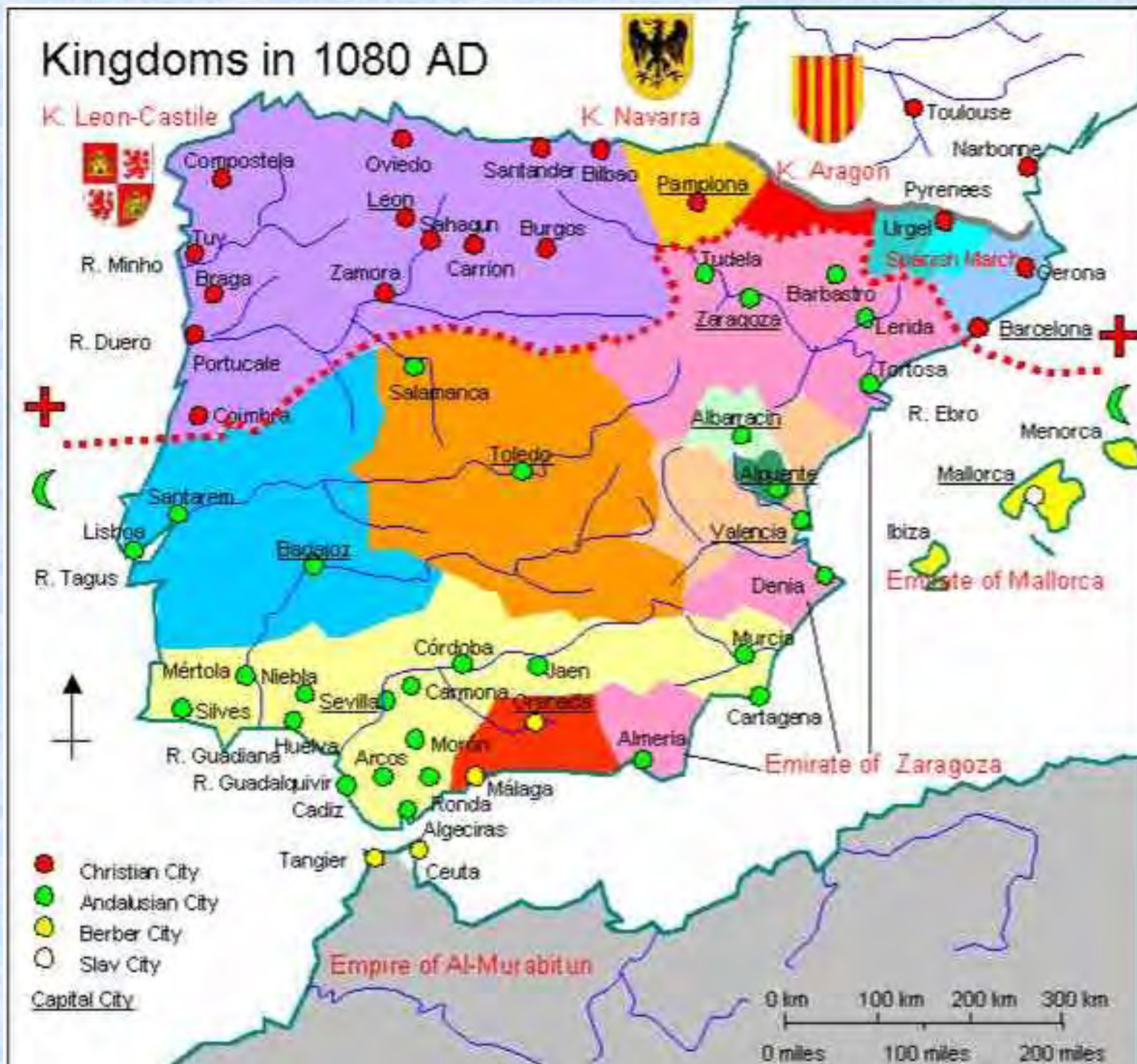




Kingdoms in 1030 AD



Kingdoms in 1080 AD

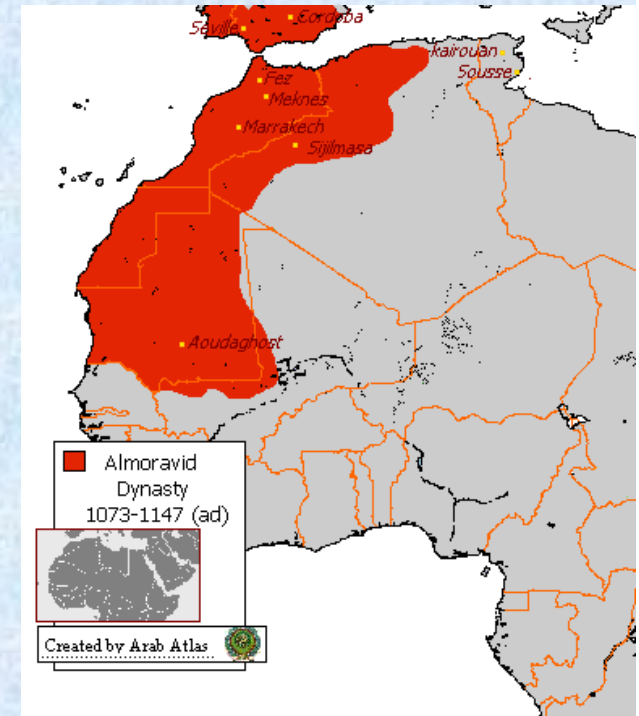


Kingdoms in 1086 AD



Almoravids – al-Murábitún

- Sinhaji tribes – today Senegal region
- 1070 – new capital Marrakesh
- 1071 Yusuf b. Tashfin rules Morocco and a part of central northern Africa – title Amír al-muslimín
- Their emphasis on jihad had attracted attention of Andalusian rulers
- ʿUmar al-Mutawakkil b. al-Aftás asked for their help (1079 Alfonso VI. captured Coria, 1085 Toledo)
- Al-Muʿtamid b. ʿAbbád (1069-1091) asked for help Yúsuf b. Táshfín
- United armies fought 1086 by Sagrajas near Badajoz army of Alfonso VI. – maʿrka az-zalláqa (thanks to victory capture of Lisabon again, Santarem, no more tributes, new impulse for Islam)



El Cid - Burgos



**Alfonso VI.
- Madrid**



ALONSO 6º
REI DE CASTILLA Y LEON
M.º A.º DE 1109.

- 1088 new expedition – unsuccessful siege of Aledo (Lajít) near Lorca (Castilian García Jiménez)
- In Africa receiving delegations of fuqahá requesting return to al-Andalus and overthrowing of taifa emirs
- 1090 Yúsuf in Córdoba – he deposes Abdullah al-Ziri in Granada for collaboration with Christians
- 1091 defeats al-Mu^ctamid (Sevilla) and al-Mutawakkil (Badajoz) who asked for help Alfonso VI. (1065-1109)
- Almoravids rule from Ebro to Senegal
- 1094 Cid captured Valencia
- 1093 Yúsuf's new expedition with sons Tamím and ^cAlí
- 1102 Yúsuf's nephew Mazdalí captures Valencia
- 1106 †Yúsuf – successor ^cAlí (1106-1143) – prosperity and stability in al-Andalus

- 1108 – battle at Uclés – victory of ʿAlí's brothers Tamím and Muhammad over Sancho, son of Alfonso VI.
- ʿAlí himself lead expedition against Talavera near Toledo, then Toledo itself
- Mighty enemy in this time Alfonso I. „Warrior“ (1104-1134), king of Aragon
- 1114 ruler of Córdoba Mazdalí killed in battle near Toledo
- 1125 – 1126 Alfonso I. lead expedition (with 14 thousands of Mozarabs) – qadi of Córdoba issued fatwa requesting expulsion of Mozarabs to Africa
- 1129 fatal defeat of Muslims by Cullera, loss of 12 thousands men
- One of reasons of weakness Maghribi revolt of Muhammad b. Túmart al-Mahdí, leader of movement of al-Muwahhidún



Alfonso VII – 1126-1157



Urraca – 1109-1126





Alfonso VII. and Translation school of Toledo

- Powerful enemy for Muslims - v Alfonso VII. (1126-1157)
- 1129 son of Alí Tashfin becomes governor of al-Andalus – disintegration of the state
- Internal conflicts – Andalusí people doubt the legitimacy of Almoravids
- Almorávids relied heavily on lawyers (fuqahá) – very often narrow minded and rigid
- Already in 1109 °Alí followed fuqahá and ordered to burn work of al-Ghazzálí Ihyá' °ulúm al-dín (Revival of religious sciences)
- Fuqahá also demanded investigation of popular Sufís (Islamic mystics) (Ibn al-°Aríf, Abú Bakr al-Mayúrqí, Ibn Qasí ash-Shilbí – jejich persekuce vedla k averzi
- The result – religious-political uprisings e.g. Ibn Qasí revolt of muridun in Algrave

- Many revolts were led by judges - in Malaga, Córdoba, Valencia, Murcia
- „the second period of mulúk at-tawá'if“
- 1143 †^cAlí – successor Táshfín – fighting against Almohades – with ^cAbd al-Mu'min b. ^cAlí
- Táshfín built fortress in Oran, where he was killed in 1145
- 1146 Marrákesch fell – end of Almoravid rule



1150

Almohades – al-muwahhidún

- Muhammad b. Túmart (1078-1130) proclaimed himself Mahdi in 1121 in his home territory Ijilliz
- Very harsh to opponents, he created system of categories in his movement (household, seekers etc.)
- He required for himself the title „al-imám al-ma[°]súm“ (infallible imam)
- He labeled Almoravids „al-mujassimún“ – idolaters (both movements however had a lot in common – Berber origin, significant religious base...)
- 1130 † Ibn Túmart – before he wrote manual named „A[°]azz má jutlab“
- Successor [°]Abd al-Mu´min b. [°]Alí al-Kúmí captured Marrakesh – he was asked for help by Andalusian rulers



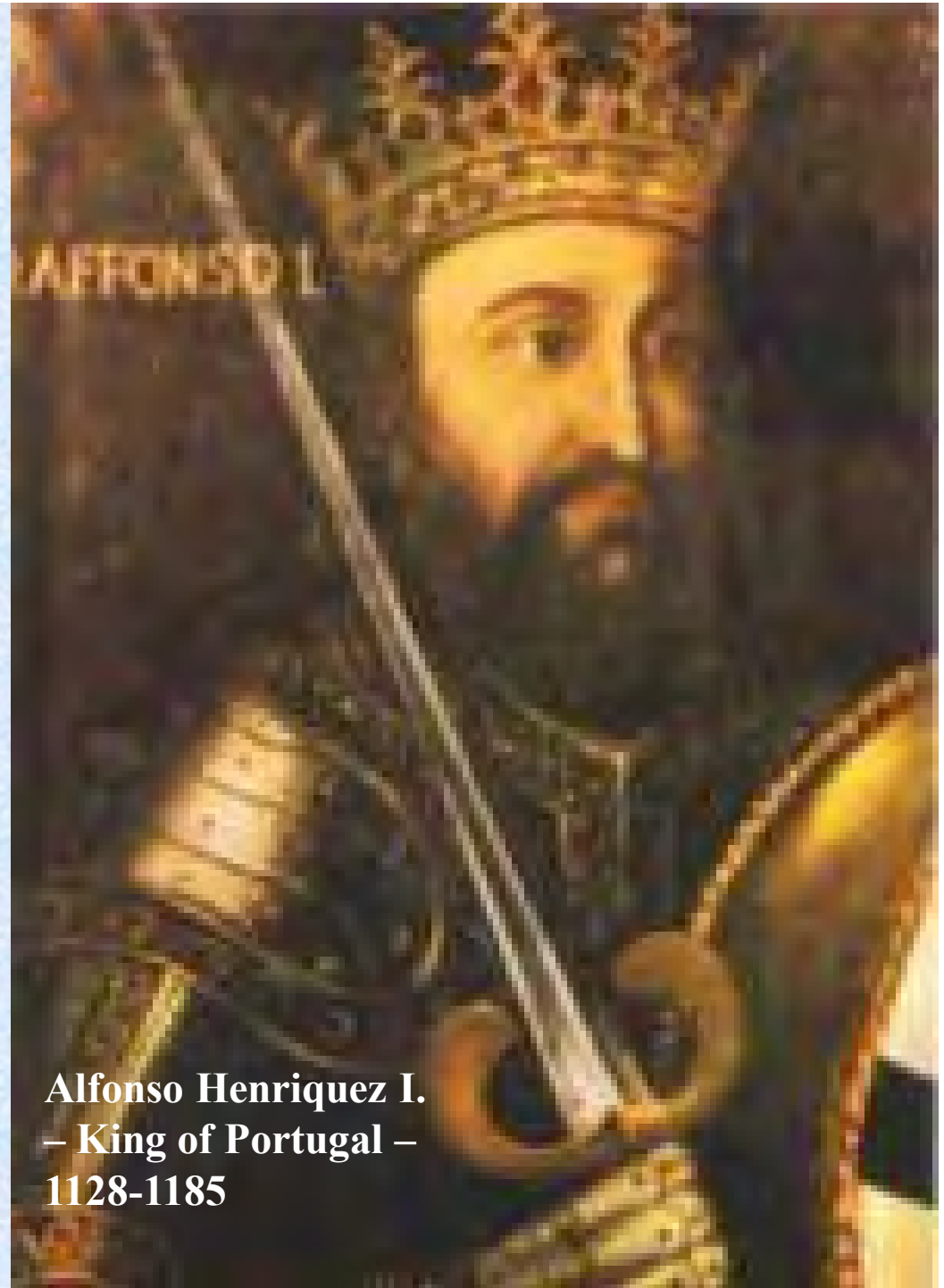
Mosque in Tinmal (100 km south-east from Marrakesh) – built in honor of Ibn Tumart

- ʿAbd al-Muʿmin b. ʿAlí agreed in 1147
- 1149 he consolidated authority in Córdoba after ending siege of the city by Alfonso VII.
- ʿAbd al-Muʿmin b. ʿAlí †1163 – he left strong empire stretched from Egyptian border to Atlantic coast and to al-Andalus
- successor Yúsuf b. ʿAbd al-Muʿmin (1163-1184) (originally governor of Sevilla)
- Problems in the west – rise of Kingdom of Portugal (Alfonso Henriquez I. – ar. Ibn al-Ríq – 1128-1185)
- Yúsuf ordered many projects in Sevilla – palaces, fortresses, towers, parks (e.g. Mutanazza al-Buhayra, Great mosque)
- 1184† Yúsuf – successor Yaʿqúb „al-Mansúr“ (1184-1199)
- Many clashes with Portugal and northern Christian kingdoms

**Alfonso VIII.
1158-1214**



ALONSO 8.
REI DE CASTILLA
M. A. DE 1214.

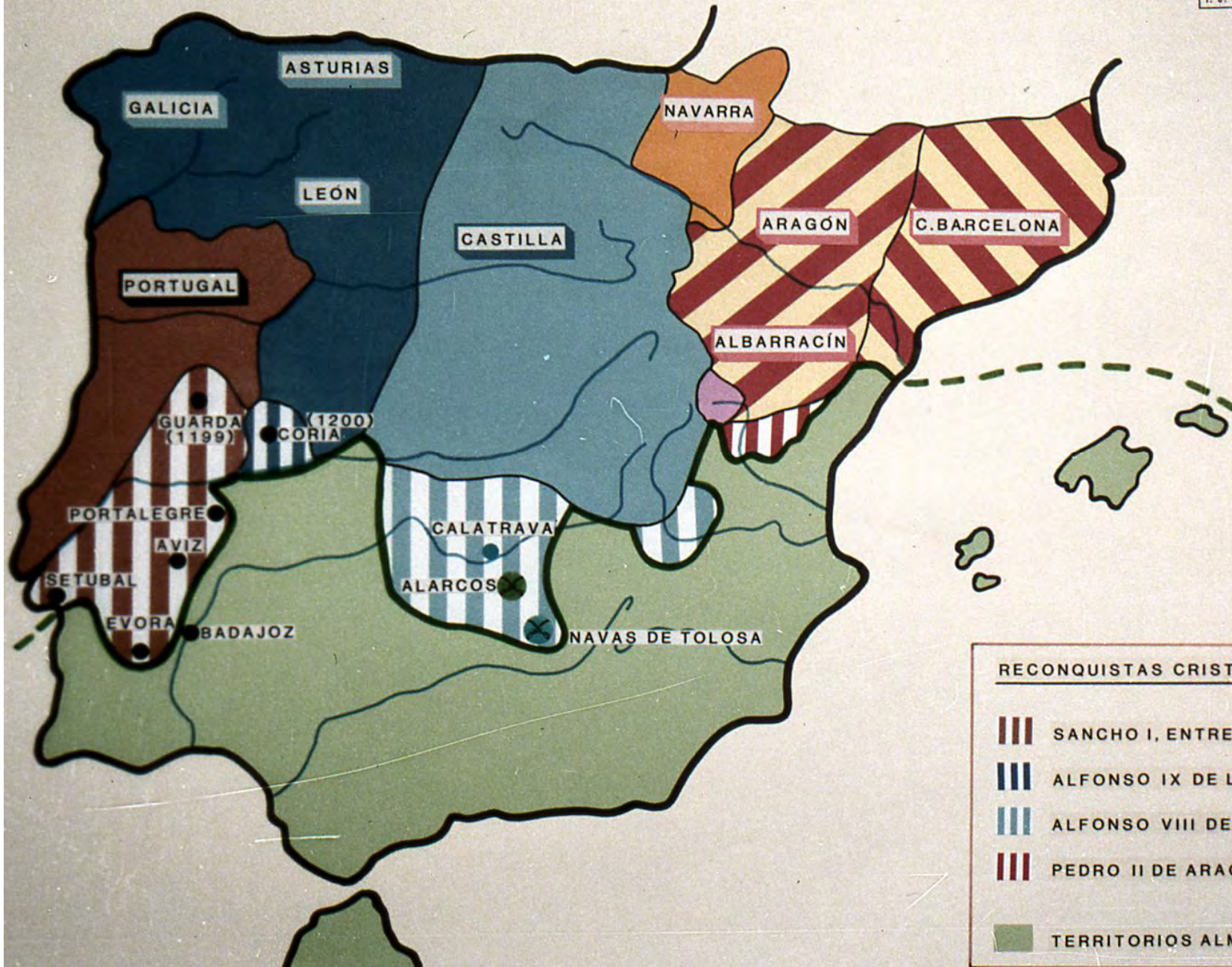


**Alfonso Henriquez I.
– King of Portugal –
1128-1185**

- 1195 significant victorious battle with the coalition of Castilian, Aragonian and Portuguese forces under leadership of Alfonso VIII.
- 1197 Muslim armies sieged Toledo, Oreja, Madrid – the last Muslim campaign in the north
- 1199 † Ya^cqúb al-Mansúr – successor Muhammad al-Násir (1199-1213)
- 1212 Muslims captured again fortress in Salvatierra → Alfonso VIII. created coalition with Sancho VII. (Navarra), Pedro II. (Aragon), Alfonso II. (Portugal)
- 17. July 1212 – battle at Las Navas de Tolosa (al-^cIqáb – punishment) – defeat of Muslims after promising start, al-Násir escaped to Jaén (†1213)
- Turning point for Islam in Spain

DE ALARCOS (1195) A LAS NAVAS DE TOLOSA (1212)

I.C.E. 2



RECONQUISTAS CRISTIANAS

- ||| SANCHO I, ENTRE 1199 Y 1211
- ||| ALFONSO IX DE LEÓN
- ||| ALFONSO VIII DE CASTILLA
- ||| PEDRO II DE ARAGÓN

TERRITORIOS ALMOHADES EN 1211



**La Carolina – Memorial of the
battle at Las Navas de Tolosa**



Today Santa Elena –
1212 camp of Almohades



Place of the battle



- Fernando III. „el Santo“ (1217-1252) – captured between 1229-30 many Andalusian cities, e.g. Mérida, Badajoz
- Fragmentation of Almohade state – „the third period of mulúk at-tawá'if“ – to here belongs founder of Nasrid dynasty Muhammad b. Yúsuf b. Nasr „Ibn al-Ahmar“ – 1245 he made peace with Fernando III.
- 1236 Fernando captured Córdoba, 1248 Sevilla
- Jaime I. „Conqueror“ (1213-1276), King of Aragon – he took Tortosa (1225), Mallorca (1230), Ibiza (1235), Valencia (1233-1245)...
- 1261 Murcia fell to the hands of Alfonso X. (1252-1284)
- The last territory under rule of Muslims – Kingdom of Granada
- Abú Dabbús, last Almohade khalifa died 31.8.1269



1300



Arjona – Statue of M. b. Yúsf b. Nasr b. al-Ahmar in his birthplace



Arjona land

Religion – culture – selection of important thinkers

- Puritan Almoravides showed great religiosity - at the expense of freedom of thought
- Jews and Christians under strict discriminatory rules
- At the same fertile period science, literature
- Ibn Zuhr, Avenzoar (1091-1161), Sevilla – physician, pharmacist, surgeon, ʿālim - experimental surgery, autopsy methodology, animal testing, the discovery of tracheostomy, work on nutrition and treatment
- Ibn Bájjá, Avempace (Zaragoza, Fes 1138) – astronomer, logician, physician, philosopher, musician, poet - the influence on Ibn Rushd, formulated the law of action and reaction, commentary on Aristotle's natural science work, work "tadbír al-mutawahhid" (The way of loner) - the need for unity of scholars in the bigoted environment

- Abú Bakr b. Tufayl , Abubacer (1105-1185) – „first philosophical novel“ Hayy ibn Jaqdhán“ (Alive, son of Awake, in latin Philosophus Autodidactus), student of Ibn Bájja
- Abú-l-Walíd M. b. Rushd, Averroes (1126-1198) – philosopher, physician, theologian, jurist, astronomer, mathematician ...
 - the defense of philosophical way of knowledge (Taháfut at-Taháfut – dispute with Abu Hamid al-Ghazzali), the most important Aristotelian philosopher
- Maimonides (1135 Córdoba, 1204 Fustát) rabbi, physician, philosopher - commentary on the Mishnah, works on logic, medical treatise ...



Córdoba – Abú-l-Walíd M. Ibn Rushd (1126-1198)

Ibn Rushd





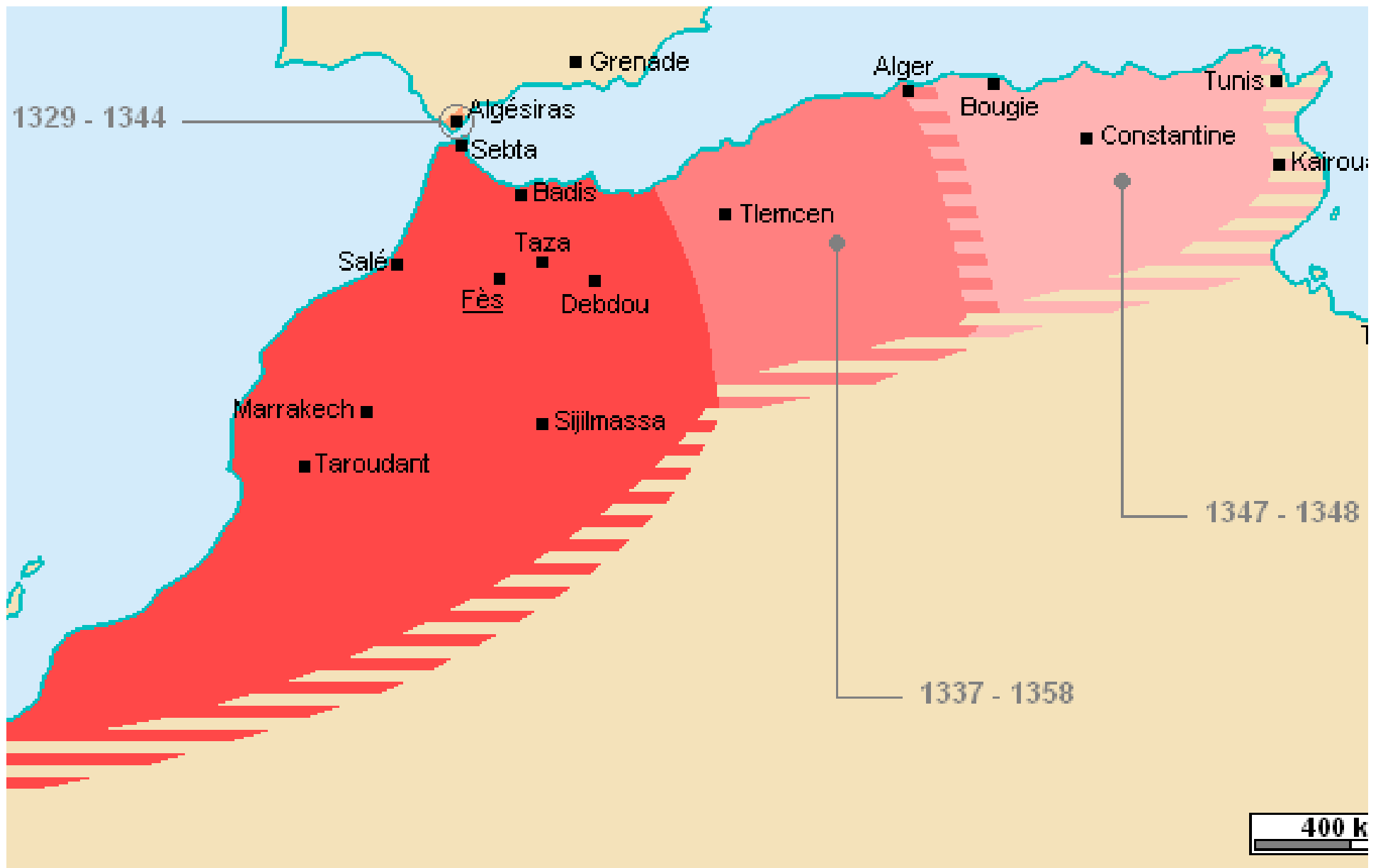
Córdoba – Maimonides (1135-1204)

**Nasrid kingdom
1238 – 1492
Mudéjares
Moriscos**

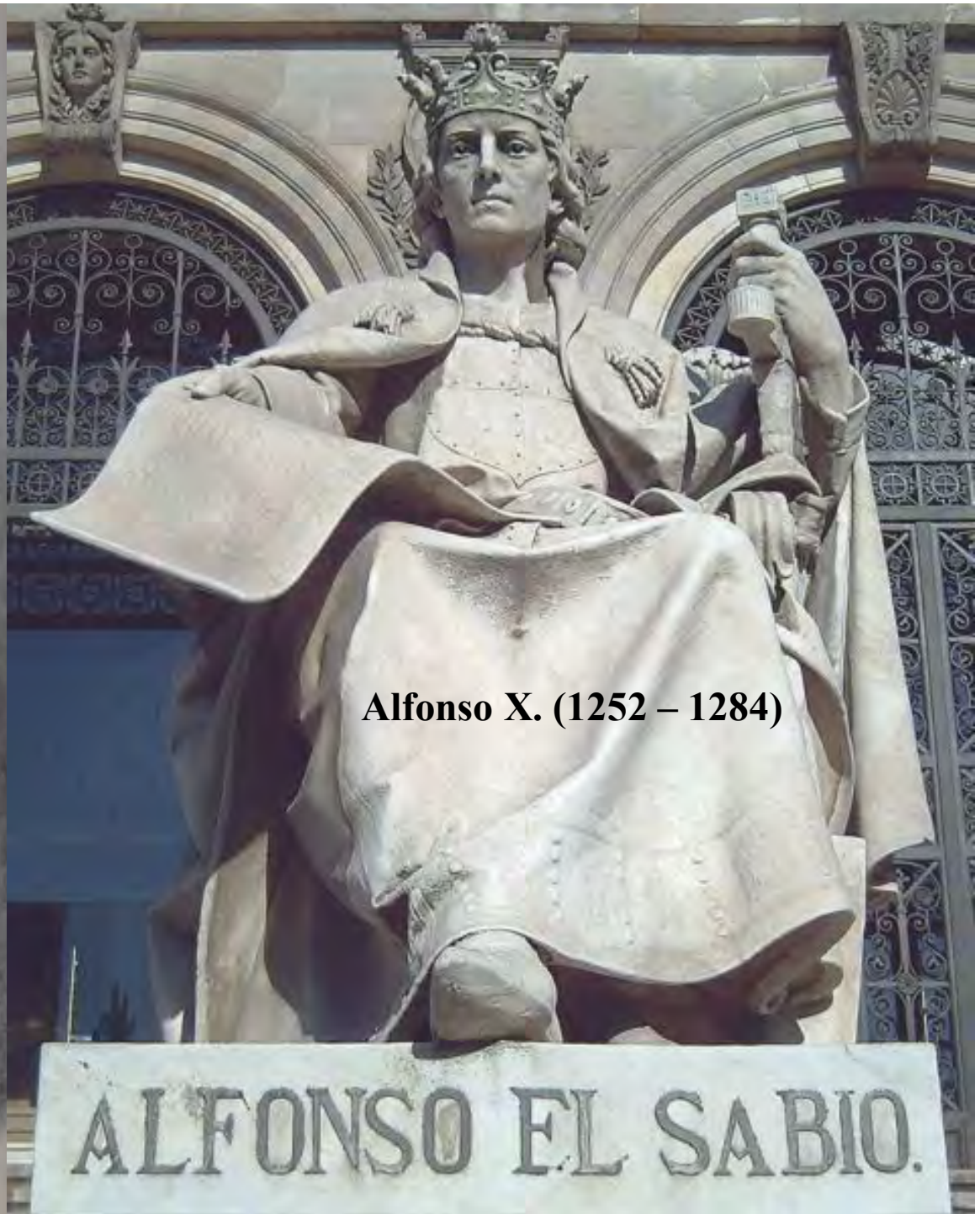


- Muhammad b. Yúsun b. Nasr b. al-Ahmar (1195, 1232-1273)
- 1246 he signed the treaty with Fernando III. (1217-1252) – the birth of Kingdom of Granada
- Contemporary of Alfonso X. „el Sabio“ (1221-1284)
- successor Muhammad II. „al-Faqíh“ (1273-1302) – solid legal basis for the state, occasional coalition with Marinids in Africa (1248-1465)





Marinid state



Alfonso X. (1252 – 1284)

ALFONSO EL SABIO.

- Yúsuf I. (1333-1354) – coalition with Marinid sultan Abú-l-Hasan (1331-1351) – 1340 defeated in a naval battle at Río Salado near Tarifa (Alfonso XI. And Portuguese king Alfonso IV.) – loss of Algeciras
- Granada survived apparently because of „Black death“
- New consolidation during reign of sultan Muhammad V. b. Yúsuf „al-ghaní bi-lláh“ (1354-1391), (with exception of his Maghribi exile 1359-1362)
- Alliance with Pedro I. „el Cruel“ (1350-1369)
 - help in conflicts with Aragon and during Castilian dynastic controversies – after death of Pedro agreement with Enrique II.
- He abolished institution „shaikh al-ghuzát“ (the end of Marinid interference)
- Economic and cultural prosperity thanks to long peace – friendly relations with Hafsid dynasty in Tunisia or Mamluks in Egypt
- His successor very weak in general



Pedro I. El Cruel o El Justiciero (1350-1369)

- Comparatively calm 1st half of 15th century – until the reign of Castillian Enrique IV. (1454-1474)
- 1462 – Castillian occupation of Gibraltar (Granada asked Mamluks in Egypt for help)
- Dynastic clashes in Granada, revolt in Málaga
- Enrique IV. (†1474) had not a son – sister Isabela married in 1469 Aragon prince Fernando – 1479 union of Crown of Castilla and Crown of Aragon
- 1483 victory of Muslims near Málaga
- 1485-1487 more frequent and cruel expeditions of Castilia (already in 1485 captured Ronda and seaside to Málaga)
- 1487 after 4 months siege Málaga fell, 1489 Baza after 6 months
- 1491 new town Santa Fé was established near Granada as headquarters
- Last Nasrid sultan ʿAbdulláh Muhammad XII. (Boabdil) started negotiations in november – agreement on conditions of capitulation

‘Abdulláh Muhammad
XII. „Boabdil“



Enrique IV.
El Impotente
(1454-1474)



- Christian armies entered Granada 1.1.1492 / 29. Safar 897
- Isabela with Fernando entered the city 6.1.1492



**Negotiations
in Santa Fé**

**Fernando II. and Isabella
I. (1474 – 1504) Canvas
from Augustinian
monastery in Ávila**



Mudéjares – pol. 11. století - 1526

- The designation "mudéjares" has become common for Muslims, who under certain conditions remained on the territory conquered by Christians (used first time in 1462, in former times „Moros“)
- From Arabic mudajjanún (those who stay)
- Certain analogy to the status of „dhimmiyyún“ (the main source was Quran and tradition) – status of Muslims under Christian rule was based on surrender terms (Barcelona, Toledo, Valencia)
- Medieval Islamic law disapproved Muslims to be under Christian rule in „dár al-harb“ – e.g. Ahmad b. Yahyá al-Wansharísí (1431-1508):

„To live with unbelievers, unless they are subordinated people of protected status (min ghajr ahl al-dhimma wa 'l-sighár) is not permitted, not more than one hour a day, for all that grime and dirt that accompanies them, and because of religious and secular corruption that still continues.“

- Ibn Miqlásh (†1392), muftí in Orán:

„ God is the enemy of the unbelievers, and they are the enemies of His prophets and messengers. How can a Muslim live as a neighbor with who is God's enemy? A foe of His Prophet? ... One reason of this is a lack of faith. “

- The Catholic Church understands Islam only as a threat (unwillingness to accept the existence of Muslims within their territory)
- 1215 – 4th Lateran Council - Discriminatory measures against Muslims and Jews
- The Code Las Siete Partidas (Seven Papers) – Alfonso X. El Sabio (1252-1284):

"The Moors are people who believe that Mahomet was a prophet and messenger of God. However, because of their conduct does not show too much of the sacraments ... the laws are similar to insultations of God ... We declare that the Moors should live among Christians ... to follow their own laws and not to violate our own. However, in the Christian towns Moors must not have a mosque ... and mosques which used to belong to them, they belong to the king, who can grant them to anyone he wishes. However, although the Moors do not have a proper law, as long as they live among Christians under their protection, their assets would not be removed by force, and if whoever stole it from them, they must pay twice stolen. "

- Similar laws have only local validity, moreover they were not enforceable and embodied certain "ideal" idea
- Conditions of Mudejar communities continues to worsen (the terms of capitulation from the 11th and 12th centuries guaranteeing the possibility of emigration, religious freedom, exemption from forced labor and conscription, were violated)
- From 12. century Christians replaced the Muslim residents (those created „morerías“ – a kind of ghettos)
- In 13th century practice of expulsion of Muslim population (Córdoba, Valencia, Sevilla)
- Mudéjares had autonomy in judiciary - měli autonomii v soudnictví – limited to family and inheritance law
- The most populous Mudejar community lived in Aragon (200 000 = 20% of population)

- In Castilla small percentage (many Muslims moved to Granada) – creating of morerías
- Status of the Mudejares fluctuated between efficient protection against the despotism of the majority and exclusion from society
- „Breviario Sunni“ (1462) from Muslim judge of Segovía Ice de Gebir tells us something about living condition of Mudejars and their cohabitation with Christians:

Wish your neighbor whatever you wish to yourself.

Be obedient to your father and your mother, even if they were infidels.

Honour thy neighbor, whether it is a stranger, a relative or an unbeliever.

Do not live on the land of the unbelievers, nor on land, where there is little justice, nor among the evil neighbors, do not accept the company of bad Muslims.

Do not respect this world and hope for the future, you will receive immortal life and blessings.

Do not use the practices and customs of Christians, nor do not dress like them, you should not own their pictures, then you avoid diabolical sins.

- Example of Islamic norms from Aragon (half of 15. century) – qádí from Tortosa Ahmad al-Saraqustí:

Disagreeing with judge on the issue of punishment, 30 lashes

Insult of the judge, 39 lashes

False witness, 49 lashes

Horseback riding without the owner's permission, 4 lashes

Throwing mud in the judge's face, 9 lashes

Labeling anyone a fornicator without proof, 80 lashes

Entry to the house without permission, 20 lashes

- Mudejar communities in some periods have been targeted by Christians - a lot of tension in Valencia in the second half of 13th century (Valencia, Liria, Onda, Játiva, Orpesa ...)
- On the contrary, almost idyllic situation in Navarra (service at the royal court, in army)

Moriscos

- Morisco – adjective from „moro“ – term for baptized Muslims after reconquista (use from the half of 16th century) – the classification allowed to subordinate them to Catholic inquisition
- Conversions forced by violence
- period 1497 – 1614
- The fight to preserve the identity and culture in the face of the strongest country of the world
- In the beginning, the existence of Muslim Granada consistently resisted Christianization
- The first Archbishop of Granada - Hernando de Talavera - respected the terms of surrender - a change with the advent of Toledo's Archbishop Francisco Jiménez de Cisneros - even forcibly enforced conversion
- 1499 revoltes in Granada, Ronda, Almería, in Alpujarra region(1501)



Alpujarras – Lanjarón



Orgiva



Mulhacén – Sierra Nevada

Alpujarras

- Important articles of the Capitulation of Granada:

Article 6. *„Their Highnesses and their successors henceforth forever allow King Abdullah and his governors, judges, Muftis, military commanders, good people and all people in general, major and minor, to live according to their religion, and not let their mosques to be taken, nor their minarets, or the muezzins, nor will they interfere with their religious foundations, which are used for such purposes, nor will they interfere with their practices and customs they practice.“*

Article 30. *„No Maur will be forced to become a Christian against his will.“*

- After suppressed riots forced conversion
- Decrees to the forcible conversions in 1501 and 1502 in Castilla, 1515 Navarra, 1526 Aragon and Valencia – Mudéjares cease to be legal state entity
- Crypto-Islam as a result (the choice of a sincere conversion – e.g. Jesuit Ignacio de las Casas (1550-1608) – or insincere and formal conversion, refusal conversion)
- Refusal and Hijra (emigration) was possible only for a short period of time (ideological and economical reasons) – influence of inquisition
- Because hijra was difficult, lawyers issued a „flexible“ fatwas (legal opinions)
- 1504 fatwa of muftí from Orán (Wahrán) °Ubaydulláh al-Maghráwí – release of strict rules:

They can bow down before idols (Images in Christian Church)

Hidden gestures can replace public prayer

The requirement of ritual purity may be suspended

The wine can be consumed, if the believer does not plan to "enjoy" it

Pork and other forbidden foods may be consumed, if they can not be avoided, as long as they are still considered impure

Usury is possible, but the profit must be used subsequently for the poor

If they are forced, Muslims may (as a last resort) even reject their faith: while they are not forced to reject openly, must remain in the faith in their hearts (the so called „taqíya“)

- *At-Tabarí – „If someone is forced to profess faith by his tongue, while his heart is against it, to escape his enemies, there is no guilt on him, because God judges His servants by faith in their hearts. “*

- Practicing of taqiya became the main argument for final expulsion of Moriscos
- Effect of „flexible“ fatwas and taqiya – erosion of religious and cultural identity (problems in the subsequent exile)
- With the reign of Philip II. (1556-1598) came to the end the "tolerance" of Moriscos - effort to complete assimilation
- 1567 new legislation – Moriscos had to leave Arabic, specific clothing, customs related to marriages, to hygiene (baths) etc.
- The pressure led to revolts (Granada – Fernando de Valor „Aben Humeja“) – the result was expulsion of almost all Moriscos from Granada
- Growing idea of expulsion all Moriscos from Spain – they were understood as a threat because of the links to the „Islamic world“, they threatened conception of national identity (Spaniard = Catholic)

- 1569-70 – the second war in Alpujarras
- 9.4. 1609 – decisions on the expulsion by the royal council (the same day government matched twelve-year truce with Holland)
- The process of promulgating edicts continued in various provinces till 1614
- Fairly accurate lists of those expelled were created (272 140 - Henri Lapeyre)
- Only several unsuccessful uprisings – some communities even welcomed expulsion (the vision of returning to the Dar al-Islam, the government promised payment of travel expenses)
- Some communities escaped expulsion (e.g. Tortosa)
- Emigration via Marseille, Venice to (not only) Muslim countries – Ottoman Empire, Tunisia, Morocco, Italy – different fortunes
- In North Africa are some families still aware of their Andalusian origin (names like Castillo, Blanco, Negro still appear)
- Spain expelled economically very beneficial group of population



Valencia

LAMAIOR PARTE
DE LOS MORS DEL REINO DE
VALLEVERDE SE ENBARRCADOS
EN EL PUERTO DE ORAN PARA
A FES Y MARUECOS PERDIDOS
RES LE SALLAN ALGAMINOTES
BORAVAN Y MUYAVAN Y FOR
SAYAN LAS MUJERES
Y LOS DEMAS FUERON
TUNIS Y TUVAN.

MARUECOS

FES.

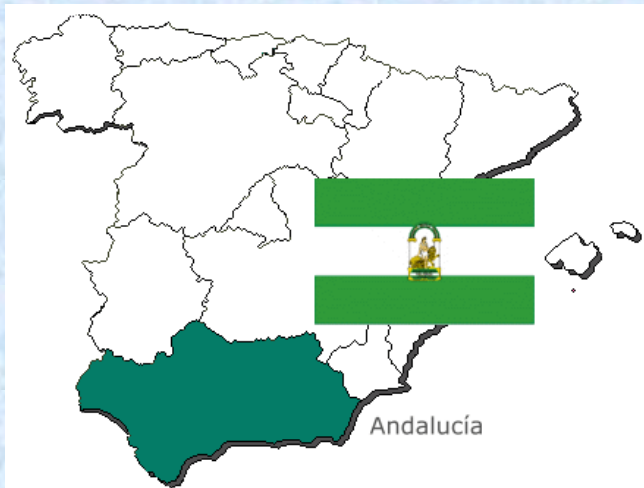
HALLOSE POR LOS RE-
GISTROS DE LAS VIANAS
DE LOS QUATRO COMISARIOS
GENERALES QUE PASARON DE SLETO
Y CINQUENTA MIL LOS QVES EN
BARCARON PARA BERBERIA
SIN LOS QVES MATAS Y QVEDARON
EN EL REINO Y MUYERES
QUE PASARON MIL

ORAN.



Andalucía: Heritage of Islamic Civilisation

Andalucía





Spanish

- Many Arabisms in literary Spanish
(maybe 1200 Arabisms in Castilian)
- More in dialects, especially in Andalusian one
- Typical area: agriculture, crafts, administration, warfare, trade, building, science, medicine

saffron - azafrán - az-za^cfarán

mayor – alcalde - al-qadí

potter – alfarero – al-fachchár

bricklayer - albañil – al-banná'

watchtower – atalaya – at-talá^ci'

stock – almacén – al-machzan

...

Olé ?

Toponyms

- About 20% of toponyms for 1000 km² from Arabic
- Typical ones: Alcántara, Albufera, Almeida, Almadén
- Arabic language in composites: Cala- (qal'ca), Guadi(a)- (wádí) etc.





Music

- In medieval times musical schools, new instruments, principles...

Flamenco

- Andalusian roots (music and dance)
- 15th century
- gitanos, árabes, cristianos, judíos in its beginnings





Crops of „Arab agricultural revolution“

rice	arroz	ar-ruz
sugar	azúcar	as-sukkar
cotton	algodón	al-qutn
lemon	limón	lajmún
Orange	naranja	nárandž
Grapefruit	toronja	turundža
Apricot	albaricoque	al-barqúq
Artichoke	alcachofa	al-charšúf
carob	algarrobo	al-charrúba
spinach	espinaca	al-asfanádž
carrots	zanahoria	isfannáríja
eggplant	berenjena	bádhindžána
Alfalfa	alfalfa	al-falfa
Indigo	añil	an-níl

Genes

- Regardless of genes, contemporary Spaniards are to a great extent descendants of Muslims
- According to various studies, genetic contribution of Northern Africa and Middle East to Iberian peninsula from 10 to 30%



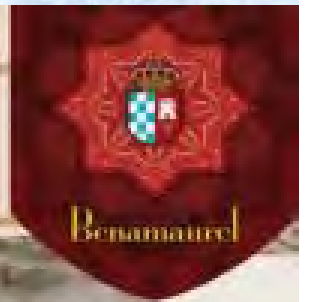
Fiestas

- **Moros y Cristianos**, e.g. Válor in Alpujarras in September, provinces Almería, Granada, Málaga, Jaén
- Many in Valencia region
- Mojácar in Almería region, June





Benamaurel



Benamaurel



Moros y Cristianos







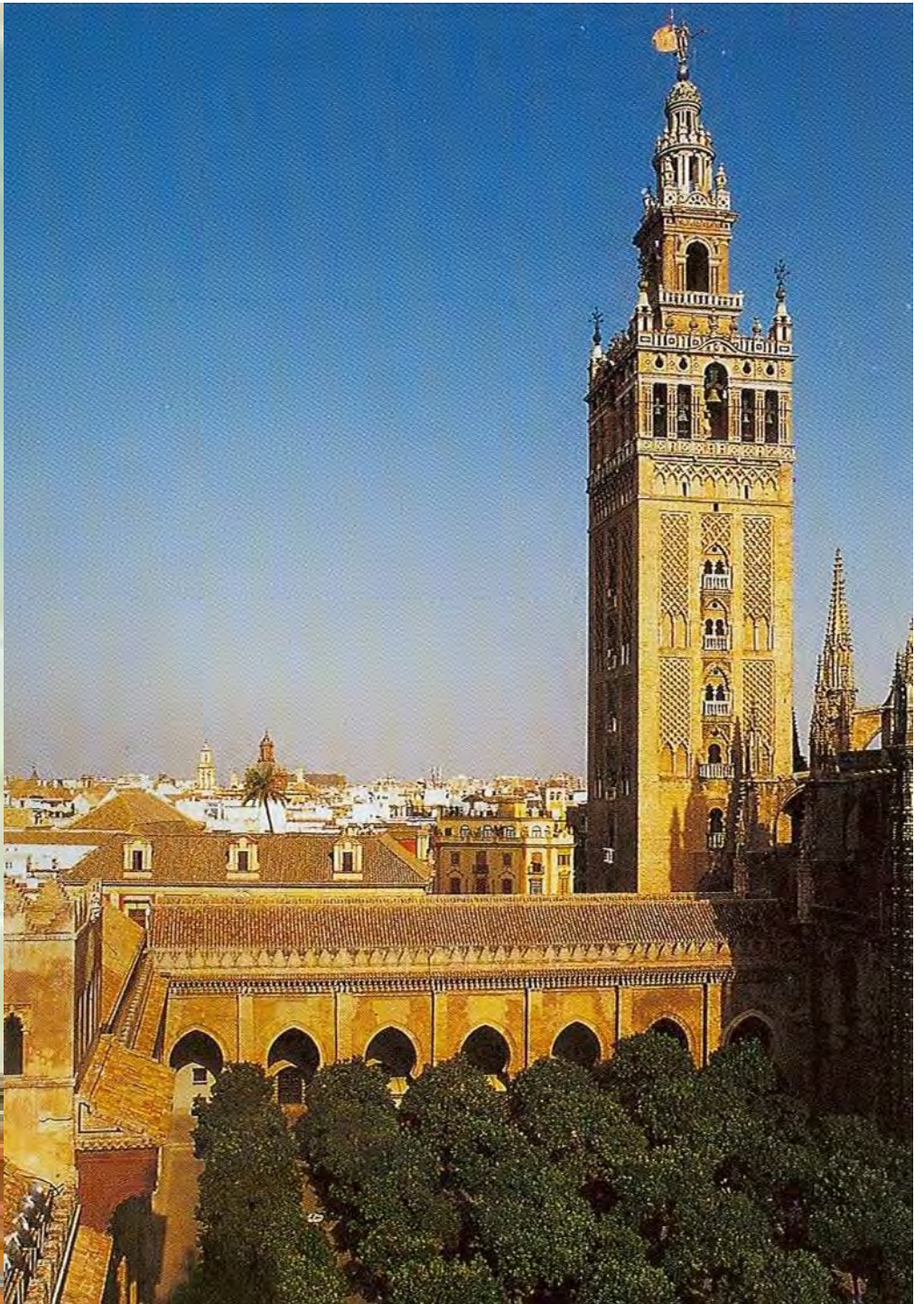
Architecture

- Mosques, palaces, private buildings, fortresses
- Mudejar architecture from 11th century













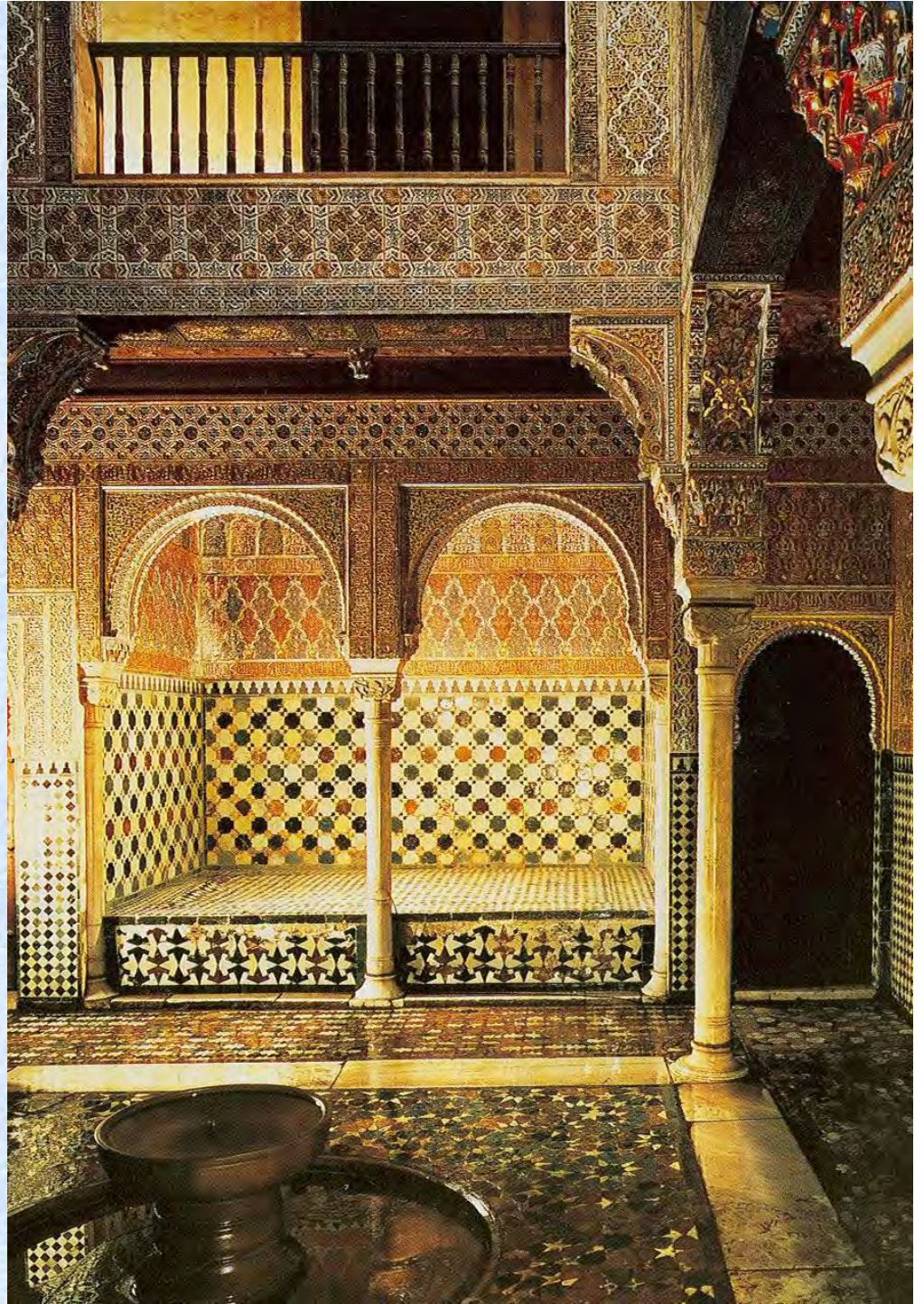
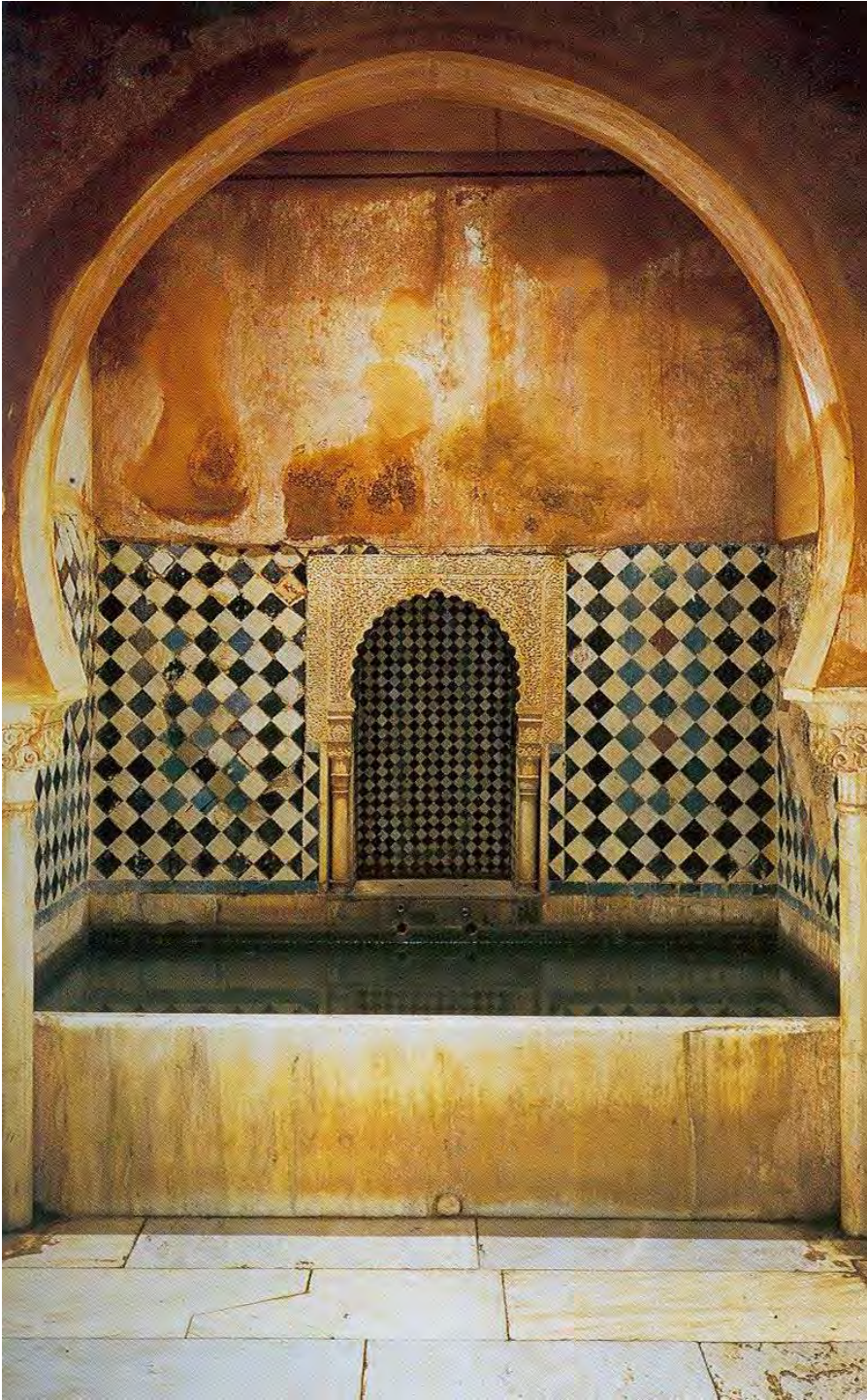




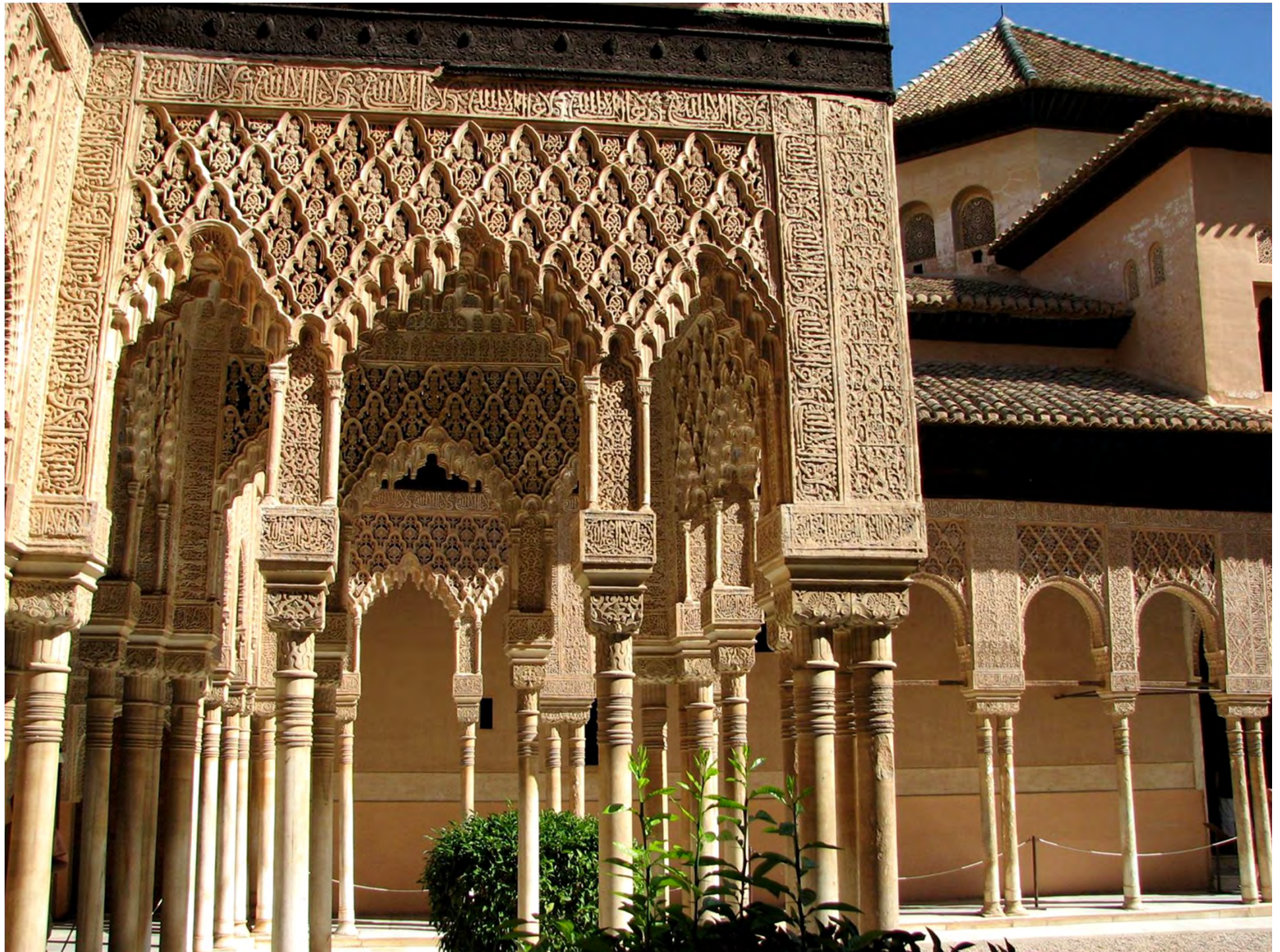


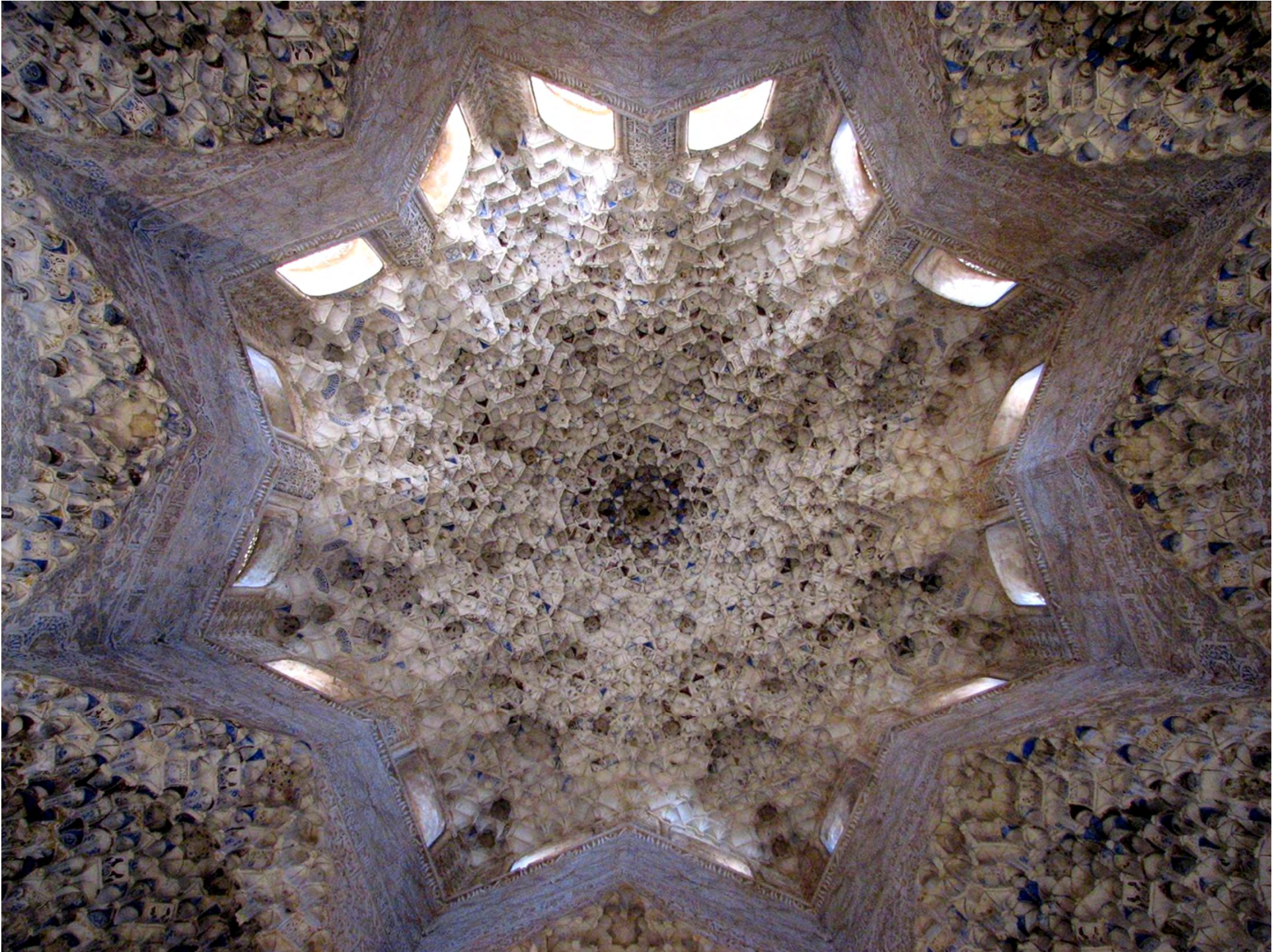


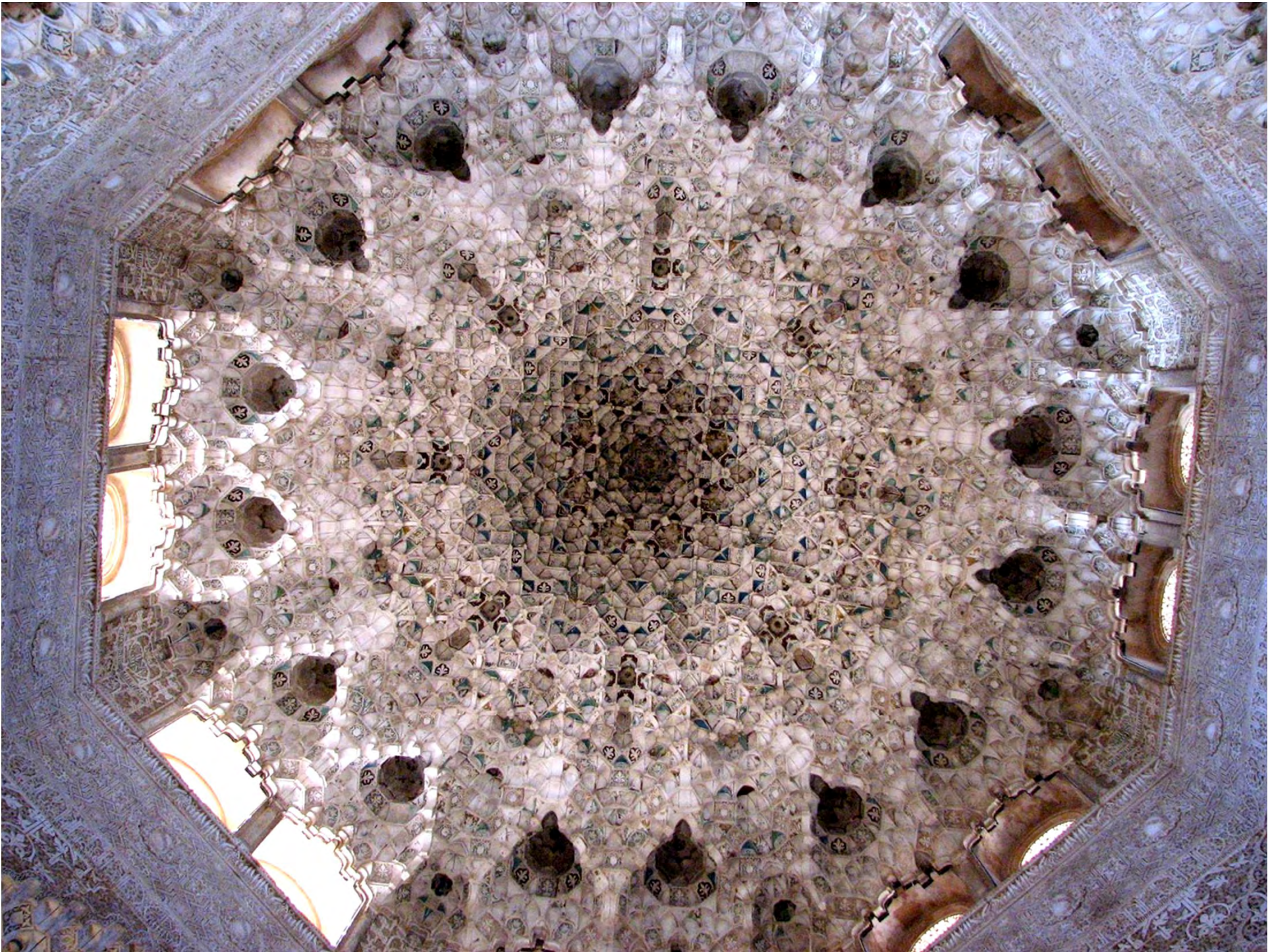














QUE LA FAMA CONVALE
LA MEMORIA DE
MUHAMMAD ABU ALHAMA
NACIDO EN ESTE LUGAR
AÑO DE 1155 DE LA NOBRE
FAMILIA DE LOS BENI NASR
FUE ALCALDE Y REY DE
MURCIA, MONARCA DE
GUADIX, MALAGA, JEN
Y GRANADA, EDIFICO LA
ALHAMBRA, PLANTO
JARDINES, FUNDO HOSPITALES
Y FOMENTO LAS CIENCIAS,
LAS ARTES, LA AGRICULTURA,
EL COMERCIO Y LA ARTESANIA,
FUE PIADOSO, MAGANIMO Y
VALIENTE, MURIO EN LA
BATALLA, AÑO DE 1273.

AL SULTAN MUHAMMAD BEN YUSUF
BEN NASR ALHAMA, REY DE
GRANADA, AÑO DE 1273.







**Alcázar de Sevilla,
Patio de las
Doncellas, 14. st.**





Somewhere in Andalucía, 21. st.

Las Rutas de El legado andalusí

GRAN ITINERARIO CULTURAL DEL CONSEJO DE EUROPA



BUSCAR



Ermita de la Virgen de Zocueca. Bailén
Ruta de los Nazaries

Las Rutas de El legado andalusí

Ruta del Califato

Ruta de Washington Irving

Ruta de los Nazaries

Ruta de los Almorávides y Almohades

Ruta de las Alpujarras

Ruta de Ibn al-Jatib

Ruta de al-Idrisi

Ruta de al-Mutamid

Paseos por Granada



Mis monumentos te esperan.

Mengíbar

Mengíbar [Visitas](#) [Paseos y alrededores](#) [Información práctica](#)

A partir de Bailén, la autovía A-44 se dirige al sur, baja hasta el fondo del valle y se encuentra con el Guadalquivir. El río, que se remansa y empieza a hacerse grande en su curso medio, se entretiene formando meandros por la campiña. Varias poblaciones se divisan aupadas en estratégicos cerros, mirándose desde sus atalayas. Así aparece Mengíbar, en la margen izquierda del cauce, sobre un suave promontorio cónico culminado por la silueta de un torreón medieval.

Los antecedentes de la villa, hoy volcada en la agricultura y la industria, arrancan bien pronto, en los albores del primer milenio antes de nuestra era. En el paraje de Maquiz, o las Torres, al este de Mengíbar y cerca de la unión del Guadalbullón con el Guadalquivir, se ubicó una de las ciudades más prominentes del interior de Andalucía en la Antigüedad, Ilturgi, citada por Tito Livio e importante en la Segunda Guerra Púnica. En ella, debido a la traición de sus habitantes, se dice que murió uno de los Escipiones; como castigo, la ciudad fue destruida poco después, en el 206 a. C., por orden de Escipión «el Africano», quien antes



Torre exenta del Castillo de Mengíbar.

NAZARÍES...

- A pie
- En bicicleta

EN LA RUTA...

- Historia y cultura
- Nuestro patrimonio
- Experiencias
- Productos de visita

ETAPAS DE LA RUTA

- Navas de Tolosa
- La Carolina
- Baños de la Encina
- Bailén
- Mengíbar
- Andújar
- Arjona
- Porcuna
- Torredonjimeno