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"graphic barrier" was nevertheless not impermeable; the great variety of Judeo-Persian literary works testifies to the influence of their non-Jewish environment in both content and style. This important literary heritage still needs to take its rightful place in both the Persian and Jewish literary canons.

VERA B. MOREEN

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Judeo-Spanish

eu: Olga Borovaya – Matthias Lehmann

1. History and Linguistic Description

Judeo-Spanish, also known as Judezmo in the former Ottoman Empire and as Ḥaketía in the Maghreb, is a Jewish language that arose in medieval → Spain through the contact between Jews, Ibero-Romance-speaking Spaniards, and Arabic-speaking Moors. It grew increasingly distinct after the expulsion of the Jews from Spain in 1492, primarily as a result of borrowing from local languages in new areas of settlement. The earliest evidence of Judeo-Spanish is to be seen in the Ibero-Romance *kharjas* (final stanzas) in Hebrew characters at the end of Hebrew poems in the *muwashshaḥāt* form composed by Jewish authors in Muslim Spain in the eleventh and twelfth centuries. With the expulsion of the Jews from Spain in 1492, Judeo-Spanish was transported along with its speakers to the Ottoman Empire, North Africa, and other Islamic lands, and to Italy and other parts of Europe, where it continued to flourish into the modern era. In the late nineteenth and early twentieth centuries, significant immigrant communities of Judezmo speakers were established in Western Europe and the Americas, with smaller communities in Australia and Africa. Toward the end of the nineteenth century the language began to decline, primarily as a result of competition from internationally prestigious languages such as French and Italian, from local languages such as Turkish, Greek, Bulgarian, and Serbo-Croatian, and, in immigrant communities in Israel and the Americas, from English, Israeli Hebrew, and Spanish. However, at its height on the eve of World War I, there were over half a million speakers of the language. The Judezmo speech community was greatly diminished during World War II by the destruction of the Jewish communities of Greece, Yugoslavia, Romania, and Western Europe. Today most Judezmo and Ḥaketía speakers reside in Israel, Turkey,

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ISLAM UNDER THE CRUSADERS

Colonial Survival in the Thirteenth-Century Kingdom of Valencia

Endülüs
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Robert Ignatius Burns, S.J.

Türkiye Diyanet Vakfı
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03 Ağustos 2017

MADDE YAYINLANDIKTAN

Macharia Munene[1]

İngilizceden çeviren: Şebnem Nantu

BATI SAHRA VE İSPANYOL SÖMÜRGECİLİĞİNİN TARİHİ

Batı Sahra halini alan dönüşümün tarihine bir bakış, hukuki sorunun sömürge kolonilerin çekilmesine ilişkin olduğunu gözler önüne serer. Buranın halkı olan, Sahraviler, aynı zamanda komşu Cezayir, Fas ve Moritanya'da bulunan melez bir ulustur. Onlar; melez bir dil de dâhil olmak üzere, Afrika içinden ve dışından olan insanlar arasındaki uzun soluklu bir etkileşimle şekillendirilen kendine özgü kültürel niteliklere sahiptirler.

Kıta-ötesi güçlerden biri olan ve Sahravi halkının çoğunluğunu sömürgeleştirmeye tabi kılan ise İspanya ülkesidir. Bir zamanlar Avrupa'da büyük bir güç haline gelen ve daha sonra bir üçüncü dünya ülkesine indirgenmiş olan İspanya; on dokuzuncu yüzyılın sonunda diğer Avrupalılar yalnızca Afrika kıtasında bulunan toprakları yağmalamakla meşgulken, Amerikalılar tarafından gözden düşürülmüştü. Böylece ufacık bir toprak parçası olan Batı Sahra bölgesini ele geçirmiş, ancak güçlü bir işgal yoluyla bu toprak parçası üzerindeki bölgesel hâkimiyet iddialarını hayata geçirmekte geç kalmıştı. Fransa, onun hem Avrupa hem de Afrika'da komşusuydu ve Fransa sömürge menfaatlerini gözetmekte İspanya'dan çok daha etkin bir rol oynuyordu.

İspanya yirminci yüzyılın başlarında gayri resmi uluslararası bir parya durumuna düşürülmüş olmaktan muzdaripti. I. Dünya Savaşı'nda yalnızca küçük bir rol oynamış, bir iç savaşın içine sürüklenmiş, II. Dünya Savaşı'nda Hitler ve Mussolini sempatizanlığı yapmıştır. Soğuk Savaş'ın zarureti ile iade-i itibar kazanmış, 1955 yılında Birleşmiş Milletler'e kabul edilmiş ve sömürge güçlerinin dış sömürgelerinden geri çekilme hususunda nasıl bir girişimde bulunmayı amaçladıklarını göstermelerini gerektiren yeni bir uluslararası yasaya tabi kılınmıştı. Özellikle de kendisini Fas'a bağımlı olmaktan kurtaracak Bou Craa'da bulunan fosfat yataklarının ticari olarak sömürülmesi olasılığını göz önüne aldığından, bu şartı yerine getirmek hususunda gönülsüz davrandı. En sonunda 1976'da bu toprağı apar topar terk etmeye mecbur bırakıldı.

İspanyolların geri çekilmeye hazırlanmasıyla, bir iç güç ve kimlik mücadelesi pek çok Sahravi 'bağımsızlık' topluluğunun vuku bulmasıyla kendini gösterdi. Bu topluluklar 1960'lardan önce adeta hiç var olmamıştı ve belki de 1956'da Fas, 1960'da Moritanya ve 1962 yılında Cezayir ülkelerinin bağımsızlığını kazanmasıyla; Batı Sahra'yı bölgede geriye kalan tek sömürge devleti olarak bırakmış olmasından ilham almıştı. Sahraviler; bazılarının Fas ile arayı düzeltmek istediğini, diğerlerinin İspanya ile bağlarını sürdürmeyi arzu ettiğini öne sürdükleri ve geri kalanların ise buna rağmen tam bağımsızlık isteğini dile getirdiği bir bölünmüşlük içerisindeydi.

Bağımsızlık istemi *Frente Popular Para La Liberacion de Saguia el-Hamra y Rio De Oro*, (Saguiat el Hamra ve Rio de Oro Halk Kurtuluş Cephesi) Polisario tarafından desteklenmişti.

Polisario, Sahravilerin bağımsızlık arzusunun ve Sahravi Devleti'nin kimlik ve uluslararası olarak tanınma mücadelesinin bir sembolü haline geldi. İspanya'nın resmi olarak Batı Sahra'dan çekildiği yıl olan 1976'da, Sahravi liderleri tarafından yapılan iki deklarasyon bu mücadeleyi temsil etmektedir. Bölgede, 27 Şubat 1976 yılında, Sahravi Arap Demokratik Cumhuriyeti, SADC, Devleti'nin kurulduğunun ilan edilmesiyle birlikte; Polisario liderlerinin yeni devletlerini bir Afrika ülkesi olarak nitelendirmediği anlaşıldı. Onlar bu devleti, ilerici ve birlik merkezli Arap ulusal demokratik sistemi ile yönetilen ve dini İslam olan 'özgür', bağımsız, özerk bir devlet olarak tanımladılar.[2] Birkaç ay sonra, Polisario; Sahravi devletini 'Arap, Afrikalı ve İslami bir kimliğe sahip olup 'emperyalizm, sömürgecilik ve istismara başkaldıran' Üçüncü Dünya Ülkelerinin bir parçası olan bir millet olarak nitelendirerek bu tanımı genişletti.[3] Buna karşın hâlâ, önceki Avrupa sömürgelerinde de görüldüğü gibi uluslar topluluğuna kabul edilmekte sorunlar yaşıyorlardı.

'Arap menşeine' öncelikli olarak vurgu yapılması, 'Arap' olmanın itibarlı olarak görüldüğü ve bir sosyal statü meselesi olarak kabul edildiği ölçüde yüzyıllar boyunca evrim geçirmiş güç ilişkilerinin bir göstergesiydi. Arap olmayı tercih etseler dahi, halkı baskın olarak güneyde siyahiler ve kuzeyde daha açık tenli bir ırk arasındaki bağlar ile çeşitli etnik zümrelerin bir mozaiğini oluşturuyordu. Onlar hayat tarzı, din ve hatta dil bakımından yakın

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3

Andalusian Jurist, Berber Commander, and Mozarab Rebel: Understanding Iberia's Islamic Experience

12 Ocak 2018

Camilo Gomez-Rivas

12 Ocak 2018

İspanya (091867)
Portekiz (160116)

INTRODUCTION

In the late spring of 1126, Ibn Rushd al-Jadd, one of Islamic Spain's leading religious and legal authorities, left his native Cordoba on what would be the final trip of his life. A series of events over the last year had shaken the stability of the region and urged the famous *muftī* (jurisconsult) to travel across the Strait of Gibraltar, to Marrakech, where he could advise, in person, the leader of the empire to which he was loyal. In September of the previous year, Alfonso I, known as '*el Batallador*' (the Battler) of Aragon, set out from Saragossa with 4,000 knights. His principal aim was to attack and, if all went as planned, take Granada, a city that had emerged as a major cultural and economic center over the past century. Alfonso's army, after advancing through Daroca, Monreal, Teruel, and Segorbe, made its way into the province of Valencia, where it sacked the countryside.[1]

The attack was symptomatic of the weakening condition of the Almoravids (*al-Murābiṭūn* 1062–1147) – the North African dynasty that conquered Islamic Spain (or *al-Andalus*, as it is known in Arabic) in 1091. It was also indicative of

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the gradual emboldening of the Christian kingdoms in the north of the peninsula who, in a little less than a century hence, would make the most significant territorial gains of the entire process of expansion known as the *reconquista*. At this particular juncture, however, what alarmed the Muslims of al-Andalus most was not that the forces of a Christian kingdom had raided into the interior (there was a long history of raiding by both Muslims and Christians). Rather, what provoked consternation was the conspicuous fact that a significant number of the local, Arabic-speaking Christians – known in the literature as Mozarabs (*musta'rab*) – had enthusiastically joined the ranks of Alfonso I's army in its southwestward sweep. If the chronicles are to be believed, by 8 January 1126, when Alfonso I laid siege to Granada, some 50,000 Mozarabs (likely a somewhat inflated number) had swelled the ranks of his armies.[2] A substantial number, or so it appeared to Almoravid authorities, had done so, not in the manner of opportunists pursuing an afterthought, but as conscious instigators, acting according to deliberate plan. It appears from the sources, as well, that, in their eagerness, these subversive Mozarabs had promised Alfonso more than they were capable of delivering, namely, the capture of Granada itself, administrative capital of the Almoravids in al-Andalus.

After centuries of Muslim–Christian coexistence, which had resulted in, among other things, the Mozarab community's adoption of Arabic over Latin in almost all aspects of their lives, a general change of mind in this community appeared to have been, therefore, not the result, but the partial cause of Alfonso I's military intervention. It was thus that, contemplating the gravity of the situation, the once chief judge (*qāḍī al-jamā'a*)[3] of Cordoba, set off on 30 March 1126 to Marrakech, where, as one of the region's most respected legal religious authorities, he could deliberate with and advise the Almoravid leader, 'Alī b. Yūsuf b. Tāshufīn, on the course to follow.

Abū al-Walīd Muḥammad Ibn Rushd al-Jadd[4] (1058–1126) – who has, in the past, been confused with his grandson, Ibn Rushd al-Ḥafīd,[5] one of the Islamic world's most famous philosophers (known in the West as Averroes; they are differentiated by the helpful titles al-Jadd and al-Ḥafīd, the Grandfather and the Grandson) – was, in his own right, one of al-Andalus's most influential thinkers. The first prominent member of his family,[6] he occupied what appears to have been the highest judicial position in the Almoravid state, the chief judgeship of Cordoba (informally, at least, more prestigious than the position of chief judge of Marrakech, the Almoravid capital)[7], and was the most prominent figure in a movement that reformed the corpus and thought of the legal school that came to predominate both in al-Andalus and, to some extent as a result, in the Maghrib (a region comprising, roughly, modern Libya, Tunisia, Algeria, Morocco, and Mauritania) and West Africa.[8] Like his grandson (who enjoyed the favor of the leaders of the ensuing North African dynasty), Ibn Rushd al-Jadd's scholarly inclinations, which he indulged after leaving the judgeship in 1121, could not keep him from the major political crises of his time, the aforementioned being only the last of an eventful life in an uneasy time.

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MADDE YAYINLANDIKTAN SONRA GEÇ TESLİM

12 Ocak 2016

CHAPTER 19

What Happened in al-Andalus: Minorities in al-Andalus and in Christian Spain

David Abulafia

1

More than half a century ago, historians and men of letters became engaged in a bitter dispute about the identity of Spain, the central issue of which was whether the essence of that identity was preserved by *los Godos*, the Christian Spaniards, particularly of Castile, descendants of the Visigothic invaders of the fifth century and of the Roman inhabitants of ancient Spain; or whether Spanish identity owed much to the Islamic and Jewish presence, despite the suppression of these religions in 1492, 1525, and 1609. This debate in many respects revived disputes that reach far back into the history of Spain. In the 1950s, two opponents of the Franco regime, Americo Castro and Claudio Sánchez-Albórnoz, famously battled against one another, the latter adopting what can only be described as a racist viewpoint and the former developing the idea of a society of *convivencia* in which, at least until the later Middle Ages, Jews, Christians, and Muslims learned from one another, even amidst the conflict of wars of *reconquista*.[1] This debate has not receded. Best-selling books such as María Rosa Menocal's spirited *Ornament of the World* have continued to express views close in many ways to those of Castro.[2] It is no disparagement of Professor Menocal's mastery of Spanish, Hebrew, and Arabic sources to say that her argument is the one we want to hear, a romantic view of the Iberian past that needs to be tested against the evidence.

Like any big generalization, the argument that *convivencia* was a reality can easily be qualified by looking at single examples and at changes over time. Tourist guides extol the Alhambra palaces as a symbol of *convivencia* when in fact they were created by a dynasty that took pride in the staunchly Islamic identity of the Nasrid kingdom of Granada, whose once very influential Jewish population had largely vanished and whose native Christian population had entirely disappeared. Another favorite symbol of *convivencia*, the synagogue

1 Castro, *The Structure of Spanish History*; Sánchez-Albórnoz, *España*.

2 Menocal, *Ornament of the World*.

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01 Ocak 2019 MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

THE MUSLIM WORLD

September 14, 1974 - Karachi

A GLIMPSE INTO THE PAST !

"PARADISE LOST"-I

—ARAB CULTURE IN SPAIN—

By Prof. T. B. Irving

(TENNESEE-U.S.A.)

The Far West for the Arabs is like one wing of a gigantic butterfly, *al-Maghrib* as it is called in Arabic. The *Mashriq* or the East makes up the other wing, the Nile valley forms the insect's body.

Nevertheless this western wing long ago lost a large piece from its ancient whole, while the rest of it was trimmed of some of its beauty under the attack of predatory enemies. North Africa is just beginning to awaken from this nightmare. The lost piece is called Spain, or *al-Andalus* as the Arabs called it. They also called it "Paradise Lost", *al-Firdaws al-Mafqud*. This lost land has exercised an undying fascination over the mind of the North African Arab and even in the Western mind. The fascination reached Europe though in a twisted form, and this is the image received vaguely by the American mind, in both North and South.

The *Firdaws al-Mafqud*, like most dreams of the past, is interpreted through the hopes and fears of the dreamers. The European view has prevailed generally, in the twisted form engendered by its imperialism and missionary zeal. Their power prevailed until the second World War, and now it must pass if the Arab world is not to fall a victim of these same illussions. Since the middle ages of western Europe, the world of Islam has been viewed as a hostile areas whose interpretation has been left to Christian missionaries and more recently to social scientists who may be Christian, Jewish, or Marxist. Their attitude has been anything but scholarly or scientific, but responds rather to imperial or ideological interests whose bias and vocabulary has subtly affected the whole Western approach to this area. This is seen in our textbooks where our students must still be trained and also in our newspapers which reach the general public : news from the Middle East is less reliable than is news from Japan or India, and only Soviet Russia suffers from a similar prejudice.

The chief difficulty in understanding the Arab or Islamic era in Spanish history results from a confusion in terminology plus a careless use of Arabic. Yet though it lasted for nine centuries, this period divides into three clear segments : the Umayyad or pure Arab period (711-1030) ; the disruption of Arab ruled that followed (1030-1231) ; and finally, the decline and expulsion of both the Muslims and the Jews (1231-1610). The Arabs arrived in Spain in 711, only eighty years after the death of Mohummed, and so they could draw upon the experience of the initial commonwealth which the Prophet had established at Medina, but which was soon overlaid with military consideration as well as Persian, Byzantine and Roman bureaucracy which the Arabs encountered in Iraq, Syria, Egypt and within Spain herself.

The Umayyad or Arab period likewise divides into three subperiods : first, the colony, to speak in contemporary terms, when Spain was administered directly under the Umayyad caliphate with its seat in Damascus, and its administrative centre for the western Mediterranean in Qayrawan, the first Arab capital of the Maghrib or western province in what we know as Tunisia. This colony lasted from 711 till 756, or only 45 years, for the Umayyad caliphate fell in 750 to the Abbasids, and the shock waves of that revolution reached Spain six years later. This period was characterized by rivalry among the governors, and displays the Arabs' tendency to tribal anarchy ; in this it reminds us too of the civil wars in Peru following the Spanish conquest of that country in the XVI century.

Then came the independent Amirate, which was established by the great ruler Abdurrahman I ad-Dakhil or 'The Newcomer' (756-788). When the Abbasids killed off the Umayyad princes, he was able to flee to Morocco, to the Berber tribe to which his mother belonged ; from their he passed to Spain, where he put down a civil war over the governorship and set up his own regime. He had been trained as a possible caliph by his grandfather in Syria, and his thirty years reign was one of the few periods of real prosperity which a united Spain has ever enjoyed. Umayyad rule was based on Byzantine precedents which had been observed and adopted in Syria and Egypt by the conquering Arabs.

This amirate lasted until 929. Under Abdurrahman II (822-852) some Persian influence appeared with Ziryab the singer ; but this was cultural more than political, and affected customs like music and manners. Nevertheless it shows how Spain enjoyed broad contacts with the world during the otherwise dark Middle Ages of western Europe. Spanish Islam was cosmopolitan and embraced the native Spaniard as well as the immigrant ; even Christians spoke Arabic and were called *Musta'rabun* or 'would-be' Arabs (*Mozarabes* in Spanish).

In the year 929, Abdurrahman-III an-Nasir bi-Liah (or 'Victorious through God') (912-961) proclaimed the Umayyad caliphate of Cordoba. Up till then, the Spanish Umayyads had respected even Abbasid claims to universal rule ; but by then there were rival claimmants, notably the Fatimid dynasty in Tunisia founded in 909. Under the third Abdurrahman, there was glory ; but dictatorship appeared under his grandson and the ambitious minister Mansur (Almanzor in Spanish texts) who brought down the Umayyad dynasty just as Mussolini ruined the house of Savoy. A century after this caliphate had been proclaimed, in 1030, the city council of Cordoba, wasted by renewed civil wars, gave up its pretension to be the capital of Arab Spain. The diverse racial elements had fused, but they had not yet discovered political stability. However, industry and education were both flourishing. Arab Spain had passed the colonial

(Continued in page 7)

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معرفی کتاب «امپراتوری اسپانیا- پرتغال و روابطش با صفویان ایران، سلطنت هرمز و یعروبیان عمان از ۱۴۸۹ تا ۱۷۲۰»

06 Mart 2016
MADDE YAYIMLANDIKTAN
SONRA GELEN DOKÜMAN

نزهت احمدی[1]

کتاب *امپراتوری اسپانیا و پرتغال و روابطش با صفویان ایران، سلطنت هرمز و یعروبیان عمان از ۱۴۸۹ تا ۱۷۲۰م*، کتابشناسی است از آثاری که حد فاصل سال‌های ۱۵۰۸ تا ۲۰۰۷م در این زمینه منتشر شده است. این کتاب به کوشش ویلم فلور و دکتر فرهاد حکیم‌زاده، تدوین و توسط اکتا ایرانیکا منتشر شده است.

از آن جایی که مطالعات مربوط به خلیج فارس حائز اهمیت بسیار است، تدوین و انتشار چنین کتابی می‌تواند کمک بسیاری برای پژوهشگران باشد و دست کم اطلاعات مربوط به آنچه در مورد این منطقه به رشته تحریر در آمده است را در اختیار آنان قرار دهد.

مرز جنوبی سرزمین ایران یعنی خلیج فارس در طول تاریخ ایران از اهمیت بسیاری برخوردار بوده است. این منطقه که از دیرباز تحت نفوذ و حاکمیت ایران قرار داشته، مهمترین راه دریایی ایران محسوب می‌شده است. شناخت دقیق تاریخ منطقه از اهمیت بسیاری برخوردار است؛ چرا که از یک سو بخشی از تاریخ ایران محسوب می‌شود که شناخت دقیق آن مانند سایر بخش‌های کشور ضروری است و از سویی دیگر این منطقه ناحیه‌ای استراتژیک و به نوعی گلوگاه راه‌های دریایی منطقه بوده و هست و نه تنها در گذشته که امروز نیز از اهمیت بسیاری برخوردار می‌باشد؛ به طوری که تمام حکومت‌هایی که در اطراف آن شکل گرفتند، سعی نمودند تا تسلط خود بر این ناحیه را تثبیت کنند، چرا که از این طریق می‌توانستند بر راه‌های دریایی و در نتیجه بز روند تجارت منطقه تسلط داشته باشند.

این جریان با تحولاتی که در اروپا صورت پذیرفت و از آن پس اروپاییان برای کشف راه‌های دریایی جدید و بسط و گسترش تجارت خود پا در منطقه گذاشتند، حضوری که چندان دوستانه و مسالمت آمیز نبود و با زور و خشونت به تثبیت رسید.

بی‌تردید آمدن اروپائیان، آن هم با اهداف از پیش تعیین شده و مشخص، نظم منطقه را برهم زد و حتی بر تنش‌ها و

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۱ عضو هیئت علمی گروه تاریخ دانشگاه الزهراء.

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21 Şubat 2016
MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

دائرة‌المعارف بزرگ اسلامی | جلد هفتم | تهران، ۱۳۷۵

شام کرد (واقدی، ۱۳/۱؛ طبری، ۴۰۶/۳؛ طلس، ۶۲). زمانی که خالد بن ولید شهر ارک را در محاصره داشت، بطریقی به نمایندگی از طرف امپراتور روم بر ارک فرمان می‌راند، و حکیمی سالخورده به نام سمعان که دانا به علوم پیشینیان بود، پس از آگاهی از مشخصات خالد و سپاهیانش با توجه به نشانه‌هایی که در کتابهای کهن دیده بود، فتح مسلمانان و شکست رومیان را پیشگویی کرد. وی مردم را از جنگ بر حذر داشت و سفارش به تسلیم شهر کرد. اهالی ارک که به او اعتماد بسیار داشتند، نزد بطریق شهر رفته، از او تقاضای صلح کردند. سرانجام، نیروهای نظامی رومیان که پس از محاصرهٔ شهر توسط سپاه خالد، در باروی شهر پناه گرفته بودند، بدون هیچ مقاومتی استحکامات دفاعی شهر را به سپاه خالد بن ولید تسلیم داشتند و براساس معاهدهٔ صلحی به پرداخت جزیه گردن نهادند. پس از آن سپاه خالد راه سخنه را در پیش گرفت (واقدی، ۱۴/۱؛ بلاذری، همانجا؛ ابن‌اثیر، ۴۰۹/۲؛ اکرم، ۳۵۴-۳۵۵).

ارک در دوران حاکمیت نمایندگان روم، پاسگاه مرزی مسیر عراق به شام بود و رومیان کاروانها را در آنجا متوقف می‌کردند (واقدی، همانجا).

به‌گفتهٔ یاقوت (۲۱۰/۱)، این شهر دارای نخلستانها و مزارع زیتون فراوان بوده است.

مآخذ: ابن اثیر، *الکامل*؛ ابوخلیل، شوقی، *اطلس تاریخ العربی*، دمشق، ۱۴۰۵ق/۱۹۸۵م؛ ابوعبید بکری، عبدالله، *معجم مااستعجم*، به‌کوشش مصطفی سقا، بیروت، ۱۴۰۳ق/۱۹۸۳م؛ ابونصر، عمر، *مع‌الجیش العربی فی صدرالاسلام*، بیروت، ۱۹۶۹م؛ اکرم، ا.ی.، *سیف‌الله خالد بن ولید*، ترجمهٔ صبحی جابی، بیروت، ۱۴۰۸ق/۱۹۸۸م؛ بلاذری، احمد، *فتوح البلدان*، به‌کوشش عبدالله انیس طباع، بیروت، ۱۴۰۷ق/۱۹۸۷م؛ طبری، *تاریخ*؛ طلس، محمد اسعد، *تاریخ العرب*، بیروت، دارالاندلس؛ عبدالمؤمن، صفی‌الدین، *مراصد الاطلاع*، به‌کوشش علی محمد بجاوی، بیروت، ۱۳۷۳ق/۱۹۵۴م؛ فاعور، علی و یگران، *الاطلس الجدید للعالم*، بیروت، ۱۹۸۶م؛ مونس، حسین و دیگران، *اطلس تاریخ الاسلام*، قاهره، ۱۴۰۷ق/۱۹۸۷م؛ واقدی، محمد، *فتوح الشام*؛ به‌کوشش عبدالحمید احمد حنفی، قاهره، ۱۳۶۸ق؛ یاقوت، *بلدان*.

ناهده فوزی

آرْکُش، یا ارکس، نام مکانهای متعدد در اسپانیای کنونی. مهم‌ترین آنها آرکس‌دلافرُنترا[1] (ارکس مرزی) است که در دورهٔ اسلامی ارکش نامیده می‌شد و رومیها آن را کولونیا ارکنسیوم[2] می‌خواندند (EUE؛ *بریتانیکا*).

ارکش در حال حاضر نام شهر و ناحیه‌ای است در جنوب غربی اسپانیا واقع در استان قادس[3] (*آمریکانا*؛ WNGD). شهر کنونی با ۵° و ۴۸′ طول غربی و ۳۶° و ۴۵′ عرض شمالی در ۵۰ کیلومتری شمال شرق مرکز استان (قادس) بر ارتفاعات صخره‌ای قرار گرفته که از ۳ طرف به وسیلهٔ رودخانهٔ گوادالته[4] احاطه شده، و از لحاظ جغرافیایی و نظامی دارای موقعیت مناسبی است (*بریتانیکا*؛ *بستانی*؛ EI²). این موقعیت ویژه باعث شد که این ناحیه در طی چندین سده پیوسته در میان دولتهای مسیحی، اسلامی و بربر دست به دست شود و نام ارکس مرزی به آن اطلاق گردد (همانجا). در گذشته دژ کهن آن بارها ویران و دوباره ساخته شده است (ادریسی، ۵۳۶؛ ابوالفدا، ۱۶۶؛ حمیری، ۲۸). آثار متعدد از دورانهای پیش از تاریخ و بقایای خیابانهای سنگی دوران رومیها حاکی از قدمت آن است. در دورهٔ اسلامی، ارکش نخستین بار به عنوان پایگاه توسط عبدالرحمان اول بر ضد یوسف الفهری مورد استفاده قرار گرفت. پس از آن ارکش توسط شقیابن عبدالواحد مکناسی سرکردهٔ مهم‌ترین شورش بربرها بر ضد امیر اموی تاراج شد. در پایان سدهٔ ۳ق/۹م به دنبال درگیری میان اعراب و «مولدین»، امیر اموی در ناحیهٔ اشبیلیه، قلعه‌های ارکش، شریش[5] و شذونه[6] را مورد حمله قرار داد (EI²؛ *بستانی*).

ابوعبدالله محمد بن خزرون بن عبدون خزری، رهبر بنی خزرون از بربرهای قبیلهٔ یرنیان که بعدها عمادالدوله لقب یافت، توانست بعد از ۴۰۲ق بر دژ ارکش که در آن زمان از بزرگ‌ترین دژهای اندلس بود، تسلط یابد و حکومت خود را در آنجا بر پا کند (ابن عذاری، ۲۹۴/۳؛ عنان، *دول...*، ۱۵۳). حکومت عمادالدوله تا ۴۲۰ق/۱۰۲۹م بر ارکش ادامه یافت و پس از مرگ وی پسرش عبدون بن خزرون به جای وی نشست و مردم شهرهای مجاور آن نظیر قلشانه[7] و شریش هم با او بیعت کردند. وی نیز به مدت ۲۵ سال بر ارکش حکومت کرد تا آنکه در ۴۴۵ق/۱۰۵۳م در دامی که معتضد بن عباد، فرمانروای اشبیلیه، برای او و دو تن دیگر از امیران بربر گسترده بود، گرفتار آمد و کشته شد (عنان، همان، ۴۵؛ ابن خطیب، ۲۳۹). نیز معتضد بن عباد در نزدیکی ارکش که در آن هنگام زیر فرمان محمد بن خزرون بود، دژی ساخت و لشکریانش گاه و بیگاه به ارکش حمله می‌کردند و به آزار ساکنان آن منطقه می‌پرداختند. در این میان بنی یرنیان (بنی ارنیان) که ساکن ارکش بودند، نزد امیر بادیس در غرناطه رفتند و با وی قرار گذاشتند که ارکش را تسلیم وی کنند و او نیز جای دیگری در اختیار آنان بگذارد. سپس همگی با دارایی خود از ارکش خارج شدند و آنجا را به لشکریان بادیس واگذاشتند، اما سپاهیان ابن عباد راه را بر آنان بستند و در نبردی که میان آنان و لشکریان ابن عباد درگرفت، بربرها به همراه رئیسشان محمد ابن خزرون کشته شدند و بدین ترتیب ابن عباد توانست در اواخر ۴۵۸ق/۱۰۶۶م بر ارکش و شذونه و دیگر نقاط این منطقه مستولی شود و آنها را ضمیمهٔ اشبیلیه کند (ابن عذاری، ۲۷۲/۳، ۲۷۳؛ ابن خطیب، ۲۳۹-۲۴۰؛ نک: عنان، همان، ۴۵، ۴۶).

امرای عبادی تا روی کار آمدن مرابطون (۴۷۹- ۵۳۹ ق/۱۰۸۶-۱۱۴۸م) بر سر کار بودند (آیتی، ۱۲۵). با روی کار آمدن مرابطون ارکش محل عبور سپاهیان یوسف بن تاشفین به سوی زَلّاقه شد (EI²؛ *بستانی*). در دوران فرمانروایی مرابطون و به دنبال قیامهایی که بر ضد

1. Arcos de la frontera 2. Colonia Arcensium 3. Cadiz 4. Guadalete 5. Jerez 6. Sidona 7. Calsena

عهد عتیق سخن می‌گوید، ترجمهٔ مهرداد فاتحی، تهران، ۱۳۷۱ش؛ طبری، *تاریخ*؛ همو، *تفسیر*؛ طوسی، محمد، *التبیان*، به کوشش احمد حبیب قصیر عاملی، بیروت، داراحیاء التراث العربی؛ *عهد عتیق*؛ *قرآن مجید*؛ لوی، حبیب، *تاریخ یهود ایران*، تهران، ۱۳۳۴ش؛ *مجمل التواریخ و القصص*، به کوشش محمدتقی بهار، تهران، ۱۳۱۸ش؛ مسعودی، علی، *مروج‌الذهب*، به کوشش یوسف اسعد داغر، بیروت، ۱۳۸۵ق/۱۹۶۵م؛ مقدسی، مطهر، *البدء و التاریخ*، پاریس، ۱۹۰۳م؛ ناس، جان، *تاریخ جامع ادیان*، ترجمهٔ علی‌اصغر حکمت، تهران، ۱۳۷۰ش؛ هروی، علی، *الاشارات الی معرفة الزیارات*، به کوشش سوردل، دمشق، ۱۹۵۳م؛ یعقوبی، احمد، *تاریخ*، بیروت، ۱۳۷۹ق/۱۹۶۰م؛

نیز:

EI¹; ER; Josephus, *Jewish Antiquities*, tr. R. Marcus, London, 1966; *Judaica*; Schonfield, H. J., *A History of Biblical Literature*, A Mentor Book; Weiser, A., *Introduction to the Old Testament*, London, 1961.

محمدجواد شمس

آرْمینیّه، نک: ارمنستان.

آرْنَب، نک: صورفلکی.

آرْنیط، یا آرندو[1]، نام دژ و شهری کهن در شرق استان لوگرونیو[2]ی اسپانیا. این شهر در ۴۲° و ۱۱′ عرض شمالی و ۲° و ۴′ طول غربی، و در ۴۳ کیلومتری جنوب شرقی لوگرونیو، بر جانب چپ ساحل رود سیداکوس (نک: EI²، که به اشتباه سیکادوس ذکر شده است)، یکی از شاخه‌های رود اِبرو، و در سرزمین مرتفع و حاصل‌خیز واقع شده است (همانجا؛ EUE، ذیل آرندو؛ *بستانی*).

جغرافی‌دانان مسلمان فاصلهٔ ارنیط را با تطیله[3]، ۳۰ میل (ح ۴۲ کم) و با سرقسطه[4]، ۸۰ میل (ح ۱۱۷ کم) آورده‌اند و غالباً ارنیط را از توابع تطیله (مونس، ۷۰، به نقل از احمد بن محمد رازی؛ یاقوت، ۲۲۴/۱) و گاه از روستاهای سرقسطه (انصاری، ۴۱۸) خوانده‌اند. ارنیط از شمالی‌ترین شهرهای تصرف شدهٔ مسلمانان اسپانیا (ثغر اعلیٰ) و مشرف بر سرزمینهای مسیحی نشین ناوار بود؛ اما آنچه یاقوت (همانجا) دربارهٔ فاصلهٔ این شهر از سرزمینهای اسلامی از ابن حوقل آورده، مربوط به شهر اوبیط[5] مرکز آستوریاس است (ابن حوقل، ۱۱۱/۱؛ نیز نک: عبدالمؤمن، ۶۱/۱؛ حمیری، ۲۷).

واژهٔ ارنیط معرب واژهٔ Arneto است و این واژه از ترکیب پسوند etu- و واژهٔ arena (= شن) پدید آمده، که در اسپانیایی به معنی شنزار است (نک: دوبلر، 342).

سابقهٔ تاریخی: در مآخذ اسلامی بارها به استواری و اهمیت نظامی دژ ارنیط اشاره شده است (نک: ابن عذاری، ۸۴/۴؛ یاقوت، عبدالمؤمن، حمیری، همانجاها). ارنیط تا پایان سدهٔ ۳ ق در دست بنوقَسی، از مسیحیان تازه مسلمان اسپانیا (مولّدون) قرار داشت. نیای آنان کنت قَسی (کاسی) که از اشراف قوط (گوت) و قومس (کنت) ثغر اعلیٰ بود، پس از فتح اندلس به شام رفت و تنها برای دستیابی دوباره به داراییهای خود، نزد ولیدبن‌عبدالملک اسلام آورد. فرزندان و نوادگان وی نیز که یکی پس از دیگری به استقلال بر این ناحیه فرمان می‌راندند، چندان به دستگاه خلافت امویان اندلس اعتنا نداشتند و حتیٰ گاه با آنان به جنگ می‌پرداختند (نک: ابن حزم، ۵۰۲؛ عنان، ۲۶۰/۱؛ نیز نک: دنبالهٔ مقاله). با اینهمه، آنان بارها حکومت مرکزی را در برابر یورشهای پی‌درپی مسیحیان شمال اسپانیا یاری دادند و در این میان ارنیط به تعبیر احمد بن محمد رازی «برای مسلمانان، چون زرهی در برابر مسیحیان بود» (مونس، همانجا، حاشیهٔ ۲). نخستین و بزرگ‌ترین نبرد بنوقسی با امویان اندلس در زمان موسی بن موسی بن فرتون بن قسی روی داد (نک: ابن حزم، همانجا). در ۲۲۶ق/۸۴۱م عبدالرحمان بن حکم اموی، عبدالله و عامر، دو فرزند کُلیب را بر سرقسطه و تطیله گماشت. این دو برادر بر موسی بن موسیٰ و بستگانش آسیبهای بسیار وارد آوردند. در سال بعد مطرف بن عبدالرحمان برای جنگ با غرسیة بن وَنقه[6] امیر بمبلونه[7] (پایتخت ناوار) بدان‌سو رفت. اما موسیٰ به‌تلافی و نیز به سبب خویشاوندی با غرسیه، تنها فرتون فرزند خود را با سپاهی اندک به یاری مطرف فرستاد و خود در ارنیط ماند. این کار خشم مطرف را چنان‌برانگیخت که کمک‌موسیٰ را نپذیرفت. چندی بعدعبدالرحمان، حارث بن بزیع را بر سرقسطه گمارد. او پس از آنکه موسی بن موسیٰ را در تطیله به محاصره افکند، با بیرون رفتن او به سوی ارنیط موافقت کرد و خود به سر قسطه رفت. او بارها از سرقسطه به ارنیط تاخت و موسی ابن موسیٰ را در تنگنا قرارداد؛ تا آنکه موسیٰ از غرسیه، داماد خود یاری خواست. حارث در آخرین حملهٔ خود به ارنیط به هنگام گذر از سیداکوس (در مآخذ اسلامی: ابره) در محلی نزدیک ارنیط، به نام بلمه[8]، با سپاه متحد این دو روبه‌رو شد و به سختی شکست خورد و به اسارت رفت. عبدالرحمان برای تلافی این شکست چند بار به سرزمینهای موسیٰ و غرسیه لشکر کشید. سرانجام موسی بن موسیٰ امان خواست و در برابر به رسمیت شناخته شدن حکومتش بر ارنیط، حارث را رها کرد (نک: ابن‌دلایی، ۲۹-۳۰؛ ابن‌حیان، «المقتبس»، ۲۹۸، ۳۰۰؛ قس: ابن اثیر، ۷/۷-۹، که این رویدادها را یک سال دیرتر آورده است؛ نیز نک: لوی پروونسال، I/215-217؛ سامرایی، ۱۶۹-۱۷۰؛ عنان، ۲۶۰/۱-۲۶۱؛ *بستانی*).

پس از کشته شدن موسی بن موسیٰ در نبردی به سال ۲۴۸ق، فرزندش لُب که در قرطبه نزد محمد بن عبدالرحمان گروگان بود، رها شد و بر جای پدر نشست. او در ۲۵۷ق در ارنیط بر محمد خروج کرد. برادرانش را به سوی سرقسطه، تطیله و دیگر شهرهای ثغر اعلیٰ فرستاد و این‌ناحیه را از دست کارگزاران محمد خارج ساخت (نک: ابن دلایی، ۳۰-۳۲؛ ابن عذاری، ۱۰۱/۲). ابن دلایی به نقل از برخی منابع آورده است: پس از آنکه لُب به ثغر آمد، دژ بقیره[9] را بنا نهاد. وی پس از آنکه برادرانش را که بر وی شوریده بودند، شکست داد، به سوی ارنیط رفت. زنان بنی قسی و نیز کارگزاران آنان، از جمله همسر لب، به سبب

1. Arnedo 2. Logroño 3. Tudela 4. Zarargoza 5. Oviedo 6. Garcia Iñiguez 7. Pamplona 8. Balma 9. Viguera

مـعـلـمـة المـغـرب ، (Encyclopédie du Maroc) ، مج . II ،ص. 382-352 .
١٤١٠/١٩٨٩ الرباط ، .DİA Ktp. .50034/2

امتداد وكثافة الغطاء العشبي فوق السطيح، بينما السفوح تغطيها الغابة. وهذا كذلك ما يفسر أهمية الاستقرار البشري رغم قسوة الظروف المناخية.

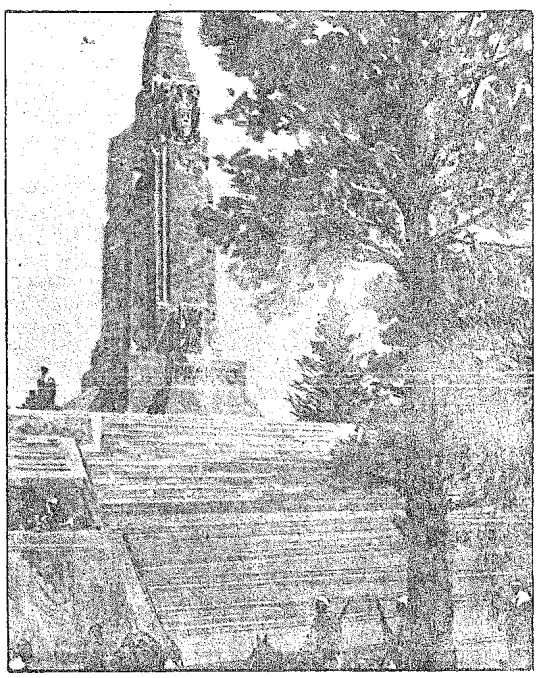
G. Maurer, *Les montagnes du Rif Central, étude géomophologique*. Thèse d'Etat. Univ. de Paris, 1968.

عبد الله العوينة

إساگن ـ تاريخ ـ يقع بقبيلة بني سدات، وإن كان البعض يظن أنه يوجد بقبيلة كتامة، وقد أطلق عليه الإسبان اسم يانو أماريو Lano Amarillo (السهل الأصفر) منذ أن بدأوا ينظمون به مناورات جيوشهم السنوية.

وبمناسبة المناورات التي جرت به في صيف سنة 1935 اتفق الضباط الاسبان على القيام بالانقلاب العسكري الذي أطاح بالجمهورية الإسبانية يوم 17 يوليوز 1936. ولتخليد تلك المؤامرة شيدوا بأساگن نصباً تذكارياًظل قائما هناك إلى أن استقل المغرب، وحينئذ تم فسخه ونقله إلى مدينة سبتة حيث أعيد تركيبه بأعلى جبل الميناء، ويعرف بنصب الحركة الوطنية.

ويوجد باساگن فندق سياحي يعرف بفندق كتامة.



تمثال في سهل إساگن يذكّر بانقلاب فرانكو

Ministerio de la Guerra, *Accion de Espana en Africa* 1930 (G) p. 70 ; Domenech Lafuente (Angel), *Geografia de la zona Norte del Protectorado de Espana en Marruecos* 1942 p. 66 ; Cabello Alcaraz (J), *apuntes de geografia de Marruecos* 1951, p. 55.

محمد ابن عزوز حكيم

أسانا ← **أناتيس**

أُسْبَاتي، عبد الله بن علال. ولد سنة 1925 بقصبة تادلا، وانضم الى المقاولة السرية بالدار البيضاء وعمل ضمن الفرقة التي كانت تحت مسؤولية المهدي الهرموشي مقدم المقاطعة السابعة. وقد كافح بكل اخلاص، وأنجز عدة عمليات فدائية من بينها وضع القنابل ونقلها بين تادلا وبني ملال ووادي زم إلى أن ألقي عليه القبض واستشهد تحت التعذيب سنة 1955.

وثائق المندوبية السامية لقدماء المقاومين وجيش التحرير.

عز الدين العلام

إسبانيا والمغرب، كان للمعركة التي انتصرت فيها قوات قشتالة (Castilla) على القوات المغربية بوادي الملح (Rio Salado) بالقرب من مدينة طريف (tarifa) الأندلسية يوم 8 جمادى الأولى 741 / 30 أكتوبر 1340 أثر فعال في العلاقات التي كان من المفروض أن تكون قائمة بين الدولة المغربية والدولة الإسبانية بعد أن تتمكن قشتالة من استكمال وحدتها الترابية بالقضاء على مملكة غرناطة المسلمة، بعد أن تخلت الدولة المغربية عن آخر معقل كانت تحتفظ به في أرض الأندلس وهو مدينة جبل طارق.

ومما لاشك فيه أنه بانسحاب القوات المغربية عن جبل طارق سنة 775 / 1374 أصبحت أرض المغرب عرضة للأطماع المسيحية، الإسبانية منها والبرتغالية، إلا أن الدولة الإسبانية لم تكن قادرة آنذاك على غزو المغرب بحكم خوضها غمار الحرب ضد المسلمين بالأندلس، فتولت هذه المهمة الدولة البرتغالية التي كانت قد استكملت وحدتها الترابية على إثر انتصارها على قشتالة في معركة الخوباروطا (Aljubarrota) يوم 7 رجب 787 / 14 غشت 1385.

انتظرت البرتغال إلى أن أصبحت الدولة المرينية تلفظ أنفاسها الأخيرة لتعمل على تنفيذ مخططها الرامي للقضاء على المغرب، حيث قام الملك البرتغالي خوان الأول (Juan I) بتنظيم أول حملة صليبية استهدفت أرض المغرب وانتهت هذه الحملة بسقوط مدينة سبتة بيده يوم 14 جمادى الثانية 818 / 21 غشت 1415.

وقد تلت هذه الحملة الصليبية حملة ثانية مكنت البرتغال أيضا من الاستيلاء على مدينة القصر الصغير يوم 14 ذي الحجة 862 / 23 أكتوبر 1458 ثم كانت الحملة الثالثة التي انتهت باحتلال مدينتي أصيلا وطنجة في يومي 7 و 11 ربيع الأول 876 / 24 و28 غشت 1471 في الوقت الذي كانت فيه الدولة المرينية قد انتهى أمرها .

لم تستطع الدولة الوطاسية الفتية أن تحول دون تنفيذ المخطط المسيحي بأرض المغرب خصوصا بعد أن أصبحت الدولة الإسبانية تشارك جارتها البرتغال في تنفيذه لما قضت على مملكة غرناطة المسلمة يوم فاتح ربيع الأول 897 / 2 يناير 1492، وكانت أول بقعة احتلها إسبانيا بأرض المغرب هي الأرض الواقعة بقرب مصب وادي الشبيكة بشاطئ المحيط الأطلسي والتي شيد بهاالإسبانيون سنة 881 / 1476 برجا أطلقوا عليه اسم سانطاكروث ذي ماربيكينيا (Santa Cruz de Mar Pequenã) أي الصليب المقدس للبحر الصغير، وبعد 21 سنة تمكنت من الاستيلاء

DOKÜMANTASYON MERKEZİ

الدراسات العربية والإسلامية في إسبانيا الحديثة(*)

قاسم الزهيري

بالنظر إلى الدور الهام الذي لعبته الأندلس في نقل الحضارة العربية إلى الغرب في العصر الوسيط. توجد جذور متأصلة للدراسات العربية والاسلامية في إسبانيا الحديثة تتجلى في بعض ما تنتجه جامعاتها. خاصة جامعة غرناطة باعتبارها جسرا متقدما وآخر معقل حضاري عربي سقط في الأندلس بعد ما تركت هذه الحضارة آثارا باقية في مجالات المعمار واللغة والأدب والموسيقى والفن. ويرجع تاريخ هذه

(*) ستنظم بلدية «رندة» بإقليم الأندلس الإسباني في بداية أبريل القادم لقاء للكتاب العرب والاسبان.
ومن بين المشاركين في هذا الملتقى الذي ينظم تحت شعار «الابداع الأدبي» الكاتب وعالم الإجتماع المغربي عبد الكبير الخطيبي والشاعر الفلسطيني محمود درويش والشاعر السوري اللبناني ادونيس والكاتب الإسباني خوان كويتسولو والشعراء خوسي فلانتي وخوسي ميغيل أولان.
وقد يكون من المناسب اعطاء نظرة وجيزة عن الدراسات العربية والاسلامية في إسبانيا المعاصرة.

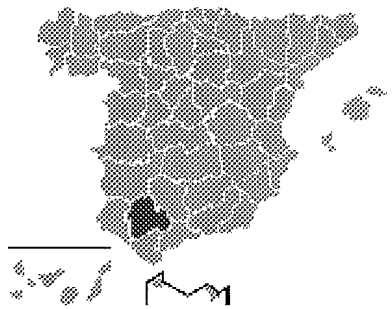
AL-MANAHIL, c.28, s.45-50, 1983 (RABAT)

المشروع من جهاز مكتبي ونفقات مطبعية. وقد بلغ عدد الكتب التي نشرها المعهد الإسباني ـ العربي للثقافة بمفرده زهاء سبعين مؤلفا منذ سنتين في شتى الأغراض. ولهذا المعهد مجلة بعنوان «أوراق» تصدر بالإسبانية والعربية. وتشتمل على بحوث ودراسات علمية رصينة.

تعنى المعاهد الإسبانية التي ألمحنا إليها فيما تعنى به تأهيل الباحثين في مجالي اللغة العربية والحضارة الإسلامية بشكل خاص وفي الإشراف على رسائل الماجستير والدكتورة فيهما. ولا يتسع المقام لسرد أسماء الحاصلين على الشهادتين وعناوين رسائلهم. فيكفي أن نذكر أن عدد رسائل الدكتورة المقدمة من سنة 1952 إلى 1980 بلغ خمس عشرة رسالة : خمس منها قدمها باحثون عرب. أما رسائل الماجستير فبلغت ستين في تلك الفترة : خمس عشرة منها قدمها طلبة عرب.

إن الدراسات العربية والإسلامية في إسبانيا بوجه عام وفي جامعة غرناطة بوجه خاص تعاني صعوبات مادية ترجع إلى اضطرار الجامعة لتوظيف عدد كبير من الأساتذة لقليل من الطلبة. وقلة المراجع العربية والإسلامية. والإفتقار إلى المصادر والنشرات التخصصية التي تعين الطلاب على تحضير الماجستير والدكتورة. لهذا فإن ميزانية الجامعة تنوء بعبء ثقيل من جراء المحافظة على مستوى الدراسات الإسلامية والعربية. والمراجع الضرورية. خاصة منها التي تصدر عن دور النشر الأمريكية والأوروبية مكلفة للغاية. والصعوبات في اقتنائها تؤثر بشكل سلبي على سير الدراسات الإسلامية وتأهيل الطلاب. أما المراجع العربية فنادرا ماتتلقاها الكليات التي تعنى بها في إسبانيا. أو تتلقاها متأخرة.

ISPANYA
29 HAZIRAN 2000



De jure population at 1-5-1996

Province: 41 - Sevilla

Choose the letter of the municipality:

[A | B | C | D-G | H-M | N-P | R-S | T-Z]

	Total	Men	Women
Total provincial	1705320	836478	868842

A

	Total	Men	Women
Aguadulce	1956	981	975
Alanís	2108	1056	1052
Albaida del Aljarafe	1841	930	911
Alcalá de Guadaira	56313	27845	28468
Alcalá del Río	9368	4785	4583
Alcolea del Río	3398	1682	1716
Algaba (La)	12792	6458	6334
Algámitas	1412	734	678
Almadén de la Plata	1696	857	839
Almensilla	2232	1116	1116
Arahal	18110	8955	9155
Aznalcázar	3387	1702	1685
Aznalcóllar	5812	2984	2828

B

	Total	Men	Women
Badolatosa	3173	1637	1536
Benacazón	4936	2503	2433
Bollullos de la Mitación	4950	2486	2464
Bormujos	6839	3395	3444
Brenes	10623	5347	5276
Burguillos	3451	1716	1735

C

	Total	Men	Women
Cabezas de San Juan (Las)	15509	8003	7506
Camas	25679	12484	13195
Campana (La)	5260	2659	2601
Cantillana	8930	4480	4450
Cañada Rosal	2904	1465	1439
Carmona	25266	12724	12542
Carrión de los Céspedes	2257	1074	1183
Casariche	5132	2580	2552
Castilblanco de los Arroyos	4457	2228	2229
Castilleja de Guzmán	692	349	343
Castilleja de la Cuesta	15726	7742	7984

Fuat Sezgin, Bibliographie Der Deutschsprachigen Arabistik und Islamkunde, vol. VI; 1991 Frankfurt. -Ispanya

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1997

BIBLIOGRAPHICAL SECTION

A. ARTICLE

BOOKS ON ARABIC AND ISLAMIC SUBJECTS PUBLISHED IN SPAIN 1970-77: ADDITIONAL TITLES

María J. Viguera

Editor's Note: Through a regrettable error, two titles in the main list of Spanish publications appearing in this *Bulletin* (5, 1, 1978) were reported consecutively under the number 140 (authors Saade & Sa'īd). In other words, the main list actually comprises 176 titles, not 175. It is not proposed, however, to alter the numeration at this stage. Accordingly, the first item on this list of additional titles will be numbered 176. The Sa'īd entry may, for reference purposes, be labelled '140 *bis*'.

176. Álvarez de Morales y Ruiz de Matas, Camilo. *Un recetario medico árabe del siglo XI, "Kitāb al-Wisād" de Ibn Wāfid de Toledo.* Granada, Facultad de Filosofía y Letras, Univ. de Granada, 1976. pp.21. [Abstract of doctoral thesis].

177. Ayape Amigot, Fernando. *La crisis económica mundial y el petróleo,* Madrid, Fundamentos, 1977. pp.127.

178. Biarnés, Carmel. *Moros i moriscos a la ribera de l' Ebre,* Barcelona, Rafael Dalmau, 1972. pp.62

179. Castillo Castillo, Concepción. *El castillo de Locubín.* Granada, Publicaciones de la Caja de Ahorros, 1972.

180. *Codex Granatensis (C-67) Biblioteca de la Universidad de Granada...* [with Ibn Buṭlān, *Tacinum Sanitatis...*] Ed. L.García Ballester (*et al.*), Granada - Vitoria - Valencia, 1975. 2 vol.

181. Díaz y Díaz, Manuel C. *De Isidoro al siglo XI.* Barcelona, El Albir, 1976. pp.120 [Collected articles].

182. Gálvez Vázquez, Eugenia. *El cuento en la literatura árabe contemporánea. Una tipología social del Egipto de entreguerras, según la narrativa breve de Maḥmud Taymūr,* Madrid, Univ.Complutense, 1973. [Abstract of doctoral thesis].

183. García Albadalejo, Francisco. *Hazim "el de Cartagena", poeta del Islam.* Cartagena, 1971. pp.37.

184. Gómez de Liaño, Ignacio. *Juegos del Sacromonte.* Madrid, Editora Nacional, 1975.

185. Hatamleh, Mohammed Abdo. *El tema oriental en los poetas románticos españoles del siglo XIX.* Granada, Anel, 1972. pp.237.

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الأدب الإسباني الأمريكي

تطلق تسمية الأدب الإسباني ـ الأمريكي Literatura Hispanoamericana على الكتابات الأدبية النثرية والشعرية المكتوبة باللغة الإسبانية في بلدان العالم الجديد التي خضعت للفتح الإسباني بعد اكتشاف القارة الأمريكية عام١٤٩٢، وقد استقرت هذه البلدان اليوم في تسع عشرة دولة مستقلة ناطقة بالإسبانية هي : أورغواي، بارغواي، الأرجنتين، تشيلي، بوليفية، البيرو، الأكوادور، كولومبية، فنزويلة، بنمة، كوستاريكة، نيكاراغوة، هندوراس، السلفادور، غواتيمالة، المكسيك، كوبة، سانتو دومنغو (جمهورية الدومينيكان)، تضاف إليها جزيرة بورتوريكو التي مازالت تستخدم اللغة الإسبانية مع أنها تدار من جانب الولايات المتحدة الأمريكية. وهو ماينطبق كذلك على الأجزاء الجنوبية من الولايات المتحدة، وخاصةً ولاية نيومكسيكو وأجزاء كبيرة من ولايات كولورادو و أريزونة و أوكلاهومة، حيث ما زالت الإسبانية شائعة جنباً إلى جنب مع الإنكليزية.

ويمكن تقسيم الأدب الإسباني ـ الأمريكي إلى ثلاث مراحل رئيسة، تمتد الأولى منذ وصول الإسبان في أواخر القرن الخامس عشر حتى القرن التاسع عشر. في حين تمتد المرحلة الثانية من استقلال بلدان القارة عن السيطرة الاستعمارية الإسبانية حتى أوائل القرن العشرين. أما المرحلة الثالثة فتتناول ازدهار آداب أمريكة الإسبانية وتبلور شخصيتها، وانتشارها عالمياً في العصر الحديث.

الأدب في المرحلة الاستعمارية : لعل أول مايلفت النظر لدى رصد تطور الكتابة النثرية في العالم الجديد إبان القرون الأولى للغزو الإسباني هو الغياب الشامل تقريباً للإنتاج الروائي. وهناك تفسيرات كثيرة لهذا الغياب،أبرزها التشريعات التي سنها الملك كارلوس الخامس منذ عام١٥٣٢ بحظر نسخ أعمال الأدب المتخيل ونشرها وتوزيعها وتداولها وخاصةً روايات الفروسية، خوفاً من أن يعتقد السكان الأصليون (الهنود) بصحة تلك التخيلات الروائية التي قد تصرفهم عن الإيمان، لأن إيمانهم كان حديث العهد بالمسيحية ومايزال ضعيفاً.

أما أول الكتابات النثرية التي ظهرت حول أمريكة الإسبانية فهي يوميات كريستوف كولومبس عن رحلته الأولى، وكذلك رسائل فاتح المكسيك هيرنان كورتيس إلى الملك كارلوس الخامس يخبره فيها بفتح مملكة إسبانية الجديدة (المكسيك) ويطلعه على أحوال تلك البلاد.

وبعدها تأتي كتابات المؤرخين الذين رافقوا الإسبان أوكانوا جنوداً في الحملات مثلما هو حال بيرنال دياث دل كاستييو Bernal Díaz del Castillo صاحب كتاب « القصة الحقيقية لفتح إسبانية الجديدة » Verdadera historia de la conquista de la Nueva España، وفيرناندیث دي أوبييدو Fernandez de Oviedo في كتابه « التاريخ العام والطبيعي لبلاد الهند » (وبلاد الهند أو las Indias هي التسمية التي شاعت للقارة الأمريكية نتيجة الخطأ التاريخي الذي وقع فيه كولومبس منذ البداية باعتقاده أنه قد وصل إلى شواطىء الهند).

ولابد من ذكر الراهب بارتولومي دي لاس كاساس Fray Bartolomé de las Casas الذي دافع بحرارة عن سكان القارة الأصليين وأدان بشدة وحشية الإسبان وقسوتهم في استعباد أهل البلاد الهنود في كتابه الشهير « القصة الموجزة لتدمير بلاد الهند » حتى استحق لقب رسول بلاد الهند.

وقد انتشرت هذه الكتابات على نطاق واسع في إسبانية وأوربة في القرن السادس عشر، وكانت مصدر إلهام في ظهور أساطير جديدة، مثل أسطورة مملكة الذهب أو إلدورادو، ومملكة الأمازونيات، وأسطورة البلاد الرائعة التي يقطنها متوحشون طيبون، كما كان لها أثر كبير من دون ريب في ولادة الأفكار اليوتوبية Utopian المثالية، التي دعا إليها توماس مور [ر] وباكون وغيرهما.

والملاحظ أن جميع هؤلاء الكتاب هم من الإسبان الذين استقروا في العالم الجديد. أما أول كاتب كبير من أصل أمريكي كتب بالإسبانية فهو الإنكا غارثيلاسو دي لا بيغا [ر] Inca Garcilaso de la Vega (١٥٣٩-١٦١٦)

İspanya
دائرة المعارف بزرگ اسلامي، مج. 11 ، تهران 1381 . ص. ۱۳۳-۱۳۶ İSAM Ktp. 94578

با اینکه در این سالها باستان‌شناسی ایران به پیشرفتهایی نایل آمد، اما معیارهای کاوش و تحلیل آن همتای سرزمینهای دیگر جهان اسلام نبود (*ایرانیکا*، II/286).

با وقوع جنگ جهانی دوم باستان‌شناسان غربی که در ایران فعال بودند، به ارتش کشور خود پیوستند (همان، IX/90). طی سالهای جنگ جهانی باستان‌شناسان ایرانی در میدانهای کاوش حاضر شدند و کاوشهای رها شده را ادامه دادند و در پی آن به محوطه‌های تازه پرداختند (نک: *گزارشها* ...، سراسر کتاب). با پایان یافتن جنگ جهانی بار دیگر ایران توجه باستان‌شناسان غربی را به خود جلب کرد. این بار با الگوهای تازه و برنامه‌های منظم، کاوش با تکیه بر پژوهش مبتنی بر همکاری باستان‌شناسان و دانشمندان علوم طبیعی به موفقیتهای شگرفی نایل آمدند (*ایرانیکا*، همانجا؛ جدول ۲).

دو دهۀ ۱۳۴۰ و ۱۳۵۰ش/۱۹۶۰ و ۱۹۷۰م دوران بلوغ و شکوفایی باستان‌شناسی ایران به‌شمار می‌آید. مسئولیت تشکیلات باستان‌شناسی در این دوره برعهدۀ باستان‌شناسان کارآمد گذارده شد، و مؤسسه‌های باستان‌شناسی کشورهای مختلف در ایران تأسیس، و در مجموع دو دهه همکاری بین‌المللی پربار آغاز شد که انتشار مجلۀ *باستان‌شناسی و هنر* را در پی داشت. در همین دوره مرکز باستان‌شناسی ایران و نیز گروه باستان‌شناسی دانشگاه تهران، با مدیریت افراد کاردان و دلسوز به فعالیتهای میدانی و آموزشی مهمی دست یازیدند و دانش باستان‌شناسی رشد فزاینده‌ای یافت؛ چنانکه نسل جوان کارآزموده‌ای از باستان‌شناسان ایرانی وارد میدانهای کاوش شدند (ملک شهمیرزادی، ۱۴۲ـ۱۴۸).

پس از تشکیل مرکز باستان‌شناسی ایران گام بسیار مهمی برای جلوگیری از خروج اشیاء توسط هیأتهای خارجی برداشته شد. با استدلال باستان‌شناسانۀ «مرکز باستان‌شناسی» مبنی بر اینکه اینگونه اشیاء به سبب وابستگی به یکدیگر و اهمیت علمی باید در یک محل نگاهداری شوند، عملاً از خروج اشیاء کشف شده از کشور جلوگیری شد (باقرزاده، 18؛ کابلی، ۲۶ـ۲۷؛ *ایرانیکا*، IX/91)؛ همچنین مرکز باستان‌شناسی ایران برگذار کنندۀ مجمع سالانه شد و سرپرست هر هیأت موظف بود گزارش علمی دربارۀ یافته‌های فصل پیش هیأت را به مجمع ارائه نماید (همانجا؛ نیز نک: جدول ۳).

در ۱۳۵۷ش/۱۹۷۹م با به ثمر رسیدن انقلاب اسلامی و پدید آمدن تغییرات بنیادی سیاسی و اجتماعی، فعالیت گروههای پژوهشی غیرایرانی در زمینۀ باستان‌شناسی متوقف شد. در سالهای آغازین با وجود نارساییها، باستان‌شناسان ایرانی کمابیش فعال بودند. در ۱۳۶۴ش مجلس شورای اسلامی لایحۀ تشکیل «سازمان میراث فرهنگی کشور» را تصویب کرد و در ۱۳۶۶ش این سازمان آغاز به کار نمود («در حاشیه...»، ۱ـ۲).

در دو دهۀ اخیر (۱۳۶۰ و ۱۳۷۰ش) باستان‌شناسان ایرانی به موفقیتهای شایانی نایل آمده‌اند. فعالیتهای میدانی باستان‌شناسان در این دو دهه در ۳ گروه طبقه‌بندی می‌شود: الف ـ ادامۀ برخی از کاوشهای ناتمام؛ بازنگری برخی محوطه‌های کلیدی که کاوش آنها پیش از جنگ جهانی دوم صورت گرفته بود؛ ب ـ کاوشهای خاص برای روشن ساختن نکات مبهم باستان‌شناسی ایران؛ ج ـ کاوشهای اضطراری و نجات محوطه‌هایی که به جهات گوناگون از جمله فعالیتهای عمرانی و کنده‌کاریهای غیرقانونی در خطر جدی قرار دارند (نک: جدول ۴). دستاوردهای این پژوهشها در دو همایش سالهای ۱۳۷۳ و ۱۳۷۶ش ارائه شد (نک: *یادنامۀ گردهمایی...*؛ *گزارشها*).

مآخذ: «در حاشیۀ قانون تشکیل سازمان میراث فرهنگی کشور»، *اثر*، تهران، ۱۳۶۵ش، شم ۱۲ـ۱۴؛ دیولافوا، ژان، *ایران، کلده و شوش*، ترجمۀ علی محمد فره‌وشی، به کوشش بهرام فره‌وشی، تهران، ۱۳۶۴ش؛ همو، *سفرنامه، خاطرات کاوشهای باستان شناسی شوش*، ترجمۀ ایرج فره‌وشی، تهران، ۱۳۶۹ش؛ *قانون و آیین‌نامۀ حفظ آثار عتیقه*، وزارت فرهنگ، ادارۀ کل باستان‌شناسی، تهران، فردوسی؛ کابلی، میرعابدین، «بررسی آثار پیش از اسلام در مجموعۀ بازیافته»، *میراث فرهنگی*، تهران، ۱۳۷۰ش، س ۲، شم ۳، ۴؛ کریم‌لو، داوود، *تاراج میراث ملی*، تهران، ۱۳۷۸ش؛ کسروی، احمد، *تاریخ پانصد سالۀ خوزستان*، تهران، ۱۳۱۲ش؛ *گزارشهای باستان‌شناسی (۱)*، سازمان میراث فرهنگی کشور، تهران، ۱۳۷۶ش؛ مرگان، ژاک، *سفرنامه*، تهران، ۱۳۳۵ش؛ مصطفوی، محمدتقی، «تلاش در راه خدمت به آثار ملی و امید به آینده»، *گزارشهای باستان‌شناسی*، تهران، ۱۳۳۴ش؛ ملک شهمیرزادی، صادق، «اشاره‌ای مختصر بر تحول باستان‌شناسی در ایران»، *اثر*، تهران، ۱۳۶۵ش، شم ۱۲ـ۱۴؛ *نظام‌نامۀ اجرای قانون دوازدهم آبان‌ماه ۱۳۰۹ شمسی راجع به حفظ آثار عتیقه*، وزارت فرهنگ، تهران، فردوسی؛ واندنبرگ، لوئی، *باستان‌شناسی ایران باستان*، ترجمۀ عیسیٰ بهنام، تهران، ۱۳۴۸ش؛ *یادنامۀ گردهمایی باستان‌شناسی شوش*، سازمان میراث فرهنگی کشور، تهران، ۱۳۷۶ش؛ نیز:

«Archaeology», *Encarta Encyclopedia*, CD 2002; Bagherzadeh, F., «Jean Perrot ami de l'Iran, témoignage et hommage», *Mélanges offerts à Jean Perrot*, Paris, 1990; Bahn, P., *The Cambridge Illustrated History of Archaeology*, Cambridge, 1996; Barker, Ph. *Understanding Archaeolgical Excavation*, London, 1989; *Britannica.com*, 1994-2001; Daniel, G., *A Hundred and Fifty Years of Archaeology*, London, 1975; id, *The Origins and Growth of Archaeology*, London, 1967; *The Dictionary of Art*, ed. J. Turner, London, 1996; Greene, K., *Archaeology an Introduction*, London, 1988; GSE; Helfgott, L., «Carpet Collecting in Iran, 1873-1883», *Muqarnas*, ed. O. Grabar, Leiden, 1990, vol. VII; Hole, F. and R. Heizer, *An Introduction to Prehistoric Archaeology*, NewYork etc., 1965; *Iranica; The Oxford Encyclopedia of Archaeology in the Near East*, Oxford, 1997; Renfrew, C. and P. Bahn, *Archaeology, Theories,Methods,and Practice*, London,1991;Trigger,B., *A History of Archaeology Thought*, Cambridge, 1995; Vernoit, S., «Islamic Art and Architecture», *Discovering Islamic Art*, London, 2000.

فاطمه کریمی

باسک، یا بَسْکُنِش، ایالتی در شمال اسپانیا. این منطقه که امروزه واسکونگاداس[1] نامیده می‌شود، از شمال به خلیج بیسکی، از شرق به فرانسه، و از جنوب و غرب به مرزهای کاستیل کهن منتهی می‌شود (*آمریکانا*، III/313؛ *کلیر*، III/691).

باسک با ۷٬۲۶۱ کم۲ وسعت، جمعیتی بیش از دو میلیون نفر را در خود جای داده است. در این میان ۳ شهر بزرگ آن به نامهای آلوه[2]، ویتکایا[3] و گیپوثکوا[4] از تراکم بیشتری برخوردارند. بیشتر ساکنان آن را

1. Vascongadas 2. Alava 3. Vizcaya 4. Guipúzcoa

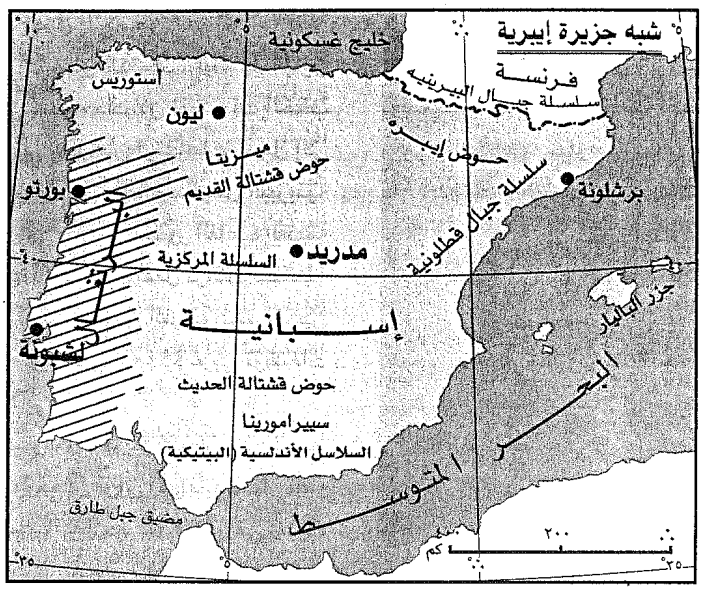
الموسوعة العربية , المجلد الرابع , دمشق 2001,
ISAM KTP 92182.. ص.

■ إيبرية

الاسم القديم لشبه الجزيرة التي تشغلها اليوم إسبانية والبرتغال، ومازال هذا المصطلح مستخدماً ويشير إليه الجغرافيون بشبه جزيرة إيبرية la péninsule ibérique وهي تؤلف الجزء الجنوبي الغربي من القارة الأوربية، يحدها من الغرب المحيط الأطلسي، ومن الشمال فرنسة والمحيط الأطلسي، ومن الشرق البحر المتوسط، ومن الجنوب المحيط الأطلسي والبحر المتوسط (الذي يفصل بينهما مضيق جبل طارق)، ولإيبرية ميزات نوعيّة خاصة من الناحيتين الجغرافية والتاريخية، وذلك بفضل الأوضاع الطبيعية والجيولوجية التي تحدد شروط الحياة البشرية والنشاط الاقتصادي فيها من جهة، وعمق المؤثرات الناجمة عن تفاعل الحضارات المتتالية التي عرفتها شبه الجزيرة، ولاسيما الفتح العربي وما رافقه من نقل مفهومات الحضارة العربية الإسلامية الرائدة ومقوماتها وأسسها.

تبلغ مساحة شبه الجزيرة نحو ٥٨٩٥٠٠ كم٢، يضاف إليها مساحة مجموعة من الجزر الملحقة بها وهي: جزر أرخبيل الباليار (الباليارس) الإسبانية الواقعة غربي المتوسط والتي تبلغ مساحتها نحو ٥٠١٤كم٢ ويقطنها نحو ٧٦٠,٥٠٠ نسمة (١٩٩٩)، ومجموعة جزر كناري الواقعة في المحيط الأطلسي وتبلغ مساحتها مايقرب من ٧٢٤٢كم٢ ويقطنها ١,٦٠٧,٠٠٠ نسمة، ومجموعة من الجزر تتبع إسبانية من الناحية الإدارية اليوم، وهكذا يصل إجمالي مساحة شبه الجزيرة (بكاملها بما فيها الجزر) ٥٩٦٩٢٧ كم٢ منها ٥٠٤٦٨٢كم٢ تابعة لإسبانية مقابل ٩٢٢٤٥كم٢ للبرتغال.

ويصل عدد سكان شبه الجزيرة في عام ١٩٩٧ إلى ٤٩,٢٦٨,٠٠٠ نسمة منهم ٣٩,٣٢٣,٠٠٠ إسباني و٩,٩٤٥,٠٠٠ برتغالي، وعلى هذا تصل الكثافة السكانية العامة إلى ٨٣ نسمة /كم٢، ومن الطبيعي ألا تكون هذه الكثافة متجانسة في جميع نقاط شبه الجزيرة، ولكن ما يلفت النظر هنا، هو التباين الشديد في قيمها بين الدولتين الآنفتي الذكر، إذ إنها تصل في البرتغال إلى ١٠٨ نسمة/كم٢ في حين لاتتجاوز ٧٨ نسمة /كم٢ في إسبانية.

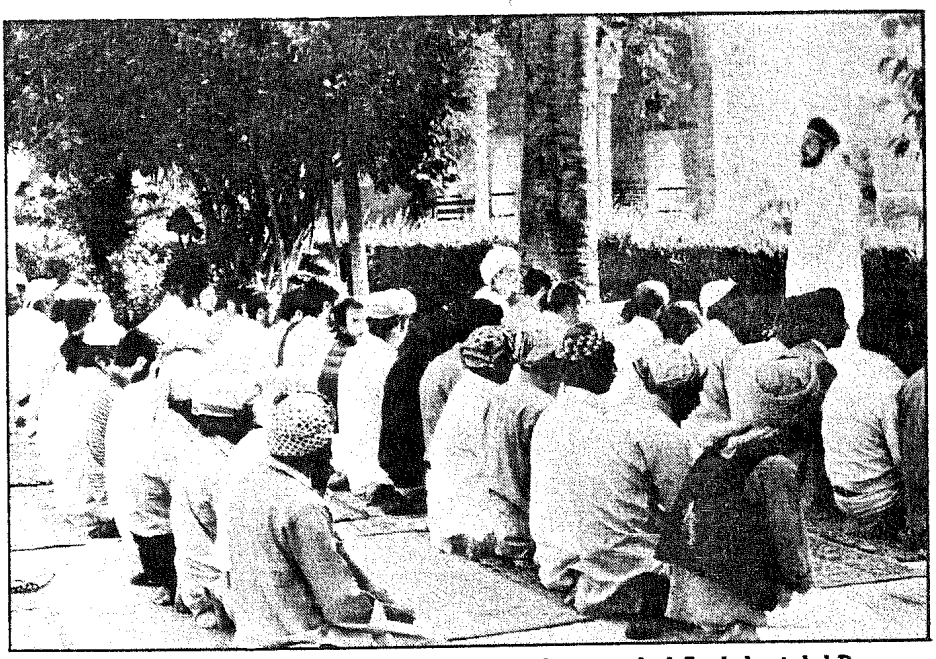


إن أصل سكان إيبرية هو جماعة الكلتيين - الإيبريين، وهي مجموعة عرقية ناجمة عن تزاوج السلتيين Celtes (جماعة قادمة أصلاً من جنوب غربي ألمانية وتتكلم لغة هندية - أوربية) والإيبريين Ibéres (وهي جماعة أصلها من الصحراء الكبرى في إفريقية)، هذا وقد عرفت إيبرية الكثير من القواعد والمحطات التجارية التي أسسها الفينيقيون (القرطاجيون)، وكذلك اليونانيون، كما أنها كانت في مرحلة ما جزءاً من الامبراطورية الرومانية، ونتيجة لضعفها الناجم عن سلسلة حروبها التي خاضتها مع قرطاجة، تعرضت إيبرية لغزو مجموعات قادمة من الشمال فاحتلها الفاندال Vandales بين عامي ٣٩٥ و٤٠٩م، ثم احتلها القوط الغربيون (الفيزقوط) Wisigoths عام ٤١٠م، وبقوا فيها حتى الفتح العربي الإسلامي الذي اكتمل بين عامي ٧١١ و٧١٤م، ولقد ترك هذا الفتح آثاراً حضارية واضحة المعالم حتى اليوم في مرافق الحياة الاجتماعية والاقتصادية والفنية والثقافية والعلمية، وقد أطلق العرب على شبه جزيرة إيبرية في البداية اسم «أبارية» ثم سميت بعد ذلك باسم «باطقة» ثم سميت «إشبانية» وعرفت أخيراً باسم الأندلس. وتعدُّ اللغتان الإسبانية والبرتغالية لغتين رسميتين في إيبرية اليوم، وتدين الأغلبية من السكان بالمسيحية (أكثرهم كاثوليك مع وجود أقلية بروتستنتية)، وفيها أقلية إسلامية وأخرى يهودية.

الدراسة الطبيعية العامة

١ـ الوضع التضريسي: يغلب على إيبرية الطابع الهضبي العام (هضاب ميزيتا Meseta)، حيث تمتد فيها أوسع الهضاب الأوربية المكونة من صخور القاعدة الهرسينية غرباً، ومن صخور الحقب الجيولوجي الثاني التي تقبع فوق صخور القاعدة القديمة شرقاً، كما تمتد فيها بعض الرقع التي تحجبها التوضعات الثلاثية القاريّة الشديدة التخلُّع والمتوضعة أصلاً ضمن الأحواض الانهدامية المنتشرة في أواسط شبه الجزيرة، كما هي الحال في حوضي قشتالة Castille القديم (شمالاً) والحديث(جنوباً)، اللذين يشرفان على بقية الهضاب بسلسلة من الجروف الكلسية من ارتفاعات تراوح بين ٨٠و١٠٠م، وتكوّن هذه التوضعات وخصوصاً على أطرافها الغربية هضبة ذات سطح حتّي يعدُّ واحداً من أكمل السطوح الحتية في العالم، ومع ذلك فإن الأقسام الشمالية لهذه الهضاب تبدو للوهلة الأولى وكأنها منخفضات مفصولة عن المحيط الأطلسي بسلسلة جبلية شاهقة في حين أن أقسامها الجنوبية مائلة ومدفوعة باتجاه الجنوب. وبين هذين القطاعين، تمتد السلسلة المركزية الملتوية متجهة من الشمال الشرقي إلى الجنوب الغربي، ومشرفة من

ARABIA (S.26). S.70-71. 1983 (ENGLAND)
(SPANYA)



Abdul Hasib

Eid prayers at the Alhambra, led by Imam Muhammad al Andalusi del Pozo

SPANIARDS REDISCOVER THE RELEVANCE OF ISLAM

There are outstanding examples of the recent spread of Islam – the millions of black Muslims in the US, the growing numbers of new Muslims in the United Kingdom, France and Germany – but the case of Spain arouses special interest. Spain was a Muslim country for more than eight centuries, its major language was Arabic, and its civilisation produced men whose knowledge has been a major contribution to mankind. *Abdul Hasib Castineira* examines the Islamic revival in Spain – and the attention, not altogether sympathetic, it has attracted

Generations of Spanish people have been fed, from primary school onwards, a distorted view of what Islamic Spain was and what Islam is. The culture of Al-Andalus is presented as a violent and cruel invasion of the peninsula, which dominated the Spanish people until the "re-conquest" gave them freedom from the "Arab oppressor." This version of events was particularly useful in providing an historical base for nationalist, imperialist and pro-Catholic ideologies, especially during the Franco dictatorship.

Coincidentally, it was in 1975, the year of Franco's death, that the first group of young Spaniards embraced Islam in England. A year later, they founded a Muslim community in Cordoba, choosing this town because of its significance in the history of Islam. Many Spanish people, on learning the existence of this community, got in touch, seeking reliable and first-hand information about Islam.

In 1978, the Cordoba Muslim community applied to the Bishop of Cordoba, Monseigneur Infantes Florido, for the use of the city's Catholic cathedral (formerly a mosque) to offer Eid al Adha prayers. The Bishop agreed and the prayer was held, with Pakistani Muslim workers, Arab students and local Muslims in attendance. The Imam of that prayer, the first to be held publicly by local Muslims in centuries, was Nizar Ahmad al Sabhagh, a Syrian, and president of the Islamic Centre of Spain: three years later he was assassinated in Barcelona, apparently for his opposition to the regime of Hafez Assad in Syria.

It would appear that some sectors of the Church were alarmed at the Islamic revival in Andalusia. In 1980, when the Muslim community, now centred in Granada, once again requested the use of the cathedral, the Bishop flatly refused, stating in his official letter that the presence of the Muslims was a "cause of distrust, frictions, and even scandal."

The Cordoba city council, and its mayor, Tulio Auguita, in an effort to put into practice the theoretical non-confessionality of the Spanish state, offered its help to the Muslims. It put the city park at their disposal. In large tents, also provided by the city council, Muslims celebrated the three-day feast of Eid al Adha and the congregational prayers.

Among the phrases of the khutba pronounced on that occasion by the amir, Dr Mansur Abdes-Salam, was that, "With the help of Allah, Andalusia will be Muslim once again." This declaration, removed from its context, was later quoted by the Catholic press as presaging a new Muslim invasion of Spain.

The largest community of new Muslims is in Granada, the old capital of the Muslim kingdom of south-eastern Spain, and the last territory to fall to the Christians in 1492. In the old Arab medina, now called the Albaycin quarter, live 300 Muslims, mostly Spanish, although there are some immigrants from Europe, the Americas, and North Africa.

The community has an Islamic self-governance which tries to establish and apply Islam to all dimensions of life, to the degree that this is possible under Spanish law. The amir of the community, Muhammad del Pozo Lopez, was one of the first Muslims who embraced Islam in England, eight years ago. He is assisted by a Wazir and a Qa'id, and decisions are taken after regular meetings of the whole community. Although there is not yet a mosque, the Muslims in Granada own a plot of land on a hill facing the Alhambra palace, and plan to build a mosque there.

The Muslim community also owns an old Arab house, where the Islamic madrasah is located. The programme of studies includes Arabic language (three levels), tajweed, memorisation and tafsir of Quran, fiqh, according to the practice ('aml) of the sahaba, hadith (essentially Al-Muwatta of Imam Malik), sirat – biography – of the Holy Prophet Muhammad, and martial arts. Almost all of the community are taking part in studies.

The director of the madrasah, Dr Umar Farruq Abdullah, an American, was a professor of Arabic and the History of Islam at University of Michigan until last year when he decided to "emigrate" to Granada, accepting the offer to take charge of Arabic teaching.

Dr Abdullah and Sidi Umar, a scholar from Tangier, Morocco, and hafiz of Quran, along with assistant teachers from within the community, comprise the staff of the madrasah.

The importance given to education, for adults and children alike, gives a unified practice to this community. It also provides the necessary foundation for the wider spread of Islam.

Another interesting aspect is the Spanish Muslims' capacity to set up and establish their own businesses. It seems evident to these Muslims that the

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To break through the impending polarization between Muslims and their Dutch surroundings, mutual understanding and respect must be deepened. A good relationship between Muslims and others on the local level is of the utmost importance. In the meantime, it appears that slowly but steadily Islam will find its place in Dutch society. For the time being, the internal divisions of the Islamic community in the Netherlands and its lack of representative central organization are two important obstacles to achieving Muslim goals faster than at present is the case.

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Muslims in Portugal and Spain

Jacinto Bosch Vila

FROM THE YEAR 92 of the Hijra (711 AD) until the present day, Islam has in one form or another maintained a constant presence in the Iberian peninsula. Whether through its men and women or its symbols, through its beliefs and practices or through the footprints left by its civilization, Islam has been a decisive factor in the history of both Spain and Portugal. It has been like a seed which, sown originally by Arabs and Berbers and then by Iberians, sank deep roots in the far west of the Mediterranean, bearing fruit through the cultural symbiosis that prevailed in those territories over several centuries, until the ninth century of the Hijra (15th century AD). Although the stubble was burned during the sixteenth and seventeenth centuries and the faith led an underground, just perceptible existence through the eighteenth and nineteenth centuries, it has begun once more to germinate in the last decades of the twentieth century and is again growing vigorously, still on small plots, yet well irrigated in anticipation of a new flowering.

Throughout the world this century seems to have marked a period of resurgence of Islam as a religion, a way of life and a civilization, perhaps as a reaction against the secularizing currents of our age. 'Loyalist' or 'fundamentalist' movements—depending on one's perspective—are at work to awaken minds to a need to return to the basic and pure principles of Islam within the context of the world in which we live and without repudiating the advances and conquests of modern science and technology. One consequence has been the energetic appearance of a new invitation or call (*dawa*) to Islam in the West, in Europe just as much as in America, articulated by associations, centres and communities founded and run by Muslims originally from Islamic countries or from the former European colonies in Africa and Asia, who are now residents of European and American countries and who open the doors of Islam to people of every social condition, who by entering into marriage with women of the Christian faith have produced a new generation, or who have also gained

S. M. Ghazanfar, Islamic Civilization: History Contributions and Influence: A Compedium of Literature, Lanham 2006, pp. 274-280 İSAM DN: 177085

B-330. Collins, Roger. *Early Medieval Spain: Unity in Diversity, 400–1000.* London: Macmillan Press, 1983. İspanya

The author suggests that Spanish history has not been covered adequately outside the Iberian peninsula. A major reason is that "for the medieval centuries the complications of a period unfamiliar, and inevitably alien in many aspects of its people's life and thought, are multiplied in Spain by the simultaneous existence of three, or occasionally more, Christian states, each with its own distinct history, culture and institutions, not to mention the one or more Muslim powers that dominate the south" (p.vii). Further, it has been assumed, Collins says, "that Spain, its history and culture, have been isolated from the mainstream European development; that the peninsula has remained an exotic backwater, giving little, and little influenced by events beyond the Pyrenees" (p.vii).

Beyond the introductory chapter, the 320-page book contains seven chapters: (1) The Emergency of New Order, (2) The Imposition of Unity, (3) A Church Triumphant, (4) The Seventh-Century Kingdom, (5) The Arab Conquest: The New Masters, (6) The Umayyad Regime, (7) The Christian Realm. There is a chronological table of events over the period 376–1037 AD, as well as six maps of the region relevant to this period.

The chapters on Islamic Spain are particularly relevant. There is discussion of the development of the Islamic religion and the 711 AD Arab conquest of Spain. In doing so, the author is skeptical as to his sources, for "in the western historical tradition it is highly unlikely that much credence would be given to a seventeenth-century account of events in the eighth to tenth centuries." However, "The character of Islamic historiography gives even quite late sources considerable value" (p.146). The author notes that the spread of the Islamic civilization "from the Pyrenees to the Punjab during the course of the seventh and eighth centuries" represented "arguably, the most important developments in Europe and western Asia during the whole of the first millennium AD" (p.154). Further, "Several of the Umayyads were themselves highly cultivated men," in particular Al-Hakem II (961–976) (p.173). However, "The philosophical, scientific and astronomical collections were burnt publicly" by his successors in order "to please orthodox opinions" (p.173–174). And, "Although these Umayyad scholars are not as well known or preserved as such famous later masters as Ibn Rushd ('Averroes'), philosopher, physician and astronomer, who died in 1198, they led the way to that flowering of intellectual culture in Islamic Spain, which had such an important influence upon Christian Europe in the twelfth and thirteenth centuries" (p.178). Subsequent chapters include numerous references to the Islam–Europe linkages.

There is a 15-page bibliography at the end, organized in terms of general, political and legal history, social and economic, and culture and the church, as well as by English and non-English sources. This is followed by a detailed, chapter-by-chapter, listing of notes and references. Then there is a list of rulers, along with genealogical tables of dynasties, and a detailed name-subject index.

B-331. Constable, Olivia Remie. *Trade and Traders in Muslim Spain: The Commercial Realignment of the Iberian Peninsula, 900–1500.* Cambridge and New York: Cambridge University Press, 1994. İspanya

This well-documented book is concerned primarily with medieval international trade, not with the internal Andalusi (Spanish Islam) economy. However, international trade is distinguished by its own profession and the book deals with the activities of merchants specialized in buying and selling over long distances between the internal Andalusian economy and the wider European–Mediterranean sphere.

The 320-page book is a testimony to the evolution and functioning of commercial capitalism, with an international structure of linkages that took traders long distances within the then-Islamic world and to the regions around the Mediterra-

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İSPANYA

TWO STAR TABLES FROM MUSLIM SPAIN

PAUL KUNITZSCH, University of Munich

The Arabic MS. Istanbul, Aya Sofya 2671 (dated 621 H = AD 1224), is a most interesting document for the history of astronomy as it contains, among others, the Arabic version of Ptolemy's *Planisphaerium* (ff. 76v–97r) which has not survived in the original Greek, and of which only the Latin translation made from the Arabic by Hermannus Secundus in Toulouse, AD 1143, is at present accessible.[1]

Apart from this, the MS. also contains two other texts of astronomical interest each of which is equipped with a star table. These two star tables will be discussed and edited in this present paper.

I

On ff. 1r–75r our MS. shows a version in eighty chapters of the treatise by Azarquiel (d. AD 1100) on the universal astrolabe invented by him, generally known as *al-ṣafīḥa al-zarqālīya* (*Azafea*).[2] The treatise is accompanied, on f. 12vb, by a table of twenty-nine stars with ecliptical coordinates intended to be marked on the instrument. In a note on f.10r,14–10v,1 the author explicitly states that he has computed the coordinates of these stars for his present time, 459 H = AD 1066/7, by adding to their longitudes a constant increment of *c.* 2°37′ against the values in al-Battānī's table.[3] As for al-Battānī (d. AD 929) himself, he had, in the star catalogue of his *Zīj*, augmented the longitudes of his 533 stars, for the epoch AD 880, by 11°10′ by comparison with the values of Ptolemy's star catalogue in the *Almagest*.[4] This would imply that Azarquiel's star table, for the epoch AD 1066/7, should have been augmented by comparison with Ptolemy's values by 13°47′.

A quick glance at Azarquiel's table (see below), however, shows that this is not the case, since the minutes of the longitudes in this table, without exception, consist of full *tens*, and no single *seven* turns up. Furthermore, a more detailed inspection shows that the longitudes in our table are augmented by comparison with Ptolemy's value not by 13°47′ as should be expected according to the author's own statement, but by 12°40′. This value, apart from being quite different from the 13°47′ explicitly noted by the author, shows still another defect: it would hardly fit for an epoch AD 1066/7, but points to a much earlier date.[5]

These obvious discrepancies require a more detailed investigation, and fortunately we have at our disposal some additional source material, which will help us to elucidate some of the problems posed by that star table.

The Arabic MS. Paris, B.N. ar. 4821, contains some scattered astronomical writings of the famous Spanish-Muslim astronomer Maslama al-Majrīṭī (d. *c.* AD 1007), *viz* (i) his notes to Ptolemy's *Planisphaerium* (ff. 69r–75v);[6] (ii) a special chapter added by Maslama to the *Planisphaerium* (ff. 76r–79r);[7] and (iii) some "Chapters indispensable for everyone who wishes to construct an astrolabe" (ff. 79r–81v).[8] Item (iii) of these concludes (on f. 81v) with a table of twenty-one stars.

The Paris star table is entitled "Table of the places of the fixed stars as observed by Maslama ibn Aḥmad at the end of the year 367 [H = AD 978], according to al-Battānī's method;[9] these are the stars that are put on the astrolabe".[10] It offers for all the twenty-one stars ecliptical longitude and latitude together with *mediatio coeli* and declination. The precession value adopted for the longitudes, for the said epoch of AD 978, is Ptolemy+12°40′. (Of this table, a Latin version also exists. It is found in a MS. of the *Toledan tables*; see the edition in Kunitzsch [1], 15ff., 'Typ I'.)

We then find that the first twenty-one stars in Azarquiel's table in MS. Istanbul are identical to the twenty-one stars of Maslama's table of AD 978, as far as the identities of the stars and the precession values are concerned. The only difference—apart from the equatorial coordinates, which are not given in MS. Istanbul—is that the Istanbul table apparently groups the stars approximately according to their magnitudes, whereas in the Paris table they are arranged strictly according to (increasing) longitudes (from 42°20′ to 347°0′).[11] In the Latin version of the Paris table, however, the sequence of the stars is totally identical with the Istanbul table (though the coordinates in the Latin table are in great disorder).

Beyond these two, we have a third parallel to the Istanbul table, in a Latin table of forty-five stars with equatorial coordinates, in MS. Paris, B.N. lat. 7293 A, f. 16r, appended to the treatise on the use of the astrolabe by Johannes Hispalensis (but not originally forming part of it), edited in Kunitzsch [1], 19ff., as 'Typ II'. The first twenty stars of this table are identical with 'Typ I' (also in its sequence of the stars!), and 'Typ I A' (just α Leo from these two has been omitted there). Most important, the declinations in 'Type II' are identical with those in 'Typ I' and 'Typ I A'. 'Typ II' therefore is closely related to the basic type represented by 'Typ I A' and 'Typ I'. Further, we see that the stars no. 22–29 in MS. Istanbul that exceed the twenty-one stars found in the basic type of Maslama, correspond exactly—in their sequence—to the next following stars no. 21–28 in 'Typ II', of the same family.[12]

We can thus say that Azarquiel's treatise in MS. Istanbul, contrary to the author's statement, does not contain a star table computed for 459 H = AD 1066/7 with a precession value of Ptolemy+13°47′, but instead an augmented version of a star table first established by Maslama al-Majrīṭī for 367 H = AD 978. The Istanbul table is closely related to Maslama's table by several elements: the precession value of Ptolemy+12°40′ (equally found in 'Typ I A' and in 'Typ I'), the existence of the same stars, no. 1–21 (even in the same sequence, with regard to 'Type I'), and the additional stars, no. 22–29 (found, in the same sequence, in 'Type II'). The question cannot be answered here why, and how, this star table of the Maslama-type, and with Maslama's coordinates, was added to a recension of Azarquiel's treatise on the *Azafea*, which was composed almost a century later.

Now follows the annotated edition of the star table from MS. Istanbul, Aya Sofya 2671, f. 12vb:

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9:IX (3 4), 1992 556-562 (Herndon)

The State of Research on Islamic Spain

The era of Muslim rule in Spain (711-1491 CE) witnessed great contributions in many areas of knowledge and learning. Rapid strides were made in such diverse fields as art and architecture, agriculture and handicrafts, linguistics and literature, humanities and social studies, music and poetry, and the physical and mechanical sciences. In fact, Islamic Spain, known to the Muslim world as al Andalus, served as a bridge for the transfer of the knowledge and wisdom of Classical Greece to Europe, a process that eventually led to the European Renaissance.

The achievements of al Andalus will not be discussed in this paper. Rather, a survey of current reasearch activities focusing on al Andalus will be presented. The areas covered are Europe, North America, North Africa, and parts of Asia. Latin American activities have not been surveyed due to the nonavailability of sources.

Europe

Europe has been the center of research on al Andalus. Various periodicals have served as major sources of information: *Al-Andalus* (Madrid 1933), *Hesperis* (Paris 1921-59), *Hesperis-Tamuda* (Rabat 1960), *Miscellancea de Estudios Arabes y Hebraicos* (Granada 1952), *Revista de Instituto Egypcio de Studios Islamicos* (Madrid 1953), *Revue de la Occident Musulman et la Mediterranee* (Aix-en-Provence 1966), *Boletin de la Association Espaniola de Orientalistas* (Madrid 1965), and *Cuadernos de la Alhambra* (Granada 1965).

Certain important books have also appeared, such as *Peres: la Poisie Andalousie*, which includes a history of that period. Introductions to editions of texts and translations relate important information about al Andalus under the al Murābiṭūn and the al Mu'aḥḥidūn dynasties. Hourani (1961) has written an excellent book: *Averroes: On the Harmony of Religion and Philosophy*. Memorial volumes in honor of E. Levi-Provençal, G. and W. Marcais, Menendes Pidal, Millas Vallicrosa y Parya, A. H. and R. Basset, H. A. R. Gibb and H. Wehr also contain much valuable data.

Mention must be made of translations by institutes devoted to the study of al Andalus: Dār al Thaqāfah (Beirut) has published valuable books, as have several Spanish and North African organizations (i.e., Conjeyo Superior de Investigaciones Cientificas [Madrid], Instituto de Studios Islamicos [Madrid], Institute des Haut-Etudes Marocaines [Paris-Rabat], University of Muhammad V [Rabat], Instituto General Franco de Estudios y Investigacion Hispano-Arab [Tetuan, Morocco], and the University of Algiers [Algiers] and the University of Tunis [Tunis]). The Instituto Culturale Hispano-Arab, under Madrid's Ministry of External Affairs, is also doing useful studies.

In Spain itself, there are approximately four hundred scholars working on al Andalus. Nearly all Spanish universities have Arabic and Islamic studies departments. The University of Alicante even has a separate institute devoted to studying such fields as art, history, literature, medicine, philosophy, and the sciences. A member of its staff, Mikel Epalza, is the deputy director and editor of *Sharq-al-Andalus Estudios Arabes.*

Such studies are also being carried out by Hispano-Arab Cultural Institute under the Spanish Ministry of External Affairs. On the occasion of "The Meeting of the Two Worlds: Europe and Americas," this institute prepared over three dozen studies under the project "Andalus II 1992: The Rediscovery of Arab Spain" in cooperation with Egypt, Mauritania, Morocco, Algeria, and Tunisia. Spain has established joint commissions with each of these countries. Several exhibitions, seminars, and workshops were held during the last three years, preparatory to the 1992 celebrations. At the World's Fair, hosted by Seville (21 April - 12 October 1992), the Arab League pavilion was surrounded by member states and featured seminars and exhibitions, with audiovisual projections, on their history, culture, and contribution to the study of al Andalus.

The Egyptian Institute, established in Madrid during 1953, has carried out many studies on al Andalus. The Instituto Occidental de Cultura Islamica, also based in Madrid, held a seminar during September 1988 at Teruel, where, along with presentation of papers, different Andalusian dishes were served for lunch and dinner.

Various estimates have been given for the number of manucripts that remained uncatalogued in Escorial and other cities. The one most widely accepted is two thousand five hundred. It is essential that students pursuing doctoral work in Spanish and Medieval Studies should be awarded fellowships in order to further our knowledge of al Andalus. For this purpose, knowledge of Arabic and Spanish is required. The Spanish government grants such fellowships, lasting for one to nine months, every year.

Although detailed data on relevant research in other European countries is lacking, we know that there are thousands of useful manuscripts located in London, Paris, Berlin, Rome, and Vienna. Some noted European scholars in this area are: H. J. Kriss, H. Tensach, W. Hoinnerbach, W. Dressendorfer, R. Konke, and P. Alcala (all from Germany); R. Arie, A. Bel, E. Levi-Provençal, H. Terrace, G. Marcais (all from France); R. W. J. Austin, A. J. Arberry, S. M. Stern, D. Hill, and Y. Zaki (all from

25 SUBAT 1993

آلِ فَضْلویه، نک: اتابکان شبانکاره

آلفونسو،[1] نام شماری از امیران و شاهان مسیحی اسپانیا و پرتغال، که بیش‌تر در روزگار فرمانروایی امیران مسلمان اندلس می‌زیستند و بر سر چیرگی بر شهرهای آن سرزمین با آنها در جدال بودند. آلفونسو در منابع اسلامی به شکلهای الفنش، الفنس، ادفونش، اذفونش، الفونش و اذفنش آمده است. برخی از آنان که از جهات نظامی و سیاسی یا فرهنگی اهمیّت بیش‌تری دارند، اینانند:

۱. **آلفونسوی اوّل** (حک ۱۲۲ یا ۱۳۵ـ۱۴۰ یا ۱۴۲ق/۷۴۰ یا ۷۵۲ـ۷۵۷ یا ۷۵۹م)، در سلسله شاهان اسپانیا معروف به کاتولیک است. هنوز دیر زمانی از چیرگی طارق‌بن زیاد بر طُلَیْطُله[2] و تسلّط مسلمانان بر شبه‌جزیرهٔ ایبری سپری نشده بود که به سبب رقابتهای سخت میان فاتحان، نیروی مسلمانان به ویژه در شمال غربی اندلس به سستی گرایید و امیران محلّی از این فرصت برای ستیز با فرمانروایان جدید سود بردند. نخستین ضربه‌ها را پلایو[3] که پیش از آن از مقابل مسلمانان گریخته و در گوشه‌ای از جلیقیه[4] با اندکی از یارانش پناه گرفته بود (اخبار مجموعه، ۲۸)، وارد ساخت و مسلمانان را در کوبادونگا[5] نزدیک اوئیدو[6] در آستوریاس[7] شکست داد (وات، 42) و در همین شهر حکومتی بنیاد گذاشت. وی پس از آن چندان نزیست و پسرش فافیلا[8] نیز دو سال پس از او درگذشت و نوبت به آلفونسو دامادِ پلایو و حاکم کانتابریا[9] (دوزی، 411) رسید که حکومت قلمرو خود و آستوریاس را در دست گرفت.

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1. Alfonso 2. Toledа 3. Pelayo 4. Goalicia
9. Cantabria

Ispanya
Portekiz

دائرة‌المعارف بزرگ اسلامی، جلد دوم، تهران ۱۳۶۸.

DOKÜMANTASYON MERKEZİ

ISPANYA
C.1065.24), London

Castles in Spain, but no Mosques

T. B. Irving

You can no longer pray to, the One and the Only God in southern Spain. After nine centuries of Islam, which gave the Iberian peninsula the most glorious culture it ever saw, Islamic life is no longer apparent except in the magnificent buildings and gardens. Yet the Spaniards proclaim loudly that they are the Arabs' friends.

Where do the Arab diplomats, princes and businessmen pray when they visit Spain? The Egyptian poet Ahmad Shawqi and the Muslim Indian philosopher Muhammad Iqbal both wrote poems and prayed in Spain. Yet where did they feel free to bow their heads in prayer before God when they were in Andalusia?

The *Mezquita* or Great Mosque of Cordoba closes its big wooden doors before sundown. No one can pray *Maghrib* or Sunset prayers within, let alone *'Isha* or evening prayers. You have to wait until 9.30 next morning in order to enter the mosque, so there is no Dawn prayer there either.

Nonetheless the Arabs feel drawn to Andalusia, and Spaniards pride themselves that they understand the Arabs and the Islamic world. No wonder North Africans call Spain *al-Firdaws al-Mafqud* or 'Paradise Lost'.

Last June I was in Spain, to see the cities of Cordoba, Granada and Toledo again, to experience them. The western feeling is too romantic, and it misses the Islamic core except in a very bald way. With no place to pray, a coarse varnish lies over the whole.

* * *

Sacred things were destroyed there, wantonly, systematically. No wonder they say that Andalusia was the land of the Vandals. It was not just with buildings, but also with words and ideas.

Toledo, much vaunted as a centre of learning in the XII and XIII centuries, has no mosque either, although a synagogue is shown to tourists. In America, among the Muslims who live in that Toledo, the word is badly spelled as if it were an English word; historically it should be Tulaytulah which interestingly is closer to the Latin Toletulum from which it was derived.

Modern Arabs also write Spanish names without listening to how Spaniards say them. They write Madrid when the Spaniards really say 'Mazrees'; and in former times at the very beginning it was *Majrit*. It has been famous first as the home of Ahmad al-Majriti, the Spanish scholar who brought the Arabic numerals and Khwarizmi's astronomical tables back to Spain from graduate study in the colleges of Iraq early in the XI century.

These concepts were soon to pass on to Western Europe to prepare it for its renaissance, especially in mathematics and astronomy. If Spain had held this scientific lead, we would be talking of Longtitude on Toledo rather than on Greenwich, but Catholic Spain would not tolerate this scientific advance, as Catholic Italy rejected Galileo much later, so that modern learning passed to France and England.

This study of science and Ibn-Rushd's textual criticism of the corpus of Aristotle in the following XII century assured philosophic and scientific studies in the nascent universities of Western Europe like Oxford and Paris at the end of that century and during the XIII. Algebra was another contribution to European mathematics.

Cordoba fell to 'Saint' Ferdinand in 1236 when Muwahhid power had collapsed following the battle of the Navas de Tolosa in the Sierra Morena to the north of Cordoba in 1212. That battle left the whole plain of Andalusia open ominously to the northerners, when Christian Spain and France all banded together to face the Muwahhid armies.

The next city, Seville, fell twelve years later in 1248 when Ibn-Khaldun's family and others left for exile in North Africa. The philosopher of history was born in Tunis in 1332, less than a century afterwards. Seville has other memories too of King Mut'amid and the Giralda, that most 'Spanish' of towers, with its twins in both Rabat and Marrākush, since these three minarets were designed by a Moroccan architect. When Ibn-Khaldūn met King Peter the Cruel of Castile in Seville, the king offered to give him his family houses back; but our philosopher turned his offer down because, as he said with his accurate view of history, he did not want his children to have to become Christians.

Ibn-Rushd's friend the philosopher Ibn-Tufayl from Guadix in the mountains east of Granada worked out epistemology or our theory of knowledge in the XII century six centuries before Descartes did the same in much drier fashion in France. He also influenced Arabic studies at Oxford in the same XVII century, and the concept of Robinson Crusoe's desert island in the following one.

Active persecution of the Spanish Muslims began after the fateful year of 1492 and the conquest of Granada in the southeastern mountains only nine months before the discovery of America by Columbus. In 1449 Cardinal Cisneros, who should be branded as one of the world's great perpetrators of genocide, sprayed the Granadines by 'aspersion', and thus could claim that they had been 'baptized' as Christians, and any Muslims could then be expelled from Spain or else enslaved.

In 1610 and 1611 the last Valencian Muslims had to leave for France and Tunisia. This is just as the Soviets have done in the Crimea, where they wiped out Tatar villages; or the Zionists destroy Arab landmarks in their cruel occupation of Palestine, only they use American bulldozers to effect this more efficiently. And their historians study the Spanish 'reconquest' in order to know how to obliterate Arab and Muslim villages more effectively.

* * *

The Alhambra in Granada has no mosque either, nor is there any in the city below. Does the varnished Alhambra mosque lie under Charles V's Renaissance palace? This looks so much like an intruder in this piece of wonderland that it may be there. Or is it the church of Santa Maria that is shown to tourists?

There is indeed a little mosque or chapel not far from the tourist entrance into the Alhambra, perched as a balcony overlooking the city; but it is disguised, except for the *mihrab* or prayer niche that the sensitive observer can perceive. It is not large enough for many worshippers; otherwise you look in vain for any place to pray. We saw a shy Moroccan couple in the Alhambra gardens, feeling and looking as strange as we did.

The term 'medieval' is often cast at the Islamic period in Spanish history, but the sense of medievalism becomes radically different when one thinks carefully about it. Islam in its glory lived in no middle ages. The Mexican Revolution in this century occurred so that country could leave the middle ages that three centuries of Spanish colonialism had placed it in. The Islamic parts of Spain never have had such a liberating revolution — and they may never have one.

Instead we must place this within our own consciousness as Muslims, and resolve to reverse the disability. Orientalists want to keep Islamic Spain dead, to analyze it as doctors do some corpse on a dissecting table, and they fail to contemplate it as a real, vibrant society that still charms the visitor.

* * *

On the Moroccan mainland Ceuta's only mosque is situated in the basement of the city market, where farmers who bring in their produce to sell there can pray. It lies next to the toilets. Gibraltar across the strait on the Spanish mainland is freer, and so it does not want to become Spanish again until religious and political freedom is more explicit.

This occupation of Ceuta recalls the mad King Sebastian of Portugal, greatgrandson of Jane the Mad, who died at al-Qasr al-Kabīr to the south of Ceuta in a madcap attempt to conquer Morocco in the late XVI century. These attacks have not changed North Africa, except to make it distrustful of the West.

Henry Lee, the Philadelphia Quaker, was sympathetic; also Washington Irving (no kin to me), who came to live at the Alhambra in 1829, where he wrote *Tales of the Alhambra*, which opened western eyes to the charms of Granada and induced the Spaniards to clean out the Gypsies who were squatting on the premises.

Spain is still a conquered country. When and where will the Muslims receive their

O. G. refuse d'identifier aucun de ces développements de l'écriture à quelque chose d'esthétique ou selon sa terminologie de « terpnopoietic » (fait pour procurer du plaisir).

Il nous permettra, si nous avons bien compris sa pensée, de ne pas être d'accord avec lui, lorsqu'il écrit au sujet des Corans du IIIe/IXe siècle : « Ils ne créent pas de calligraphie, et n'ont pas été écrits dans l'intention d'être beaux », ou lorsqu'il qualifie la page du « Coran bleu » de Kairouan, de « froid » (senselessness). La majesté des caractères, l'harmonie de leurs proportions, la grâce des courbes, l'élégance des verticales et la rigueur des horizontales nous semblent générer une beauté dont le dépouillement et la pureté sont susceptibles de susciter une émotion esthétique aussi intense, sinon plus, que celle que procure la contemplation du Coran d'Ibn al-Bawwāb, qualifié d'œuvre d'art, parce que répondant aux canons de l'écriture *mansūb* (bien proportionnée), inventée par Ibn Muqla, écriture qui, au IVe/Xe s., a marqué un tournant radical dans le développement de la graphie. Cette écriture nouvelle est à la source d'une « explosion d'écritures » qui chercheront à être de plus en plus originales et stupéfiantes et iront jusqu'à transformer, dans certaines réalisations ottomanes, les lettres arabes en objets, animaux ou personnes. O. G. explique cette révolution de l'écriture au IVe/Xe s. par les changements dans les domaines techniques (en particulier la diffusion du papier) et par la création de critères de beauté (Qalqašandī au VIIIe/XIVe s.).

L'auteur distingue trois ordres de phénomènes dans son expérience de l'écriture arabe : le premier est d'ordre historique et chronologique, le deuxième est d'ordre socioculturel avec deux courants simultanés : l'un palatial, pratiqué par les hauts fonctionnaires et réservé à l'élite, l'autre, populiste dans les grands centres urbains ; le troisième est un ordre d'interprétation : ce qui est signifié n'est pas le mot, mais l'imagination de l'artiste.

Ainsi, « l'écriture peut être un intermédiaire neutre pour un texte, un moyen idéologique pour asseoir une autorité physique ou intellectuelle, un intermédiaire symbolique dans différents cas et occasionnellement une œuvre d'art qui est une fin en soi ».

Les chapitres suivants traitent des autres intermédiaires. La géométrie est un médiateur vrai, un objet d'expression visuelle, rarement significatif en lui-même. L'architecture se révèle être organisateur de hiérarchie, apte à mettre un objet ou une scène en relief et exprime la puissance et la richesse. Les thèmes ornementaux inspirés par la nature, les plus communs, sont des intermédiaires qui rehaussent la valeur des scènes, mais sont rarement une fin en eux-mêmes.

En conclusion, pour répondre à la question posée au début de l'ouvrage, l'auteur définit l'ornement comme la nécessité de créer une relation entre les travaux ou objets d'art et les spectateurs ou usagers, relation établie par des intermédiaires qui facilitent l'accès à l'œuvre d'art, aux formes créées par l'artiste en vue de susciter des réactions de plaisir chez celui qui les regarde.

Signalons quelques petites erreurs de références : p. 74, lire fig. 19 et non 10 ; p. 99, lire fig. 42 et non 41 ; p. 103, lire fig. 12 et non 11 ; p. 114, la fig. 86 se réfère à des écritures non existantes sur la photographie ; p. 148, la fig. 117 à laquelle se réfère le texte ne présente pas la face du mausolée dont il est question.

Solange ORY
(Université de Provence)

04 ARALIK 1995

Jerrilynn D. DODDS (éd.), *Al-Andalus. The Art of Islamic Spain*. The Metropolitan Museum of Arts, New York, 1992. XXX + 432 p. (éd. espagnole : *Al-Andalus. Las artes islámicas en España*, The Metropolitan Museum of Arts, N.Y. et Ediciones el Viso, Madrid, 1992, même pagination).

Une grande exposition commémorative de 1492, consacrée à l'art de l'Espagne musulmane, fruit d'une longue préparation et de multiples concours officiels (près de soixante-dix institutions de quinze pays ont prêté des objets), et présentée à New York et à Grenade en 1992, nous vaut la publication de ce magnifique volume, qui est bien plus qu'un catalogue. Quelque jugement que l'on puisse porter sur chacune des contributions qui le composent il faut avant tout se féliciter de disposer désormais d'un pareil ensemble de photographies et de textes de synthèse sur tous les secteurs de l'art d'al-Andalus.

« Le but de cet ouvrage est de fournir un lieu nouveau pour l'étude de l'art de l'Espagne musulmane, de célébrer sa valeur comme part d'une culture autonome et d'une présence puissante qui a eu une importance profonde pour l'Europe et pour le monde musulman », annoncent les présentateurs. Bien qu'il soit question un peu plus loin de « culture matérielle », c'est essentiellement, en effet, d'art qu'il s'agit et, comme il est souligné à diverses reprises, d'un art principalement aristocratique. L'archéologie n'est guère présente que comme moyen d'exhumer des œuvres d'art, mais compte tenu de cette perspective délibérément adoptée, le résultat est éblouissant.

Les 16 contributions ou chapitres qui occupent la première partie de l'ouvrage veulent donner une vision d'ensemble de l'évolution de l'art d'al-Andalus, y compris l'architecture, de l'émirat aux taifas, puis sous les Almoravides et les Almohades, et enfin à l'époque naṣride. Les photographies de sites et de monuments n'apportent pas véritablement de surprises, mais constituent une sélection de vues de très bonne qualité, parfois remarquablement pédagogiques (p. 10, une vue aérienne de la mosquée de Cordoue prise depuis le sud, montrant parfaitement la situation du monument, la disposition des nefs, des coupoles et du *miḥrāb*, et la part des ajoutures chrétiennes ; p. 26 une belle photographie d'ensemble de la partie fouillée du site de Madīnat al-Zahrā' faisant clairement apparaître la disposition du complexe palatin à flanc de coteau, l'étagement des jardins et des niveaux de palais et de bâtiments officiels, l'articulation de cette zone avec la mosquée).

Les textes accompagnant ces illustrations ont été confiés à d'excellents spécialistes. J. Dodds propose une vision originale de l'esthétique de la mosquée de Cordoue, qu'elle considère comme un édifice très influencé par le contexte chrétien de la Péninsule. Son analyse, appuyée en particulier sur des hypothèses de Grabar, est intéressante, bien que l'on puisse se demander s'il faut vraiment établir un lien entre les trois coupoles de Cordoue et la triple abside de l'église mozarabe de San Miguel de la Escalada (p. 21). Une importante contribution, due au directeur du complexe archéologique de Madīnat al-Zahrā', Antonio Vallejo, présente, pour la première fois à un large public et dans un ouvrage de haute vulgarisation de ce genre, à partir de plans et de photographies bien choisis, les résultats des fouilles archéologiques et des reconstitutions monumentales effectuées depuis le début du siècle sur le site de la vaste ville princière édifiée par les califes de Cordoue à quelques kilomètres en aval de la capitale dans la vallée du Guadalquivir. Il fait bien ressortir les rapports entre la structure de la partie palatine, seule étudiée jusqu'à présent, et la fonction politique de ce secteur (p. 27-39).

156. Albert Salueña, Jesús. "Beigbeder, iniciador de la política española hacia el mundo árabe". En: *España, el Mediterráneo y el mundo arabomusulmán : diplomacia e historia* / Bernabé López García y Miguel Hernando de Larramendi (eds.). - 1ª ed. - Barcelona : Icaria editorial, 2010. - ISBN 978-84-9888-314-5. - P. 81-93

157. Algora Weber, María Dolores. "La política exterior española y la política internacional : efectos sobre las relaciones hispano-árabes en la historia contemporánea". En: *España, el Mediterráneo y el mundo arabomusulmán : diplomacia e historia* / Bernabé López García y Miguel Hernando de Larramendi (eds.). - 1ª ed. - Barcelona : Icaria editorial, 2010. - ISBN 978-84-9888-314-5. - P. 57-80

158. *Almogávares, una epopeya española* / Salvador Fontenla ... [et al.]. - 1ª ed. - Madrid : Multimedia Militar, 2010. - 123 p.

159. Anglada, Josep. *Sin mordaza y sin velos*. - 1ª ed. - [Alicante] : Rambla Media Ediciones, cop. 2010. - [4] h. de lám., 431 p.

160. Bautista, Francisco. "Memoria y modelo : una lectura de la "Historia Roderici"". En: *Journal of Medieval Iberian studies*. - Abingdon, Oxon : Taylor & Francis, 2009-. - ISSN 1754-6559. - Vol. 2, n. 2 (ene. 2010), p. 1-30

166. *España, el Mediterráneo y el mundo arabomusulmán : diplomacia e historia* / Bernabé López García y Miguel Hernando de Larramendi (eds.). - 1ª ed. - Barcelona : Icaria editorial, 2010. - 348 p. ; 24 cm. - (Icaria Antrazyt. Mediterráneo ; 348)

167. Feliú, Laura. "¿Quién influye en la política exterior española hacia el Mediterráneo? : actores internos y toma de decisiones". En: *España, el Mediterráneo y el mundo arabomusulmán : diplomacia e historia* / Bernabé López García y Miguel Hernando de Larramendi (eds.). - 1ª ed. - Barcelona : Icaria editorial, 2010. - ISBN 978-84-9888-314-5. - P. 249-271

168. Fuente, María Jesús. *Identidad y convivencia : musulmanas y judías en la España Medieval*. - Madrid : Polifemo, 2010. - 221 p.

169. García Fitz, Francisco. *La reconquista*. - Granada : Editorial Universidad de Granada, 2010. - 204 p. ; 19 cm. - (Eirene. Minor)

170. González González, Irene. "Instrumentos de la política cultural hacia el mundo árabe durante el franquismo : la red de centros culturales en Oriente Medio y el Instituto Hispano-Árabe de Cultura". En: *España, el Mediterráneo y el mundo arabomusulmán : diplomacia e historia* / Bernabé López García y Miguel Hernando de Larramendi (eds.). - 1ª ed. - Barcelona : Icaria editorial, 2010. - ISBN 978-84-9888-314-5. - P. 95-116

171. *La Hispania visigótica y mozárabe : dos épocas en su literatura* / Mª Adelaida Andrés Sanz ... [et al.] ; Carmen Codoñer (coord.). - 1ª ed. - Salamanca : Universidad de Salamanca, 2010. 429 p. ; 24 cm. - (Obras de referencia ; 28)

172. *Historia militar de España* / dirigida por Hugo O'Donnell y Duque de Estrada ; coordinador científico, Enrique García Hernán ; coordinador técnico, José María Blanco Núñez. *II, Edad Media* / Miguel Ángel Ladero Quesada (coordinador). - Madrid : Ediciones del Laberinto, D.L. 2010. - 494 p., [16] p. de lám.

173. Iglesias, Marcela. *Conflicto y cooperación entre España y Marruecos (1956-2008)*. - 1ª ed. - Sevilla : Fundación Pública Andaluza Centro de Estudios Andaluces, 2010. - 557 p.

174. López Cordero, Juan Antonio. "El territorio castellano de Jaén en época nazarí : población, paisaje y naturaleza". En: *Jaén en época de los nazaríes (al-Andalus, s. XIII-XV) : estudios de historia y patrimonio cultural islámico y cristiano* / Francisco Vidal Castro (ed.). - Alcalá la Real (Jaén) : Editorial Zumaque, 2010. - ISBN 978-84-937217-2-5. - P. 173-218

175. López Fernández, Manuel. *La reconquista en la frontera del Estrecho (1250-1462)*. - Madrid : Sarría, D. L. 2009. - 142 p. : il., fot., mapas ; 22 cm. - (Al Sur)

176. López García, Bernabé. "Las relaciones de España con el Mediterráneo y el mundo arabomusulmán : estado de la cuestión en perspectiva histórica" / Bernabé López García, Miguel Hernando de Larramendi. En: *España, el Mediterráneo y el mundo arabomusulmán : diplomacia e historia* / Bernabé López García y Miguel Hernando de Larramendi (eds.). - 1ª ed. - Barcelona : Icaria editorial, 2010. - ISBN 978-84-9888-314-5. - P. 17-29

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A GLIMPSE INTO THE PAST!

"PARADISE LOST"-II

—ARAB CULTURE IN SPAIN—

By Prof. T. B. Irving

(TENNESEE-U.S.A.)

(Continued from previous issue)

The real Moors from Morocco formed two separate dynasties. The first which arrived were the *Murabits* or 'Almoravides,' as the Spanish and Western historians usually call them; the name means 'the men who live in a fortress, or *ribat* (like the present capital of Morocco). They arrived in 1092 under their great leader Yusuf bin-Tashfin, although they had been there in 1086 at the battle of Zallaqa, to help King Muctamid against the Castilians. They stayed for half a century, until the year 1145. They were veiled warriors on horse or camel back, whom we recognize now from their kinfolk the Touaregs or *Tawariq*, the 'Nightriders' like the first one Tariq of Gibraltar or Jabal Tariq ('Tariq's Mountain'). Constitutionally the Murabits were important, for their *amir* or prince Yusuf consulted the great philosopher Ghazzali, who was living then, to see whether he might depose the Spanish kinglets who were not living as good Muslims; Ghazzali said that he could, and so came this intervention. However these veiled cavalrymen became a military autocracy whose arrogance while policing the towns eventually brought them into disfavour. Also, although they had been missionaries from *ribats* along the Senegalese frontier, their religion was more emotional than theoretical.

They were replaced by the *Muwahhids* or 'Almohades,' who ruled for about 80 years, from 1145 till 1223, although the battle of the Navas de Tolosa in 1212 marked their real strategic end in Spain as this left the plain of Andalusia open before it. Under their founder ibn-Tumart, their religion had a philosophic basis in the strict *Tawhid* or 'Oneness' of God. Intellectually they were very great; this is when ibn-Tufayl wrote the philosophic romance *Hayy bin Yaqzan* ('Alive son of Awake'), a clearing of the tables which resembles Descartes *Discourse on Method* and influenced *Robinson Crusoe*. Ibn-Tufayl, who was tied up with administrative duties at the Muwahhid court, encouraged his brillant pupil ibn-Rushd or 'Averroes' to establish the text of Aristotle in Arabic by getting him a research grant from the emperor Abu-Yacqub Yusuf. Ibn-Rushd's painstaking work prepared for the European scholastics almost in his same century. In architecture one of the most "Spanish" monuments, the Giralda of Seville, was built by the Muwahhids; people forget that it is twinned with the great lopped Hasan tower in Rabat and the Kutubiyya or 'Book' tower of Marrakush, their Moroccan capital.

Then came the final phase, of decline and expulsion. This belongs at first to Granada, which lasted as a kingdom from 1231 till 1942, the same year as America was discovered. Granada covered only three of Spain's modern provinces, Malaga, Granada and Almeria, in the southeastern mountains along the Mediterranean coast opposite Morocco. She existed as another Taifa-like state, a petty kingdom lying between the two powers of Castile and Morocco. Technically she was a vassal of Castile, but she was saved for over two hundred years by the civil wars which raged not only in the Iberian peninsula, but also over North Africa and between England and France.

Granada seemed European or "Frankish" to Eastern visitors, and "Moorish" to northerners. She found her strength in encouraging industry and agriculture, and her products were exported all over the Mediterranean, especially figs, textiles and leather work. The Genovese helped in this trade. The XIV century was noted for the great prime minister Lisan-ad-Din bin-al-Khatib, one of those excellent civil servants turned out by the universities in Islamic Spain; he befriended and then broke with the renowned philosopher of society and history, Ibn-Khaldun, who visited Granada at that time. Ibn-Khaldun, though born in Tunis, was from an ancient Sevillian and Hadramawti family; he told King Peter the "Cruel" of Castile that while he would like to accept that monarch's offer to return his family's possessions in Seville, he did not want his grandchildren to became Christians. This shows his keen political insight.

All through this period, Muslims had existed in the Christian kingdoms, under various statutes which made them *mudejares* in Spanish or *mudajjanun*, 'tamed ones,' in Arabic. The political status of these people deserves to be studied, for they had no Islamic government to protect them, and thus anticipate the colonial status which Muslims have known in Asia and Africa during this past century, or the Yugoslav Muslims who were sold as galley slaves to the French navy by the conquering Austrians. Their artistic achievements gave Spain a cultural grandeur which has never left her, for they built churches, homes and palaces, and filled them with their handicraft. The Alcazar of Seville is their masterpiece; it was used in the film "Lawrence of Arabia" for it surpasses anything further East, although it was built by Peter the "Cruel" in the XIV century.

In 1499, seven years after the Treaty of Granada, which had promised the Granadines their religious freedom, Cardinal Jimenez de Cisneros started to presecute them (his name is still on the capital of Spain's colony in the Sahara southwest of Morocco). Many had to leave for Morocco and elsewhere in North Africa; some remained behind, for they felt they were Spaniards, and others went to Spanish America. During the reign of Philip II, those who remained in Spain grew desperate and rose in the mountains east of Granada during the years 1568-71, in the War of Alpujarras; and they were defeated. Their leader was a young noble Fernando de Valor, who resumed the name of Muhummed bin-Umayyah, recalling in this last resistance the glories of the Umayyads six centuries before.

(Continued in page 7)



Economy.

BRIEF INTRODUCTION: From SPAIN BEYOND MYTHS, by Carlos Alonso Zaldivar and Manuel Castells, Alianza Editorial, S.A., Madrid, 1992.

During the past thirty years, the Spanish economy has gone through three distinct periods: growth in the sixties (1960-1974), the crisis years (1975-1985) and the period of growth within the European Community (1985- 1990). During those 30 years, the economy has changed substantially: By 1990, the Gross Domestic Product (GDP) reached more than 50 trillion pesetas (491 billion dollars), and the income per capita stood at 1,141,900 pesetas (11,200 dollars). Spain's social and economic structure has also changed. In the early sixties, the agricultural sector accounted for 37% of the labour force and for 22% of GDP. In 1990, it accounted for 12% and for 5% respectively. As for industry, its share of the labour force rose from 30% to 33% and its share of GDP climbed from 33% to 39%. Finally in the services sector, the share of the labour force rose from 33% to 55% and the sector's share of GDP rose from 45% to 56%. In those years, Government expediture climbed from less than 15% in 1960 to 43.3% of GDP in 1990, a spectacular increase yet still below the European Community average (47.3% of GDP).

In 1991, the Spanish and world economic trends took a turn. The period of spectacular growth came to an end, at least temporarily. The Spanish economy continued however to grow at a faster pace (2.4% in GDP terms) than the Twelve (1.3% on average), recalling that a member country, the United Kingdom, even went into recession, with its GDP falling 1.8%. Nonetheless, Spain's current account deficit remained a matter of concern (2.9% of GDP in 1991). The State deficit was not cut down as expected, having widened to 4.4% of GDP. Inflation in turn (measured in terms of the deflator of private consumption) had risen to 6.3% by the end of the year (considering that the rate of variation of consumer prices since the beginning of the year was 5.5%), that is, less than the previous year. But the most negative feature was the decline of total employment, which drove up the rate of unemployment to 17% of the active population.

But in 1992, the situation of the Spanish economy was very different from that of 1982 or 1972. To put it briefly, the Spanish economy has become internationalised. Of total investment, which accounts for 25 points of GDP, about 5 points represent foreign investment, an inflow that has continued since then. The economy has become more exposed to foreign competition (by cutting down tariffs and dismantling other trade barriers), and at the same time there are more opportunities for Spanish exports. Future growth is tied to export growth. In 1991, foreign trade accounted for 29% of GDP. The Single European Market is now presenting a new challenge to Spain's foreign trade. In addition, the Spanish economy is expected to become even more clsely integrated over the next few years through the Single European Market and the Economic anbd Monetary Union (EMU). It is also expected to expand throughout the European Economic Area (EEA) and by means of future enlargements of the European Community (European Union, today), as well as internationally, as a result of the globalisation of markets and the possible reduction of protectionism in the agricultural and service sectors as a result of the Uruguay Round of the GATT will bring about a greater world projection of the European economy.

(End of introduction)

You can get more information about the topics of this chapter at:

ECONOMIC AND COMMERCIAL SECTION OF THE EMBASSY OF SPAIN
151 Slater Street, Suite 801
Ottawa, Ontario, K1P 5H3
Canada
Phone Number 613. 236 0409
613. 236 0400
Fax 613. 563 2849

The 15 Topics Are:

1. AUTARKY, 1939-1959
2. STABILITY AND ECONOMIC DEVELOPMENT, 1959-1974
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4. FROM INDUSTRIAL ADJUSTMENT TO THE ACCESSION TO THE EUROPEAN COMMUNITY, 1982-

A GLIMPSE INTO THE PAST!

Islamic Episode in Spanish History

[T. B. Irving]

[In the very first century of Islam, Muslims had entered into Spain. For nearly nine centuries, Spain was under the influence of Islam. In the following article you can have glimpses of the Islamic period in Spanish History. The writer is our American brother, Professor T. B. Irving, who is an authority on Spanish History as well as a scholar in Arabic.]

The chief difficulty in understanding the Arab or Islamic era in Spanish history results from a confusion in terminology plus a careless use of Arabic. Yet though lasted for nine centuries, this period divides into three clear sagments : the Umayyad or pure Arab period (711-1030) - the disruption of Arab rule that followed (1030-1231) ; and finally, the decline and expulsion of both the Muslims and the Jews (1231-1610). The Arabs arrived in Spain in 711, only eighty years after the death of the Holy Prophet (peace be on him) and so they could draw upon the experience of the initial commonwealth which the Holy Prophet had established at Medina, but which was soon overlaid with military considerations as well as Persian, Byzantine and Roman bureaucracy which the Arabs encountered in Iraq, Syria, Egypt and within Spain herself.

The Umayyad or Arab period likewise divides into three subperiods: first, the colony, to speak in contemporary terms, when Spain was administered directly under the Umayyad caliphate with its seat in Damascus, and its administrative centre for the western Mediterranean in Qayrawan, the first Arab capital of the Maghrib or western province in what we know as Tunisia. This colony lasted from 711 till 765, or only 45 years, for the Umayyad caliphate fell in 750 to the Abbasids, and the shock waves of that revolution reached Spain six years later. This period was characterized by rivalry among the governors, and displays the Arabs tendency to tribal anarchy ; in this it reminds us too of the civil wars in Peru following the Spanish conquest of that country in the sixteenth century.

Then came the independent Amirate which was established by the great ruler Abdurrrhman ad-Dakhil or 'The Newcomer' (756-788). When the Abbasids killed off the Umayyad princes, he was able to flee to Morocco, to the Berber tribe to which his mother belonged ; from there he passed to Spain, where he put down a civil war over the governorship and set up his own regime. He had been trained as a possible caliph by his grandfather in Syria, and his thirty years reign was one of the few periods of real prosperity which a united Spain has ever enjoyed. Umayyad rule was based on Byzantine precedents which had been observed and adopted in Syria and Egypt by the conquering Arabs.

This Amirate lasted until 929. Under Abdurrahman II (822-852) some Persian influence appeared with Ziryab the singer ; but this was cultural more than political, and affected customs like music and manners. Nevertheless it shows how Spain enjoyed broad contacts with the world during the otherwise dark Middle Ages of western Europe. Spanish Islam was cosmopolitan and embraced the native Spaniard as well as the immigrant; even Christians spoke Arabic and were called *Musta rabun* or 'would-be' Arabs (Moza-*rabes* in Spanish).

In the year 929, Abdurrahman-III, an-Nasir bi-Llah (or 'Victorious through God') (912-961) proclaimed the Umayyad caliphate of Cordova. Uptill then, Spanish Umayyads had respected even Abbasid claims to universal rule ; but by then there were rival claimants, notably the Garimid dynasty in Tunisia founded in 909. Under the third Abdurrahman, there was glory ; but dictatorship appeared under his grandson and the ambitious minister Mansur (Al-manzor in Spanish texts) who brought down Umayyad dynasty just as Mussolini ruined the house of Savoy. A century after this caliphate had been proclaimed, in 1030, the city council of Cordoba, wasted by renewed civil wars, gave up its pretension to be the capital of Arab Spain. The diverse racial elements had fused, but they had not yet discovered political stability. However, industry and education were both flourishing. Arab Spain had passed the colonial period and was conscious of her own identity.

(To be continued)

Saudi-Russian Exchange

The Soviet Union reported on October 1 that Soviet President Podgorny had sent a message of congratulations to King Khalid of Saudi Arabia to mark the Saudi National Day. King Khalid, whose country has no diplomatic relations with the Soviet Union, had replied wishing progress and well-being to the Soviet people. This is the first exchange of messages between the two countries.

Mini Arab Summit

According to competent diplomatic sources in Beirut, preparations are under way to convene an Arab mini-summit conference "after October 10" in the Saudi capital of Riyadh on the initiative of King Khalid. The summit would consist of Presidents Anwar Sadat and Hafez Assad, Kings Khalid and Hussain and the PLO chief. The object is to ease the differences between Egypt and Syria regarding the Sinai accord which has been vehemently criticised in Damascus.

Training for Saudis in U. S.

The US Air Force announced on Oct. 2 that 1,300 Saudi military technians and pilots will receive training in the US over the next six years. The training will cost from 90 to 100 million dollars.

Saudi Arabia bought 1400 million dollars worth of weapons in the last fiscal year which ended on June 30. This included an order for 100 US F-5 fighters.

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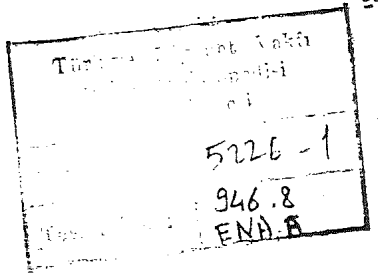
عصر المرابطين والموحدين
في المغرب والأندلس

ISPANYA (492-520)

تأليف
محمد عبد الله عنان

وهو العصر الثالث
من كتاب دولة الإسلام في الأندلس

القسم الأول
عصر المرابطين
وبداية الدولة الموحدية

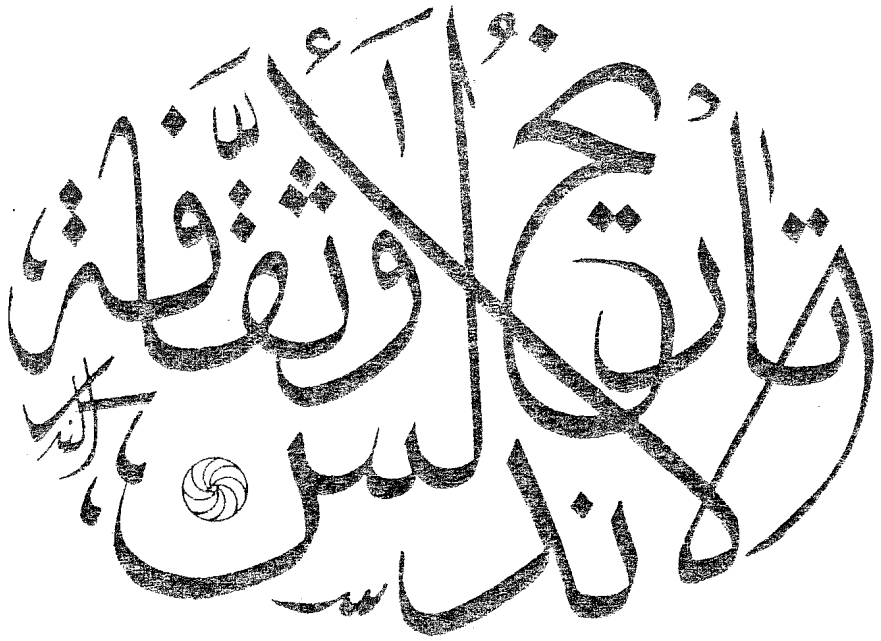

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لولاية الملك الطفل ألفونسو . تأييد قشتالة ورجال الدين لتلك الحركة . انسحاب فرناندو من قشتالة . قيام جماعات الفرسان الدينية في إسبانيا . جمعية فرسان المعبد . استقرارها في أراجون وقطلونية . قيام جمعية فرسان قلعة ربلح . جماعة القديس ياقب .

١ — وفاه ألفونسو المحارب وولاية أخيه الراهب راميرو

كان مصرع ألفونسو المحارب على ذلك النحو المفاجئ الذى حدث عقب موقعة إفراغة ، نذيراً بوقوع تطورات هامة فى مصاير اسبانيا النصرانية ، على نحو ما كانت وفاة ألفونسو السادس ملك قشتالة قبل ذلك بخمسة وعشرين عاما . فقد توفى كلاهما دون وارث للعرش . وقد رأينا كيف تولت أوراكا عرش قشتالة تنفيذاً لوصية أبيها ، وما ترتب على ذلك من الحوادث والخطوب ، وكذلك فقد كانت وفاة ألفونسو المحارب دون عقب ، مثارا لأحداث وتطورات جديدة حول عرش أراجون .

وكان ألفونسو المحارب من أعظم ملوك اسبانيا النصرانية فى العصور الوسطى ، وقد استطاع خلال الأعوام الثلاثين التى حكمها منذ وفاة أخيه الملك بيدرو فى سنة ١١٠٥ م ، أن يجعل من أراجون أعظم ممالك اسبانيا النصرانية وأقواها ، وإن لم تكن أضخمها رقعة ، وغدا بزواجه من أوراكا ملكة قشتالة ، أعظم عاهل لإسبانيا النصرانية كلها . وانفق ألفونسو معظم جهوده الحربية فى محاربة المسلمين ، وانتزع قواعد مملكة سرقسطة الباقية من بنى هود ، ثم انتزع سرقسطة ذاتها من أيدى المرابطين ، وقام بغزوته الشهيرة فى قلب الأندلس ، واخترقها من أقصاها إلى أقصاها ، وأطل بقواته على شاطئها الشرقى (٥٢٠ هـ — ١١٢٧ م) . وقد أظهرت هذه الغزوة الجريئة التى فصلنا حوادثها فيما تقدم . ضعف وسائل الدفاع عن الأندلس . وحقق المحارب بافتتاحه سرقسطة ، والقضاء عليها كحاجز دفاعى للمسلمين فى الثغر الأعلى ، ما حققه ألفونسو السادس بافتتاح طليطلة ، من فتح طريق التاجه ، فأصبحت الأندلس معرضة للغزو النصرانى من الشمال الشرقى ، ومن الوسط ، وسارت سياسة الإسترداد النصرانية La Reconquista من ذلك الحين فى الاتجاهين دون عائق قوى ، وتنوه الرواية الإسلامية ذاتها بشجاعة ألفونسو المحارب ، وشديد بأسه . فيقول لنا ابن الأثير فى وصفه : « وكان من أشد ملوك الفرنج بأساً وأكثرهم تجرداً لحرب المسلمين ،



Muslim Spain
Its History and Culture

أنور شجنه
Anwar G. Chejne

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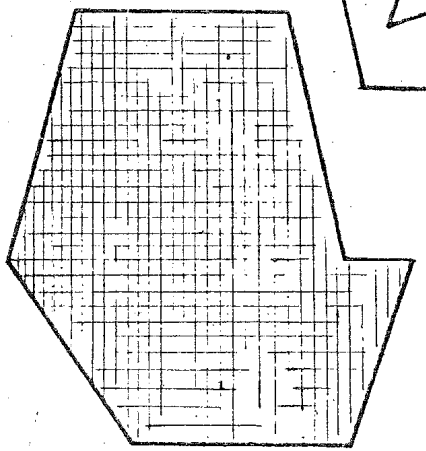
The Conquest of Spain and the Emirate

AROUND A.D. 570, a child was born in the city of Mecca in northwestern Arabia. He became the founder of a religious movement, Islam, which has had a tremendous impact on peoples inhabiting a large area of the world. The man was Muḥammad. His immediate successors, generally known as Orthodox Caliphs (*al-Rāshidūn*; 632–661), spread Islam into and established a state in Arabia proper, Syria-Palestine, Iraq and Iran, and Egypt. Their newly founded empire was for the most part established at the expense of the two big contemporary empires, Byzantine and Sāsānid. Soon afterward, the politico-religious center of the state shifted from Mecca-Medina to the provinces, mainly Syria and Iraq. In 661, an Umayyad dynasty (611–750) was established in Damascus and pushed Arab expansion into a vast territory stretching from the Atlantic Ocean in the west to Central Asia in the east. It was under the Umayyads that North Africa and Spain were conquered and that repeated forays were made into Southern France. When in 750 the dynasty was displaced by the 'Abbāsids (750–1258), the Umayyad legacy was retained and strengthened, thereby deeply affecting the religious life, intellectual perspective, and mores of most people around the Mediterranean basin. As a result, the Arabic-Islamic legacy may be discerned in Crete, Sicily, southern Italy, North Africa, and particularly in Spain.[1]

Spain was known to the Arabs as al-Andalus. Like the other countries of the Mediterranean, it was a melting pot of many peoples and cultures.

الإسلام والحبشة
عبر التاريخ

ISPANYA
(132-135)



مهندس
فتحي غبيش

فأمراؤها يكيدون لبعضهم البعض ويتربص كل منهم بالآخر حتى ضعفت سلطة كبيرهم على صغيرهم ، بينما بلغت الفوارق الطبقية حداً مزق كيان الدولة .

قسم الأشراف ورجال الدين البلاد إلى إقطاعيات كبيرة وملكوا القصور الفخمة ، وانصرفوا إلى اللهو وماتت فيهم حمية آبائهم الشجعان ، وتركوا الصناعة والزراعة فى أيدى الأرقاء والفلاحين الذين كانوا يعيشون فى ذل وضعة ، كما أثقلوا كاهل الطبقة الوسطى من الزراع والتجار بالضرائب .

وكانت الطبقة الدنيا — التى يتكون منها أغلب السكان — تشمل العبيد والفلاحين الذين انصرفوا إلى الزراعة ، بينما كانت الطبقة الوسطى تلاقى من ضنك العيش أشد مما كان يلاقيه العبيد ، فكان يقع عليهم عبء الإنفاق على الدولة ، فهم الذين يؤدون الضرائب ويجمعون الأموال للأمراء ، مما جر الخراب والإفلاس إلى هذه الطبقة [1] .

تلك كانت حال أسبانيا فى الوقت الذى كان الحكم الإسلامى قد استقر فى شمال أفريقيا ، ونشر العدل والمعرفة وجمع القبائل والممالك حول عقيدة واحدة وأصبحوا أمة واحدة ، رفعت من روحهم المعنوية وعززت فيهم عوامل الكرامة والطموح ، ولا بد وأن أخبارهم قد انتقلت عبر المضيق وبلغت أسماع المظلومين والمهانين ، حتى أنه عندما عبر المسلمون إلى الشاطىء الأسبانى ، لاقوا أجمل ترحيب وتأييد من الشعب - من طبقة الكادحين والأرقاء ، خصوصاً وأن معلوماتهم عن الدين المسيحى كانت سطحية لعدم عدم عناية الحكام بأمورهم - وكذلك من الطبقة الوسطى ومن اليهود ، ومما زاد فى تمهيد الأمور أمام انتشار الإسلام أن الجيش الإسلامى وجد من بعض الأمراء المسيحيين تأييداً ، انتقاماً من منافسيهم من الأمراء الآخرين .

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(١) ص ٨ ٣ ، ٣٠٩ من تاريخ الاسلام للدكتور حسن ابراهيم حسن .
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السجل العلمي لندوة الأندلس: قرون من التقلبات والعطاءات/ لجنة التحرير عبد الله بن علي الزيدان، مقرراً؛ حمد بن صالح السحيباني . . .[واخ] ..الرياض : مكتبة الملك عبد العزيز العامة ، ١٤١٧هـ/ ١٩٩٦م .
مج ؛ ٢٨ سم ..(الأعمال المحكمة ؛ ١٠)
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١. الأندلس - مؤتمرات ٢. الحضارة الإسلامية - مؤتمرات
أ. مكتبة الملك عبد العزيز العامة ، الرياض ب. العنوان .
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الطبعة الأولى
١٤١٧هـ/ ١٩٩٦م

حقوق الطبع محفوظة

لمكتبة الملك عبد العزيز العامة بالرياض

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi

محاضرات الندوة تعبر عن رأي أصحابها ولا تمثل بالضرورة رأي الجهة المنظمة

التراث الإسلامي الأندلسي في ميزان الاستشراق الإسباني المعاصر : نماذج مختارة

الدكتور : أحمد عبد الرحمن الكمون(*)

مستخلص البحث

موضوع هذا البحث هو قراءة في كتابات بعض المستشرقين الإسبان المعاصرين الذين قسمناهم إلى:

١ - مغرضين . اخترنا من هذه الفئة المستشرق كلاوديو سانشيث البرنوث Claudio Sanchez Albornoz وسنركّز اهتمامنا على كتابيه « إسبانيا الإسلامية » La Espana Musulman وكذلك «إسبانيا الإسلامية والغرب : La Espana Musulman y el Occidente

٢ - معتدلين : وسنقتصر في هذه الفئة على المستشرق المعروف إميليو جارثيا جومث Emilio Garcia Gomez وسنتعرض لمجموعة من كتبه المعروفة التي تترجم آراءه في التراث الإسلامي الأندلسي .

٣- القادمون الجدد إلى الحقل الاستشراقي الإسباني وسوف نذكر طائفة منهم .

والهدف الذي نتوخاه من هذا البحث هو التنبيه إلى أنه كيفما كانت ميولات هذه الفئات فأنها تنطلق من موقف ديني نصراني موحّد وهو عدم الاعتراف الكامل بمساهمة الحضارة الإسلامية الأندلسية في النهضة الأوروبية ثم الإشارة إلى أن الباحثين العرب لا يقرأون ما كتب عن هذا التراث باللغة الإسبانية مما يدفعهم إلى الإشادة بمجهودات بعض هؤلاء المستشرقين (مثل جارثيا جومث) والتنويه بأعمالهم التي لا تخلو من خلفيات صليبية .

(*) الماجستير (دكتوراه السلك الثالث) ، أستاذ اللغة والحضارة الإسبانية ، كلية الآداب والعلوم الإنسانية ، جامعة محمد الأول .

عادل سعيد بشتاوى

ISPANYA

الأندلسيون الموارکة

دراسة في تاريخ الأندلسيين بعد سقوط غرناطة

K.N: 3221
Tas. N: 946. 8297
Bis. E

وهناك عدة اشارات في المصادر العربية إلى مسألة « تنصر الأندلسيين » بعد الثورة الأولى . ولاشك في أن أعدادا غير معروفة منهم تنصرت في المرحلة الأولى من وصول الكردينال زمنيز إلى غرناطة ، أو قبل ذلك على يدى طليرة ، أو خلال اندلاع الثورة ، ولاسيما في غرناطة نفسها ، ولكن ماحدث في الواقع لايؤيد القول بأن الأندلسيين تنصروا . والمعروف أن فرناندو احتكر عملية نقل المسلمين إلى العدوة على سفنه ، وسفن أخرى استأجرها لهذه الغاية ، لقاء عشر دوبلات من الذهب لكل فرد من المغادرين ، فمن وجد هذا المبلغ الكبير تمكن من الانتقال إلى العدوة على متن سفن فرناندو ، ولكن من لم يستطع تأمين المبلغ اضطر إلى البقاء . أضف إلى ذلك أن المهلة التي اعطيت للأندلسيين للاختيار بين التنصر أو الرحيل كانت أقل من ثلاثة أشهر ، ولذا لم يكن من السهولة تعميم مضمون المرسوم على جميع الأندلسيين لاسيما وأن الكثير منهم كانوا يعيشون في أماكن نائية لايسهل الوصول إليها . هذا طبعا إلى جانب أن المرسوم لايشير من بعيد أو قريب إلى أرغون ، رغم أنها كانت مملكة زوجها وهؤلاء لم يشاركوا في القتال ولاقاموا على السلطة تأييدا أو نجدة لاخوانهم في مملكة غرناطة .

والذي حدث ببساطة أن الأندلسيين وجدوا أنفسهم في قشتالة وليون ، يوم انتهاء المهلة المحددة . في المرسوم ،« مُنصّرين »لا « متنصرين » بصورة آلية . وكانت ايزابيلا قبل غيرها تعرف هذه الحقيقة إذ أضافت أكثر من ٥٠٠,٠٠٠ منصر إلى سكان قشتالة وليون ، ولكن تنصرهم جاء بمرسوم وبقي في إطار المرسوم فقط ، وظلت محاكم التفتيش بعيدة عن غرناطة ، ولم تؤسس هناك حتى سنة ١٥٢٦ . وهناك عدة تفسيرات مطروحة لتصرف إيزابيلا وفرناندو على هذا النحو. والتفسير المقبول يستند إلى القول بأن العاهلين الكاثوليكيين لم يكونا راغبين في ترحيل جميع الأندلسيين ، مع أن القدرة على ذلك كانت متوفرة ، لئلا يسبب ذلك خراب غرناطة كما حدث في المناطق التي أجبر الأندلسيون على مغادرتها في السابق . وحتى لو شاءت ايزابيلا ترحيل جميع الأندلسيين فإنها لم تكن تملك وسائل ملء الفراغ الذي سيخلفه الأندلسيون في مملكة غرناطة . لأن قشتالة بقيت تعاني من انخفاض عدد السكان حتى تلك الفترة . وما ابتلعته قشتالة فى القرن الثالث عشر لم تكن بعد قد تمكنت من هضمه بعد أكثر من قرنين من احتلال معظم الأراضي الأندلسية ، ولم يكن ايجاد مليون قشتالي،للحلول مكان الأندلسيين،بالعمل الهين . أما وقد تخلصت ايزابيلا من الأندلسيين الممكن التخلص منهم في تلك الظروف ، فإنها أجلت عملية ترحيل معظم الأندلسيين إلى بداية القرن السابع عشر . (انظر نفي الأندلسيين الموارکة) .

٤ – قيام الأمبراطورية الأسبانية

لايفوت المؤرخون الأسبان فرصة للتأكيد دائما بأن قشتالة ظهرت على الساحة الأوروبية من خلال النضال الذي خاضته الممالك الشمالية في شبه جزيرة ايبرية ضد الاندلسيين على مدى سبعة قرون، وتحولت معه إلى آلة حرب لاتستطيع ضمان استمرار قوتها أو وحدتها ، مالم يتوفر لها التحدي والتوسع على حساب القوى الأخرى . وحين وجدت الملكة ايزابيلا أن استمرار السلام يهدد بتمزيق قشتالة ،

Makale s.122-128 arasindadir

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OF THE
ISLAMIC WORLD

Volume 11

Coins and Coinage
of
al-Andalus

Studies
Collected and Reprinted

I

2003

Institute for the History of Arabic-Islamic Science
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in Collaboration with
Carl Ehrig-Eggert, Eckhard Neubauer,
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AFIF BEN ABDESSELEM

LA VIE LITTÉRAIRE DANS L'ESPAGNE MUSULMANE SOUS LES MULŪK AL-ṬAWĀ'IF

(Ve/XIe SIÈCLE)

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DAMAS
2001



"Uqbah bin Nafi' stopped by the furious waves of the Atlantic, on the West Coast of Morocco"

ISLAM IN AFRICA

by
PROFESSOR MAHMUD BRELVI

Foreword by
PROFESSOR M. M. SHARIF

Introduction by
DR. ISHTIAQ HUSAIN QURESHI

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(9)

MADDE TAMAMLANDIKTAN SONRA GÖLGE BOŞUMAN

Spanish Possessions

THE Spanish possessions are limited to North-west and West Africa, and islands off its north-western and western coasts.

On the Atlantic coast of Africa, Spain holds the enclave of Ifni, in the south of which is the Spanish Sahara (Rio de Oro).

In the Gulf of Guinea, Spain possesses, on the mainland, Rio Muni (the Spanish Guinea), between the Gabon Republic and the State of the Cameroon, and the Fernando Po, Annobon, Great and Little Elobey, and Corisco islands.

The ports of Ceuta and Melilla are on the North Moroccan coast, and the groups of the Alhucemas, Penon de Velez and the Chafarinas islands in the Mediterranean.

Territory	*Area* (in sq. miles)	*Population* (1962 estimate)
(A) Ifni ..	741	50,000
(B) Spanish Sahara (Rio de Oro) ..	105,448	25,000
(C) Spanish Guinea (Rio Muni) ..	10,855	250,000
(D) Fernando Po Islands ..		
(E) Ceuta, Melilla, Alhucemas, Penon de Velez and the Chafarinas Islands ..	82	175,000
Total ..	117,126	500,000

 — 186

(A)

IFNI

THE Spanish territory of Ifni is situated on the Atlantic coast. It is bounded to the south by the Asaka river (called "Nun" by the French). Its area is 741 sq. miles, and the population estimate (1962) is approximately 50,000. The capital is Sidi Ifni. Ifni was temporarily ceded to Spain by Morocco in 1860, but the occupation remained purely nominal until April 1934, when the Spanish flag was hoisted there for the first time. There has been a politico-military government of Spain for both Ifni and the Spanish Sahara (Rio de Oro), which has been stationed in Cabo Juby. There have been two sub-governors, one for Ifni and the other for Cabo Juby, who administered the territories of Rio de Oro and Sekia al-Hamra. The entire population, except the Spanish rulers, is Muslim.

The shelter of Ifni had been offered to the Spanish fishermen by the Sultan of Morocco under an agreement with Spain, in 1860, but it was incorporated under the Spanish sovereignty, in April 1934, in flagrant violation of the Treaty of Tetuan. According to Article 4 of that Treaty, Spain had recognised that it had no sovereignty over that territory. To the south, the Tarfaya region of Morocco was illegally placed under the Spanish protectorate as a result of an arbitrary "Franco-Spanish Convention" of 1912. Sekia al-Hamra and Rio de Oro were added to Tarfaya in the south to form what henceforth was referred to as the Spanish Sahara.

"The Spanish-Moroccan Peace and Friendship Treaty" was signed in Tetuan on 26 April 1860, whose Article 8 reads: "His Majesty the King of Morocco lends to His Catholic Majesty in the Ocean coast, near Santa Cruz La Pequena, territory to establish fisheries only." This territory is formed to-day by a stretch of land comprising 84 km. of coastal land and 130 km. of frontier land, with a total extension of about 1,920 sq. km. Out of the total population, there are over 5,000 Europeans (mostly Spanish). The natives live mainly on their cattle and on poor agriculture, as the water is scarce. Morocco claims Ifni as a part of her country and demands it back from Spain, but Spain refuses to discuss it, and has no intention to abandon Ifni.

On 12 January 1958, the territory of Ifni and the Sahara were re-organised as "Provinces", each under a governor-general.

(B)

SPANISH SAHARA
(RIO DE ORO)

THE Spanish Sahara, in the south of Ifni, includes two zones: Rio de Oro (73,362 sq. miles), in the south, and Sekia al-Hamra (32,086 sq. miles), in the north, with a total area of 105,448 sq. miles. It begins in Cabo

ISPANYA (200-299)

تاريخ العرب في الأندلس

عصر الإمارة

من عبد الرحمن الداخل
الى عبد الرحمن الناصر

١٣٨ هـ — ٣٥٠ هـ

٧٥٥ م — ٩٦٠ م

تأليف

الدكتور خالد الصوفي

منشورات جامعة قاريونس
كلية الآداب

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Kayıt No : 2021-2
Tasnif No. :

بعد وفاة الأمير عبد الرحمن الثاني ، فعادت الأمور الى طبيعتها وعاد التعاون بين المستعربين والسلطات الحاكمة في قرطبة الى ما كان عليه من قبل .

عبد الرحمن الثاني والدويلات الإسبانية :

لم يشذّ عبد الرحمن بن الحكم عن السنّة التي وضعها أمراء وحكام الاندلس العرب من قبله وساروا عليها ، وهي القيام بغزو المناطق الشمالية من الاندلس في محاولة للقضاء على الدويلات الاسبانية والتوغل في ارض الفرنجة اذا أتاحت لهم الفرصة ذلك .

وقد عمد الأمير عبدالرحمن الثاني الى الغزو منذ مطلع حكمه فقاد او وجّه في بداية الأمر ، عدداً من الغزوات طيلة ست سنوات من حكمه بين ٢٠٦ — ٢١٢ هـ (٨٢١ — ٨٢٧ م) ثم توقّف عن الغزو مدة عشر سنوات ونيّف اما لأنه عقد صلحاً مع ملوك الدويلات الاسبانية واما لأنه شغل بمشاكله الداخلية ثم استأنف الغزو بعد ذلك دون انقطاع حتى نهاية عهده فأحرز الكثير من الانتصارات وتمكن من القيام بكثير من الفتوحات . بل استطاع التوغل في أرض الفرنجة حتى مقربة من ناربونة في جنوبي فرنسا .

ان اول غزوة وجهها الأمير عبد الرحمن الأوسط نحو الشمال وذكرت حوادثها المصادرُ التاريخية هي غزوة عام ٢٠٨ هـ (٨٢٣ م) التي قادها الحاجب عبد الكريم بن عبد الواحد بن مغيث والتي اتجهت الى منطقة « ألبه والقلاع Alava » . وعندما وصل مع جيشه الى الحدود ، حلّ بالثغر بضعة ايام توافد عليه المزيد من الحشود ثم تحرك نحو ألبه كما ذكرنا والتي كانت تعتبر جزءاً من جليقية وتعرف اليوم باسم « اشتوريا Asturias » . وقد كان دخوله الى تلك المنطقة عن طريق ممرّ ذكر صاحب أعمال الاعلام انه فجّ « جرنيو »[1] وسماه صاحب البيان المغرب فجّ « جرنيق »[2] وحقّقه

(١) ابن الخطيب : اعمال الأعلام ص ١٩ .
(٢) ابن عذاري : البيان المغرب ج ٢ ص ١٢٣ .

DIA ism
Tercüme 212A

عبد الرحمن بن محمد الجيلالي

تاريخ الجزائر العام

يشتمل على ايجاز وافٍ مفصّل لتاريخ القطر الجزائري في جميع أطواره
وحركاته السياسيّة والاجتماعيّة والعلميّة والدينية والأدبيّة والفنيّة
والاقتصاديّة والعمرانية والصناعيّة، مع تراجم العبقريّين وأرباب القرائح
من مشاهير الجزائريّين منذ أقدم العصور الى الآن.

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الجزء الثالث

دار الثقافة
بيروت - لبنان

هذا الداي الخلقية فيقول بأنه كان ابيض اللون طويل القامة معتدل الهامة اشهل العينين خفيف الساقين وكان مقدمه الى الجزائر سنة 1086 هـ/1675م ضمن سلك المجاهدين من العسكر النظامي فنزل مدينة بونة - ولازم بها الشيخ قاسم المعروف بساسي فانتفع بعلمه وادبه.

وكان فيما تولاه هذا الداي من الوظائف الشرعية والمناصب العسكرية بالجزائر ان تولى الخطابة باحد مساجد العاصمة سنة 1104 هـ/1692م ثم تولى بعدها امارة اللواء - سنجاق دار - 1107 هـ/1695م فاستلم زمام مسك دفاتر الحكومة حيث تولى منصب دفتر دار ولم يمكث بهذا المنصب سوى سنة واحدة حيث لقى من حسدته ما اوغر عليه صدر السلطان فزج به في السجن ثم ابعد عن الجزائر الى طرابلس الغرب ثم الى تونس فمكث بها قليلا ثم انتقل آيبا الى الجزائر فدخل العاصمة من ناحية الباب الجديد فسر به اهلها واحتفل به الجيش فأكرمه واحاط به من الحرس ما ينيف على اثني عشر الف جندي ونودي عليه دايا على رأس الحكومة الجزائرية فجلس على اريكة الحكم يوم الجمعة آخر شهر ذي العقدة 1118 هـ فيفري 1707م ودخل يومئذ عليه المهنؤن فأنشدوا بين يديه القصائد الطوال والقيت الخطب، وكان فيمن امتدحه من اهل العلم والادب الشيخ اقسم البوني، والاديب الطبيب ابو عبد الله محمد البونصي، ومحمد بن يوسف الجزائري، وعبد الرحمن الجامعي ويحيى بن احمد بن ابي راشد... ويقول من عرفه: ان نقش خاتمه «الواثق بالله الولي» محمد بكداش بن علي، وانه كان من دايات العدل بالجزائر وليس له من الانجال سوى ولد [1].

فتح وهران وانهزام الاسبان بها:

استمرت منطقة وهران المشتملة على كل المساحة التي بين مستغانم وتلمسان - ترسف تحت نير الاحتلال الاسباني منذ ان احتلتها جيوشه في الدفعة الاولى سنة 1014 هـ/1508م ثم تأكد ذلك في حملته الثانية عليها سنة 1043 هـ/1633م حيث طوقت المدينة بمدافع العدو واخذ في التضييق عليها

(1) التحفة المرضية لمحمد بن ميمون الجزائري. مخطوط.

DIA Isim
Taranan DIA
Tarama
202 - 206
25 TEMMUZ 1992

عبد الرحمن بن محمد الجيلالي

تاريخ الجزائر العام

يشتمل على ايجاز وافٍ مُفصّل لتاريخ القطر الجزائري في جميع أطواره
وحركاته السياسيّة والاجتماعيّة والعلميّة والدّينية والأدبيّة والفنيّة
والاقتصاديّة والعمرانية والصّناعيّة ، مع تراجم العبقريّين وأرباب القرائح
من مشاهير الجزائريّين منذ أقدم العصور الى الآن .

Türkiye Diyanet Vakfı
İslâm Ansiklopedisi
Kütüphanesi
Kayıt No. : 12763-2
Sınıf No. : 965 C1L·T

الجزء الثاني

دار الثقافة
بيروت - لبنان

ولاية السلطان ابي حمو موسى (الثالث »

هو ابو حمو موسى « الثالث » الملقب بأبي قلمون بن محمد « الرابع » انتصب قهراً على عرش تلمسان سنة 909 هـ / 1503 م فعزل ابن اخيه محمد « السابع » وباشر الحكم والبلاد يومئذ في اضطراب وحبل حكومتها في انحلال وضعف وتفرق وتشتيت

احتلال الاسبان لوهران والسواحل الجزائرية

لقد اخذ صرح بني زيان يتساقط منذ أن ركن ملوك هذه الدولة الى التواكل والتخاذل وأخلد رؤساؤهم الى الدعة واستمهد حكامهم الراحة وتثاقلوا عن القيام بالمصالح العامة بانهماكهم في التهالك على الرئاسة وقصر اشتغالهم على انفسهم شخصيا . فانمحت يومئذ هيبتهم من نفوس الرعية وانتشرت الفوضى بين الناس في كل من ميادين السياسة والاجتماع واستبد الولاة ورؤساء القبائل والشيوخ وعمال الجهات وولاة النواحي وقادة الجيش بما اتصل بايديهم من اسباب الولاية والحكم . فتشتتت الوحدة الجزائرية وانحلت الرابطة الاجتماعية بين الراعي والرعية فاضطربت الاحوال وتعددت المشاكل وملوك الاسبان يومئذ يترصدون مثل هذه الفرص خلسة . ويترقبون الظروف المواتية للقضاء على دولة الاسلام بهذا الشمال الافريقي بعد ان شفوا منها صدورهم واطفأوا غلتهم في حوادث الاندلس الدامية . وقد كانوا تعاهدوا على ذلك وتواصوا به منذ مؤتمر « طور ديزلاس » tordesillas المنعقد سنة 899 هـ / 1494 م للنصر في شؤون سير السياسة بالهند . فهناك وقع التعاقد بين الصليبيين على استئصال المملكة الاسلامية بهذا الشمال الافريقي . وقد تطلع الى ذلك كل من دولة الاسبان والبرتغال فتواطآ بموافقة البابا على ان يتوزعا بينهما بلاد المغرب العربي غنيمة باردة على ان يكون حظ الاسبان منها سواحل بلاد الجزائر وللبرتغال المغرب الاقصى .

ويوم ان وقع احتلال الشواطيء الجزائرية من قبل الاسبان أصدر البابا قرارا سنة 924 هـ / 1518 م عزز به قرار (طورد يزيلاس) وأعلن فيه حربا صليبية ضد بلاد المغرب العربي وأمر ملوك اوروبا بعقد مهادنة بينهم يتخلون فيها عن الحرب لمدة خمس سنوات ريثما تتفرغ فيها اسبانيا لاحتلال ما تبقى من مدن المغرب الاسلامي . وكان أول من تنبه الى هذا الخطر الداهم هم علماء الجزائر وأدباؤها فكتبوا في هذا الموضوع ونظموا فيه قصائدهم الحماسية لحفز النفوس للدفاع عن حوزة الوطن وخاطبوا في ذلك بالخصوص أهل وهران . وكان ممن فعل ذلك من مشيخة الجزائر الشيخ محمد التواتي فجاء بنظم وجهه الى أهل وهران وفيه يقول

Henri Garrot : Histoire générale de l'Algérie, p. : 344 - Alger 1910.

Prof. Dr. Saime İnal Savi

الجمهورية الجزائرية الديمقراطية الشعبية

إن الله لا يغير ما بقوم حتى يغيروا ما بأنفسهم
قرآن كريم

92153

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Dem. No: 92153
Tas. No:

محاضرات ومناقشات الملتقى العاشر

للفكر الإسلامي

عنابة 12-21 رجب 1396هـ
10-19 يوليو 1976م

المجلد الثاني

منشورات وزارة الشؤون الدينية
1400/1980 Cezayir



د. ماريا خيسوس فيغيرا
بحاثة بالقسم العربي والإسلامي
بجامعة مدريد المستقلة
(إسبانيا)

التأثير الحربي العربي في إسبانيا

خوليان ريبيرا ، أحد كبار المستشرقين الإسبان فى مستهل هذا القرن ، حالفه التوفيق والنجاح فى ابتكار واختراع طريقة جديدة أو ما يمكن تسميته بقاعدة جديدة اطلق عليها « المشوّقات » كيف وبأى مظهر من المظاهر قد تبنت الحضارة الغربية الجوانب الجديرة بالاعتبار فى الحضارة العربية الاسلامية ·

يقول خوليان ريبيرا : ان التقليد يتوقف بصفة خاصة على الرغبة الداخلية ، اعنى على الجاذبية التى يحسها المقلدون تجاه الشيء المقلد

— İspanya

التعـــاليـق

1) ـ المقدمة ، القاهرة 1965 ، ج 3 ، ص 1009 ·
2) ـ نفس المصدر ، ج 3 ، ص 996 ·
3) ـ البيان المغرب ، بيروت 1948 ، ج 2 ، ص 231 ·
4) ـ الروض المعطار ، بيروت 1975 ، ص 134 ·
5) ـ صورة الارض ، ط ، بيروت ، ص 98 ·
6) ـ المسالك والممالك للبكرى ، الجزائر 1857 ، ص 171 ·
7) ـ الرحلة ، ط ، بيروت ، ص 674 ·
8) ـ صورة الارض ، ص 65 ·
9) ـ المسالك ، ص 151 ·
10) ـ نفس المصدر ، ص 159 ·
11) ـ نفس المصدر ، ص 168 ·

الدعوة إلى الإسلام

بحث فى تاريخ نشر العقيدة الإسلامية

Espanya

تأليف

سير توماس . و . أرنولد

Sir Thomas W. ARNOLD

Lia I am tomorrow
M Ö2.

ترجمه إلى العربية وعلق عليه

الدكتور حسن إبراهيم حسن

الدكتور عبد المجيد عابدين

إسماعيل النجار

6832
297.9
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مكتبة النهضة المصرية
لأصحابها حسن محمد وأولاده
٩ شارع عدلى باشا بالقاهرة

١٩٧٠

كل من امتنع عن الدخول فى المسيحية[١] . وكان من أثر هذه الاضطهادات أن رحب اليهود بالعرب الغزاة وعدوهم مخلصين لهم مما حل بهم من المظالم ، فساعدوهم على فتح أبواب المدن ، كما استعان بهم الفاتحون فى حماية المدن التى وقعت فى أيديهم[٢] .

كذلك رحب بالمسلمين هؤلاء الأرقاء الذين حل بهم البؤس والشقاء فى عهد المسيحيين الكاثوليك الذين كانت معرفتهم بأصول المسيحية سطحية ، إذا ما ووزنت بذلك التسامح الدينى وهذه المزايا الكثيرة التى حصلوا عليها بإلقاء زمامهم للمسلمين .

وكان هؤلاء الأرقاء الذين توصلوا إلى الحضيض أول من تدين بالإسلام فى أسبانيا . ولا يبعد أن يكون عدد كبير من هؤلاء الأهلين الذين كانوا لا يزالون على الوثنية والذين ورد ذكرهم فى سنة ٦٩٣ م[٣] قد ساروا على منهاج هؤلاء الأرقاء . كما اعتنق هذا الدين الجديد كثير من أشراف المسيحيين عن عقيدة راسخة أو عن بواعث أخرى[٤] ، يضاف إلى ذلك عدد كبير من أهالى الطبقات الدنيا والوسطى الذين تدينوا بالإسلام عن إيمان ثابت متحولين إليه من ديانتهم البدعية التى أهمل رجالها مصالحهم ولم يخلوا بتلقينهم أصولها . وانصرفوا إلى مطامع الدنيا ، فساموهم الخسف ونهبوا أملاكهم[٥] وبعد أن تحول هؤلاء الأسبان إلى الإسلام ظهروا بمظهر الغيور لدينهم الجديد وانضموا هم وأولادهم إلى جماعة إخوان الصفا الذين عرفوا بالتقشف وشدة تمسكهم بالدين . ولم يخلوا بأن يعيشوا عيشة الترف والإهمال التى سادت الطبقة الارستقراطية العربية[٦] .

ويقول مؤرخو المسيحيين إن فضائل القوط القدماء قد انحطت فى وقت الفتح العربى الإسلامى وأفسحت الطريق إلى الفساد والخلاعة ، حتى لقد ظهر الحكم الإسلامى كأنه عقاب قد نزل بهؤلاء الذين ضلوا الطريق السوى واتجهوا نحو الرذيلة[٧] ولكن مثل هذا القول طالما يرد فى التاريخ الكنسى

(١) Helfferich, p. 68. (٢) المقرى جـ ١ ص ٢٨٠ — ٢٨٢ .
(٣) Baudissin, p. 7. (٤) Dozy (2), tome ii. pp. 45-6
(٥) A. Müller, vol. ii, p. 463. (٦) (Dozy (2, tome ii, pp. 44-6.
(٧) So St. Boniface (A. D. 745. Epist. lxii.)

« مثلما حدث للقبائل الأخرى فى أسبانيا ، وللمقاطعات ، ولشعب برغنديا الذين ارتكبوا الكبائر بابتعادهم عن الرب . حتى لقد أراد القاضى الأعظم أن يحل بهم ، على يد العرب ، عقابه وانتقامه ، بسبب ما ارتكبوه من مآثم ، وبسبب جهلهم بقانون الرب » (Migne : Patr . Lat., Tom. ixxxix, p. 761) Eulogtus, Lib. i. § 30 « وانتقلت ، إبان قوتهم (أى=

MUSLIM SPAIN

711-1492 A.D.

A Sociological Study

BY

S. M. IMAMUDDIN

ISLAM TARİH SANAT
ve KÜLTÜRÜ ARAŞTIRMA
MERKEZİ - İSTANBUL
003669

LEIDEN
E. J. BRILL
1981

Türkiye Diyanet Vakfı
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Kütüphanesi
Kayıt
Tasnif No. : 946.0 IMA.41

PREFACE TO *SOME ASPECTS OF THE SOCIO-ECONOMIC AND CULTURAL HISTORY OF MUSLIM SPAIN 711-1492 A.D.*

Muslim Spain played a great role in the Social and Cultural History of the Medieval Muslim and Christian World. There were three routes through which Muslim civilization passed to Christendom, namely, Spain, Sicily and Syria. Muslims played the leading part in it, and Hispano-'Arab civilization served as a beacon of light in the darkness of Medieval Europe. But enough is not known about this part of history. Only a selected few have the knowledge of the existence of the high civilization of Medieval Spain, the main reason being that it remained neglected by scholars so long. Only recently some have begun to take interest in it. However, it is an immense task which deserves the attention of many scholars to piece together a complete picture of the entire scene.

The purpose of the present book is to present an outline, though by no means complete, of the social and cultural activities of Muslim Spain. The machinery of their administration and the nature of their culture in its many aspects have been discussed briefly. The field being vast, the author has drawn considerably on the researches made by earlier writers, viz. Rafael Altamira, Colmeiro, Ribera, Henri Pérès, Dozy, Gonzales Palencia, Lévi-Provençal, Luis Viardot, Bellver y Cacho, McCable, Dubler, Hitti, Torres Balbas, and Emilio García Gómez. The material based upon their works has been supplemented by some independent researches in several directions.

A list of books is given at the end of this work for further study on the subjects.

To compress all the available material on such a vast subject into a short book has been a difficult task and there may be flaws and shortcomings in the preparation of this book. Suggestions for its improvement will be greatly appreciated by the author.

The author takes the opportunity to acknowledge the help received from his friend Mr. M. S. Khan of the Dacca University and his revered teachers Dr. A. B. M. Habibullah and Dr. Nafis Ahmed of the same University. They had been kind enough to go through the draft of the Manuscript and to give certain valuable suggestions for the improvement of the same.

University of Dacca. S. M. IMAMUDDIN
Dated, the 10th May, 1965.

İslâm Araştırmaları

THE

PREACHING OF ISLAM

A History of the Propagation of the Muslim Faith

DİA İslâm Araştırmaları Merkezi
27 EYLÜL 1991

BY

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PROFESSOR OF ARABIC, UNIVERSITY OF LONDON, UNIVERSITY COLLEGE

İspanya (131-144)

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CHAPTER V.

THE SPREAD OF ISLAM AMONG THE CHRISTIANS OF SPAIN.

IN 711 the victorious Arabs introduced Islam into Spain: in 1502 an edict of Ferdinand and Isabella forbade the exercise of the Muhammadan religion throughout the kingdom. During the centuries that elapsed between these two dates, Muslim Spain had written one of the brightest pages in the history of mediæval Europe. Her influence had passed through Provence into the other countries of Europe, bringing into birth a new poetry and a new culture, and it was from her that Christian scholars received what of Greek philosophy and science they had to stimulate their mental activity up to the time of the Renaissance. But these triumphs of the civilised life—art and poetry, science and philosophy—we must pass over here and fix our attention on the religious condition of Spain under the Muslim rule.

When the Muhammadans first brought their religion into Spain they found Catholic Christianity firmly established after its conquest over Arianism. The sixth Council of Toledo had enacted that all kings were to swear that they would not suffer the exercise of any other religion but the Catholic, and would vigorously enforce the law against all dissentients, while a subsequent law forbade any one under pain of confiscation of his property and perpetual imprisonment, to call in question the Holy Catholic and Apostolic Church, the Evangelical Institutions, the definitions of the Fathers, the decrees of the Church, and the Holy Sacraments. The clergy had gained for their order a preponderating influence in the affairs of the state;[1] the bishops and chief

[1] Baudissin, p. 22.

HISTORY OF THE ISLAMIC WORLD

DR FKIM 1987

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Kütüphanesi
İslâm Ansiklopedisi

İspanya (161-162) (167-173)

M. AHSANULLAH

Türkiye Diyanet Vakfı
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Tasnif : 297.9 AHS.H

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D-1/24, Rajouri Garden, New Delhi-110027
1986

Khedive of Egypt, and conferring the title of Sultan upon Husain Kamil. The protectorate terminated on February 28, 1922 and the Sultan was proclaimed King on March 15, 1922.

Ahmad Fuad Pasha, son of the Khedive Ismail Pasha, was born in 1868. He succeeded his brother as Sultan on October 9, 1917 and took title of King on March 15, 1922. He is the 9th ruler of the dynasty of Muhammad Ali. Muhammad Ali was appointed Governor of Egypt in 1805. He made himself absolute master of the country in 1811.

Egypt has been declared a sovereign state ; its monarchy is hereditary and its government representative. The king can dissolve the chamber of Deputies to which the ministers are jointly and separately responsible. He is also commander-in-chief of the Army and the Navy. But no offensive war may be declared without the consent of Parliament. Cairo is the capital of Egypt.

The ministry is composed as follows :

Prime Minister
Minister of Interior
,, Foreign Affairs
,, War
,, Justice
,, Agriculture
,, Public Works
,, Finance
,, Waqfs
,, Education
,, Communications

Of late, Egypt has been delcared as free and independent, and it has been further provided that the descendants of Muhammad Ali will have a hereditary claim to the throne. In Egypt, the state religion is Islam and the state language is Arabic. Education has been made free and compulsory every where for boys as well as girls. The king will rule in consultation with his ministers and with the advice of the Senate and Legislative Assembly. He will have power to make war and conclude peace, subject always to the approval of the Parliament. None but an Egyptian will be entitled to be appointed as minister. Two-fifths of the members of Parliament would be nominated by the king, while three-fifths would be elected. The king will not be able to institute any change in the religion or to appoint any one for the purpose of religious administration without the consent of the Cabinet.

The population of Egypt is 12½ crores, of whom 92% are Mussalmans.

MOORISH DOMINANCE IN EUROPE
710-1492 A.D.

Spain

"Moor" means properly a Mauritanian. It is applied generally to the natives of Morocco, Tunis, Algiers and Tripoli. In 648 A.D., under the leadership of Okba, Mauritania on the north-east coast of Africa came into the possession of the Muslims. The stronghold of Ceuta was at this time under the control of a Gothic king. In 704, Musaibn-Nasir was appointed by Walid, the then Caliph, as governor of Mauritania. He extended his dominions as far as Fez and Tangier; but owing to the heroism of Count Julian, the Gothic governor, he was unable to gain admittance within the citadel of Ceuta. Musa appointed his lieutenant Tarik as governor of Tanjiar. About this time died Witiza, the Gothic monarch of Spain. The ministers deprived Witiza's two sons of the right of succession to the throne, and installed Roderic, one of the provincial governors, as king. The result was an out-break of internecine strife in Spain. It is said further that the queen had in attendance upon her a noble damsel, daugher of Count Julian. Roderic ravished this lady and she carried the tale of her wrong to her father, who was governor of Ceuta. In order to wreak vengeance upon his brutal master, Julian appealed to the help and protection of the Muslims who by this time had made themselves masters of practically the whole of the African coast and were preparing for onslaught upon Ceuta. Accordingly, Musa gladly fell in with the proposal of Count Julian and sent for approval to the Caliph at Baghdad. Receiving the Caliph's sanction in due course, Musa sent Tarik with a band of warriors for the invasion of Spain. In July, 710, Tarik landed in Spain with 500 Berber troops. The place where he alighted is still known as 'Jabal Tarik' (the mount of Tarik) or Gibraltar. From there Tarik started in the direction of Cordova. A great battle was fought in which Roderic was defeated and compelled to flee. Cordova, Mentisa and Toledo fell one by one into the possession of Tarik. Meanwhile, Musa became jealous of Tarik's great and unexpected success. In 712, he came to Spain with a force of 18000 men, occupied Seville, Carmona and Merida and proceeded in the direction of Salamanca. Roderic

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الأقليات المسلمة في العالم

ظروفها المعاصرة، آلامها، وآمالها

1316 2 P4 3806

المجلد الثالث

Riyad, ts.

الهوامش

١ ـ عبد الرحمن زكي : المسلمون في العالم اليوم ، ج ٥ ، أوربا ، ط ١ ، ١٩٦٠ م مكتبة النهضة المصرية .
٢ ـ قاموس العالم الإسلامي ج ١ شتوتجارت ، ١٩٧٤ م ، ص ١٣٩ .
٣ ـ عبد الرحمن زكي : المسلمون في العالم ، المرجع السابق .
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١٠ ـ المرجع نفسه .
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١٣ ـ محمد عبد الله : مجلة معهد شئون الأقليات المسلمة ، مرجع سابق .
١٤ ـ المرجع نفسه .

الأقلية الإسلامية في أسبانيا

للدكتور حسن الوراكلي
رئيس جمعية اللغة العربية وادابها
كلية الاداب والعلوم الانسانية ـ جامعة سيدي محمد بن عبدالله
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its fall Arab hegemony, already diluted, was lost and the history of real caliphate closed.

The orthodox political theory of Islamic government is primarily the product of the Abbasid period. Abbasid Caliphate, which lasted over five hundred years, was not only heir to the successors of the Prophet, but also to the universal empire of the Sassanians. In the face of political necessity and cultural fusion, Islamic and Iranian principles blended. Unity came to mean strict political unity under a single Caliph; divine guidance came to mean divine right; and historical continuity came to mean the hereditary right of the Abbasids to the Caliphal throne. Allegiance to the Caliph at Baghdad became the symbol of the membership of the Ummah, and the requisite for salvation. Obedience to the incumbent Caliph was made obligatory; and the true Muslim was enjoined by some to flee the territory of a usurper but generally instead of acting as a revolutionary force Islam had become an agent for preserving the status quo.

Islam in Spain (711 A.D. to 1492 A.D.)

The Muslim campaign in the Iberian Peninsula was the last and most dramatic of the major military operations undertaken by the Arabs. Tariq bin Ziyad landed in Gibraltar in the spring of 711 A.D. with 7000 men and by the end of summer he was master of half of Spain. Four years later his commander Musa returned to Damascus with 400 Spanish princes, wearing crowns and girdled with gold belts, and followed by an endless retinue of slaves and prisoners of war loaded with enormous treasures of booty.

In 750 A.D. the Abbasids started a general massacre of members of the Umayyad family. The only scion of the house of Umayyah who was lucky to escape the holocaust was a young prince of 20 years. It was he who founded the Umayyad dynasty in Spain. It endured from 756 to 1031 A.D.

The Umayyad court at Cordova was one of the most glamorous in all Europe. With Constantinople and Baghdad, Cordova became one of the three cultural centres of the world.

When London and Paris were dark and muddy towns Cordova had miles of paved roads lit up on both sides. When the University of Oxford still looked upon bathing as a heathen custom, generations of Cordovan scientists had been enjoying baths in luxurious establishments. Scholars from all over Europe flocked to Cordova. It became the centre of learning from where Europe was introduced for the first time to the Greek classics which led to what was later called Renaissance of Europe.

Between the middle of the eighth and the beginning of the thirteenth century the Arabic speaking peoples were the main bearers of the torch of culture and civilization throughout the world. They were the medium through which ancient science and philosophy were recovered. The contribution of Muslims during nearly eight hundred years in Spain to history, geography, astronomy, medicine, mathematics, philosophy, mysticism and fine arts is unsurpassed. The level of their contribution can be judged by the names of a few giants produced by this period—Ibn Khaldun, Ibn Bajjah, Ibn Rushd, Ibn Arabi etc.

With the end of the Abbasid Caliphate, orthodox political theory of Islamic government underwent a grave crisis. Ibn Khaldun found in history a divine order based upon the inter relation of social and physical forces. In the regularity and continuity of history he discovered the divine guidance of the Muslim community. He rejected the classical political unity under the Abbasid Caliph but admitted the spiritual unity of all Muslims. Though he equated the constitutional and the historical processes, he insisted that good government was only that which accorded with the Sharia.

For Ibn Khaldun, the constitutive factor of government is force. The ruling family and its tribal support are the essential characteristics of the state, since it is the power of this group and their success in its use that determine the other characteristics. Ibn Khaldun's ideas, to the extent that they differ from the classical tradition have been ignored by the *ulama* of Islam; politicians and modern scholars are mostly unacquainted with them. And yet the modern nation state of Muslims can find its justification only in Ibn Khaldun and not in the classical theory

A-2
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İslâm Ansiklopedisi
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محمد داود

تاريخ تطوان

القسم الاول من

المجلد الخامس

مجموع ما كان في بيت المال بمراكش

والرسالة السابقة كما رأيت ، تتحدث عن بيت المال القديم وبيت المال الجديد ، ومن ذلك نعرف أنه كان بمدينة مراكش، بيتان للمال، كما تتحدث عن الامينين بريشة وابن شقرون ، وأنهما قابلا حسابات بيت المال فوجداها صافية ، وحاز بريشة من ابن شقرون خط يده بما بقي ببيت المال الخ فكم هو المبلغ الذي بقي ببيتي المال القديم والجديد بمراكش في ذلك العهد ؟ إن كان يهمك علم ذلك، فدونك ما سطره الامين ابن شقرون المذكور بخطه وإمضائه ، ونصه :

«الحمد لله وحده يعلم سيدي أن عدة ما بقي ببيت المال القديم عمره الله بفضله كما بكناشنا وكناش الامين سيدي محمد بريشة، هو هذا :

	4.066.166.4 $^1/_4$
وببيت المال الجديد عمره الله كما بكناشنا أيضا وكناشه	0.055.990.7 $^1/_4$
صار جميع ما فيهما معا	4.122.157.1 $^1/_2$
يسقط من ذلك ما خرج من بيت المال القديم فى تاريخ متم ربيع النبوي الانور عام 77 على يد الامين سيدي محمد بريشة وسفر المصويرة صحبة بيش وولد الكومي	0.500.000.0
يبقي بهما معا عمرهما الله	3.622.157.1 $^1/_2$

ثلاثة ملايين وستمائة قنطار واثنان وعشرون قنطارا ومائة مثقال وسبعة وخمسون مثقال وست موزونات (1) قيده في 2 ربيع الثاني عام 77. عبد ربه احمد بن شقرون لطف الله به .

1) دفعا للالتباس ، نبين للذين لا يعرفون بعض الاصطلاحات ، أن القنطار الواحد هو مائة مثقال ، فالعدد المذكور ، هو ثلاثة ملايين من المثاقيل ، وستمائة الف مثقال، واثنان وعشرون ألف مثقال ومائة وسبعة وخمسون مثقالا وأوقية واحدة ونصف أوقية .

وبما أن الاوقية الواحدة فيها أربع موزونات ، فان الاوقية والنصف هي الست موزونات المذكورة في بيان الامين ابن شقرون .

حول بعض المعاملات الاسبانية بالمغرب

ويظهر ان بعض المستخدمين الاسبانيين في المغرب، قد صاروا أثناء هذه المدة يشعرون بشيء من الاعتزاز ، فأخذوا يحاولون فرض ارادتهم على ولاة بعض المدن المغربية ، ولكن يظهر ان ارباب السلطة المغربية كانوا على حذر فأوقفوهم عند حدهم، وهذه رسالة من النائب الخطيب الى السلطان جوابا عن رسالة استشارية فى شأن احدى القضايا التي حدثت من هذا القبيل، وسترى فيها ان النائب الخطيب اجاب بان ما فعله الوالي المغربي هو الصواب ، وان الموظفين الاسبانيين خالفوا القوانين والعوائد المقررة جهلا منهم او تجاهلا الخ ونص الرسالة نقلا عن أصلها المكتوب بخط وامضاء النائب المذكور (1) .

« الحمد لله وحده وصلى الله على سيدنا محمد وآله وصحبه وسلم

بعد اهداء كلما يليق بسيادة مولانا من التمجيد والتعظيم بقوة الله المتين ذي المحل العظيم من استضاءت بنوره الاكوان سيدنا محمد ابن مولانا عبد الرحمن نصره الله وخلد ملكه آمين. وبعد فقد وصلنا كتاب سيدنا الشريف فقبلناه وعلى الرأس وضعناه اخبرنا سيدنا أيده الله علي سيدنا الخليفة سيدنا ومولانا العباس حفظه الله كان تشكى عليه قونص الصبنيول بان خديم مولانا الطالب احمد بن الطاهر الزمورى منع خليفتهم فى الجديدة من تعليق سنجقهم في داره ، كتب سيدنا أيده الله بذلك الى خديمه الطالب أحمد بن الطاهر، اجاب بانه لم يمنعه من تعليق سنجقهم في داره، وانما اراد خليفة الصبنيول لما يعلق السنجاق يخرجوا عليه من الابراج احدى وعشرين من المدافع فلم يساعده ابن الطاهر على ذلك وبقى الامر واقفا على ذلك. هذه حاجة التي طلبها خليفة الصبنيول خارجة على القانون ولم تكون لاحد من جميع الاجناس ولم يطلبها احد والذي لم يساعده ابن الطاهر على ذلك عمل مليح لانه لو ساعده ، جميع نواب الاجناس الذي في ايالة سيدنا نصره الله كل واحد يخروج بحاجة يطلبها التي لم كانت من قبل الذي تماثل هذه واذا لم يساعد عليها ويجاوب بانها ليس من القانون ولم تكون من قبل، يجاوب اننا جعلنا الى الصبنيول الحاجة التي لم كانت من قبل وليس قانون كذلك هو الآن يكون له ذلك . وقبل هذا بيومين تكلم على هذا سيدنا ومولانا العباس حفظه الله مع نائب الصبنيول اجابه بان مركب ببور متاع النجليز دخل الى بلاد أسفي ونزل رائسه للبلاد وتقابل مع حاكم البلاد ورجع الى الببور ثم لما

1) هذه الرسالة محفوظة في الخزانة الكتانية بفاس .

ESPANA

عادل سعيد بشتاوي

الأندلسيون المواركة

دراسة في تاريخ الأندلسيين بعد سقوط غرناطة

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حكم فرناندو وايزابيلا وامبراطورية كارلوس الخامس أخفق في الاحتفاظ بمثل ذلك التجلي الدائم . نفي الأندلسيون ولفترة قصيرة اشعت اسبانيا النصرانية مثل القمر بنور مستعار ثم جاء الخسوف ، ومنذ ذلك الوقت وأسبانيا ماتزال تحبو في الظلمة . الذكرى الحقيقية للأندلسيين ماتزال ماثلة في صورة الاصقاع المهجورة المشتكية من محل كلي ، حيث أنبت الأندلسيون مرة العنب والزيتون واكواز الذرة الذهبية ، وهي ماثلة في سكان أغبياء جهلة ازدهرت لديهم العلوم يوما ، وهي أخيرا ماثلة في الركود الشامل وفي انحطاط شعب هوى دون أمل في ميزان الأمم واستحق المهانة التي لحقت به »(١)

٦ – سقوط الامبراطورية الأسبانية

العصر الذهبي الأسباني (el siglo de oro) يعني شيئين مختلفين . أولهما الفترة الممتدة بين عصر كارلوس وابرام معاهدة البيرينية سنة ١٦٥٩ ، حين تمكنت قشتالة من اثبات تفوقها العسكرى على جميع جيوش اوروبة . أما الثاني فيقصد به العصر الذى برز فيه بعض أهم الكتاب والمؤلفين والفنانين الأسبان مثل سيرفانتس (١٥٤٧ – ١٦١٦) ولوبي دى فيغا (١٥٦٢ – ١٦٣٥) وفيلاسكويز (١٥٩٩ – ١٦٦٠) وموريللو (١٦١٧ – ١٦٨٢) وغيرهم ممن فرض أسلوبه الأدبى أو الفني على باقي أدباء وفناني الدول الأوروبية ولاسيما فرنسا . وخلال فترة امتدت ١٦٧ سنة عرفت أسبانيا انتصارات هائلة ونكسات هائلة. فتمكنت سنة ١٤٩٢ من احتلال غرناطة ، واكتشاف العالم الجديد ، وطرد اليهود ، واحراز انتصارات عسكرية قوضت أية مقاومة اوروبية حقيقية للسيطرة الأسبانية على القارة ، وسارت تلك الدولة الجديدة من انجاز لآخر وسيطرت في عهد كارلوس الخامس على بقاع لم يسيطر عليها أحد من قبله . ومع ذلك فان كارلوس الخامس لم يعش عهدا خاليا من النكسات ، وتورط في حروب مستمرة انهكت ميزانية الامبراطورية وأخفق في قمع حركة الاصلاح الديني في المانيا وهولندا ، وتصومع في دير يوست ومات سنة ١٥٥٨ .

فيليب الثانى اعتلى عرش الامبراطورية التي ورثها عن ابيه كارلوس الخامس وحكم ٤٠ سنة ، وحقق هو الاخر انتصارات عظيمة ومني بهزائم عظيمة أيضا . قضى على الثورة الأندلسية الكبرى وعلى انتفاضة الهولنديين وحطم الأسطول العثماني سنة ١٥٧١ ، وحقق حلما قشتاليا قديما عندما ضم البرتغال الى ممالكه سنة ١٥٨٠ ، ولكنه كذلك كان صاحب اخفاق الارمادا في القضاء على أعدائه الانجليز والمسؤول عن انتشار البروتستانتية رغم كل العنف والامكانات التي وظفها لقمع تلك الحركة الدينية . وأمام هذه التطورات أغلق فيليب حدود قشتالة على جميع الأفكار الجديدة وشجع تبني آرائه التي طورها في قصره الهائل الذى بناه في الاسكوريال . وفي هذا المبنى الضخم المنتشر على مساحة ٤٠٠,٠٠٠ قدم مربع عاش فيليب الثاني أربعة عشر عاما من حياته التي مزج فيها الملكية مع الرهبنة ، وكان يوجه قسما كبيرا من العالم بأوامر مكتوبة على قصاصات من الورق ، ويحلم بعالم واحد يحكمه ملك واحد ويدين الكبير فيه والصغير بالكاثوليكية . ولم يتحقق حلم فيليب الثاني ولكن الذي تحقق توقعه قبل موته بأن ابنه سيكون محكوما لا حاكما .

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(١) Lane-Poole, Stanley. The Moors In Spain, (4th Edition), 1980 P. 279-270.

Makale s. 198-209 arasında

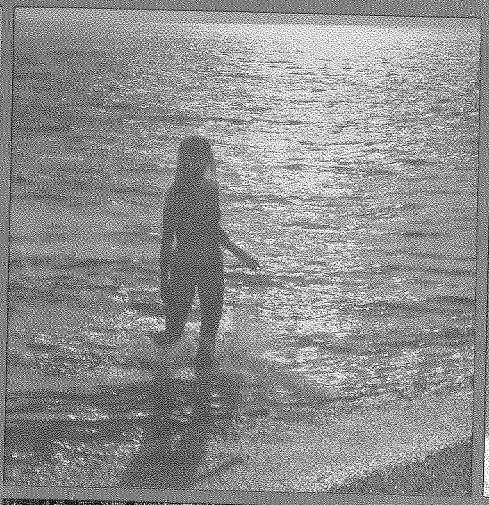
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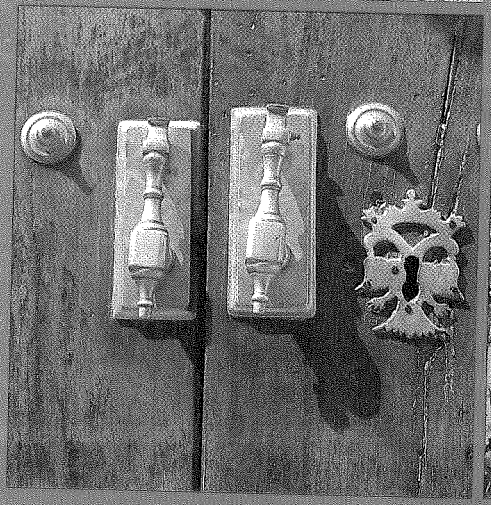
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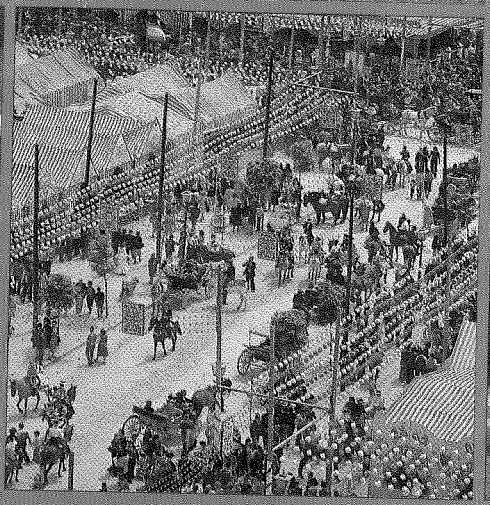
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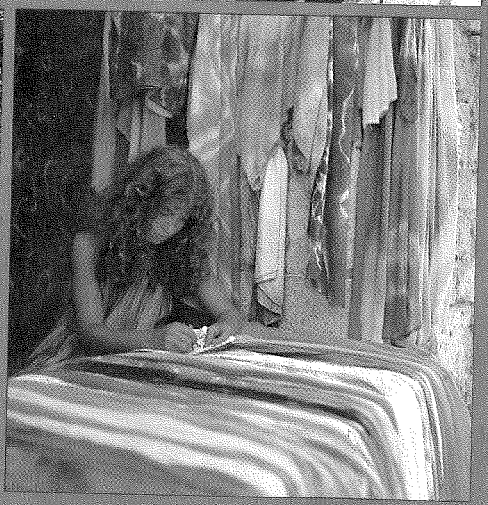












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الأقلية الاسلامية في اسبانيا

للدكتور حسن الوراكلي
جامعة سيدي محمد بن عبدالله
تطوان ــ المغرب

٥٨٨ د

مطابع الحرس الوطني
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SONRA GELEN DOKÜMAN

Boone, James L. *Lost civilization : the contested Islamic past in Spain and Portugal.* - 1st ed. - London : Duckworth, 2009. - 176 p. : il., mapas ; 22 cm. - (Duckworth debates in archaeology)

3 APA 2010

080 Coloquio Internacional sobre el Libro Antiguo Español (2º. 1989. Sevilla)
El libro antiguo español : actas del segundo Coloquio Internacional / al cuidado de María Luisa López-Vidriero y Pedro M. Cátedra. - Salamanca : Ediciones de la Universidad de Salamanca ; Madrid : Biblioteca Nacional de Madrid, 1992. - 569 p. : 1l. ; 25 cm
Actas del segundo Coloquio Internacional sobre el Libro Antiguo Español celebrado en Sevilla en el mes de octubre de 1989. - Textos en español, francés, inglés e italiano
ISBN 84-7481-707-2
1. Libros - España - Historia 2. Biblioteconomía I. López Vidriero, María Luisa II. Cátedra, Pedro M. III. Título.
002(460)
ICMA 4-33147 R. 69281

S. M. Ghazanfar, Islamic Civilization: History Contributions and Influence: A Compedium of Literature, Lanham 2006, pp. 272, 273 İSAM DN: 177085

B-328. Chejne, Anwar G. *Muslim Spain: Its History and Culture*. Minneapolis, MN: The University of Minnesota Press, 1974. İspanya.

This book is one of the most comprehensive studies of the history of Al-Andalus, although the author modestly states that it "is not intended to be a definitive work on the subject, but rather a general study of the history, culture and intellectual life of Muslim Spain" (p.v). It is an attempt to provide a panoramic view of the entire field of Hispano-Arabic culture, encompassing its nature, scope, and importance, and assessing its relation to the mainstream of Islamic world.

The volume attempts to fill a gap in Hispanic-Arabic studies and stresses the importance of such studies for "cultured persons, students, Islamists, and Romance scholars" (p. vi). The Arabs were present in Spain for almost eight centuries, from 711 to 1492, and during much of this period, Spain was by far the most advanced country of Europe. It was culturally a bridge between Asia, Africa, and Europe—and a melting pot for many diverse ethnicities. As an Islamic enclave in Europe, Al-Andalus played the "greatest role in the transmission of ideas from Arabic into Latin and other European languages" that contributed to the "appearance of a new intellectual perspective in Europe which manifested itself in the European Renaissance" (p.vi–vii).

The 560-page book has 21 detailed chapters: (1) The Conquest of Spain and the Emirate, (2) The Caliphate, 929–1031, (3) The Party-Kings, 1031–1090, (4) The Berber Dynasties, 1056–1269, (5) The Nasrid Dynasty of Granada, 1231–1492, (6) Social Structure and Socio-Religious Tensions, (7) Society and Administration, (8) Acculturation and Self-Appraisal, (9) The Sciences and Education, (10) Arabic and Linguistic Studies, (11) Prose and Belles Letters (*Adab*), (12) Poetry: The Classical Tradition, (13) Poetry: The Popular Forms, (14) Courtly Love, (15) History, Geography, and Travel, (16) The Religious Sciences, (17) Philosophy and Mysticism, (18) The Natural Sciences, (19) Architecture, the Minor Arts, and Music, (20) *Aljamiado* Literature, (21) The Islamic Legacy.

At the end, the book provides an appendix that lists some literature on Spain's Christian rulers, along with a chronological list of those rulers' reign. There is also a list of abbreviations of journals used in the text. Further, there is 60-page, chapter-by-chapter, listing of footnotes, with bibliographic references. Three bibliographies (covering 45 pages) are provided: catalogues and manuscripts; western works; eastern works. There is a comprehensive name-subject index.

09 TEM 2010
MADDİ DEĞİŞİKLİKLERDEN SONRA GERİ GÖNDERİLMEMİŞ değerlendirmeye

S. M. Ghazanfar, Islamic Civilization: History Contributions and Influence: A Compedium of Literature, Lanham 2006, pp. 268, 269 **İSAM DN: 177085**

B-322. Atkinson, William C. *A History of Spain and Portugal.* Baltimore, MD: Penguin Books, Inc., 1960; reprinted 1961 and 1965. - Is panya - Portekiz

The 382-page book "attempts to deal selectively with the crowded, perhaps overcrowded, pageant of events, spanning two thousand years and more, in virtue of which Spain and Portugal, Spaniard and Portuguese, are today what they are." The author notes, "It is one of the paradoxes of their history that these two peoples have consistently seemed surer of themselves when imposing their will on others beyond their frontiers than when at the helm of their own affairs" (p.11).

There are 15 chapters (The Setting; Roman Foundations; Visigothic Overlay; Irruption from Africa; The Reconquest; Patterns of Society; The End of the Middle Ages; Literature and the Arts—I; Involvement in Europe; The Age of Retribution; Literature and the Arts—II; "No More Pyrenees"; The Great Experiment; Disillusion; Literature and the Arts—III). Chapter 3 (Visigothic Overlay) concludes that early in the eighth century some Visigoth rulers conspired with the Arab leaders in "overthrowing Roderic," and thus began "the betrayal of the Peninsula to the infidel" and "close to eight centuries were to pass before its final expiation" (p.44).

More relevant presently is chapter 4 (Irruption from Africa) which discusses, among other things, the evolution of Al-Andalus into a "stable civilization which materially and intellectually was centuries in advance of anything else to be found in Europe outside of Byzantium" (p.58). Further, "The Jews, bitterly persecuted under the Visigoths, [were] encouraged in the professions and employed in the highest offices of state and the Talmudic school of Cordoba ranked among the greatest centres of Hebrew learning" (p.59). And, "Al-Andalus, seemingly the negation of European values, thus played a pivotal role in conserving, developing, and transmitting to medieval Christendom that earlier Greek heritage that Roman Spain had already largely forgotten" (p.59). There are frequent references to the impact of Islamic civilization on Spanish/Portuguese culture.

At the end there is a chronological table of major events about the history of the region, followed by a bibliography arranged in terms of histories in Spanish and Portuguese languages; general surveys in English; studies on particular themes and periods. There is detailed name-subject index.

09 TEM 2010
MADDE YAYGULANDIKTAN SONRA GELEN DOKÜMAN
eğitim araştırmaları

S. M. Ghazanfar, Islamic Civilization: History Contributions and Influence: A Compedium of Literature, Lanham 2006, pp. 272, 273 İSAM DN: 177085

B-328. Chejne, Anwar G. *Muslim Spain: Its History and Culture.* Minneapolis, MN: The University of Minnesota Press, 1974. İspanya.

This book is one of the most comprehensive studies of the history of Al-Andalus, although the author modestly states that it "is not intended to be a definitive work on the subject, but rather a general study of the history, culture and intellectual life of Muslim Spain" (p.v). It is an attempt to provide a panoramic view of the entire field of Hispano-Arabic culture, encompassing its nature, scope, and importance, and assessing its relation to the mainstream of Islamic world.

The volume attempts to fill a gap in Hispanic-Arabic studies and stresses the importance of such studies for "cultured persons, students, Islamists, and Romance scholars" (p. vi). The Arabs were present in Spain for almost eight centuries, from 711 to 1492, and during much of this period, Spain was by far the most advanced country of Europe. It was culturally a bridge between Asia, Africa, and Europe—and a melting pot for many diverse ethnicities. As an Islamic enclave in Europe, Al-Andalus played the "greatest role in the transmission of ideas from Arabic into Latin and other European languages" that contributed to the "appearance of a new intellectual perspective in Europe which manifested itself in the European Renaissance" (p.vi–vii).

The 560-page book has 21 detailed chapters: (1) The Conquest of Spain and the Emirate, (2) The Caliphate, 929–1031, (3) The Party-Kings, 1031–1090, (4) The Berber Dynasties, 1056–1269, (5) The Nasrid Dynasty of Granada, 1231–1492, (6) Social Structure and Socio-Religious Tensions, (7) Society and Administration, (8) Acculturation and Self-Appraisal, (9) The Sciences and Education, (10) Arabic and Linguistic Studies, (11) Prose and Belles Letters (*Adab*), (12) Poetry: The Classical Tradition, (13) Poetry: The Popular Forms, (14) Courtly Love, (15) History, Geography, and Travel, (16) The Religious Sciences, (17) Philosophy and Mysticism, (18) The Natural Sciences, (19) Architecture, the Minor Arts, and Music, (20) *Aljamiado* Literature, (21) The Islamic Legacy.

At the end, the book provides an appendix that lists some literature on Spain's Christian rulers, along with a chronological list of those rulers' reign. There is also a list of abbreviations of journals used in the text. Further, there is 60-page, chapter-by-chapter, listing of footnotes, with bibliographic references. Three bibliographies (covering 45 pages) are provided: catalogues and manuscripts; western works; eastern works. There is a comprehensive name-subject index.

09 TEM 2010
MADDE [illegible] SONRA [illegible]

S. M. Ghazanfar, Islamic Civilization: History Contributions and Influence: A Compedium of Literature, Lanham 2006, pp. 281, 282 **İSAM DN: 177085**

B-337. Fletcher, Richard. *Moorish Spain*. Berkeley, CA: University of California Press, 1993. İspanya

The book serves as an introduction to the history and culture of Islamic Spain between the Berber invasion of the early eighth century and the expulsion of the Moriscos (Muslims who were forced to baptize) in the early 17th century. Intended for the general reader, the book is also suggested for appropriate university courses. For nearly a thousand years, the Islamic presence survived in the Iberian peninsula, the author states, flourishing at times and at times dwindling into warring fiefdoms. But the culture and science of this civilization, including the revival of the long-buried knowledge from Greece, forgotten during Europe's Dark Ages, forever transformed the course of the Western civilization.

The 190-page book has nine chapters: (1) Romance and Reality, (2) The Secret of Tower, (3) The Curve of Conversion, (4) The Caliphate of Cordoba, (5) The Party Kings, (6) The Moroccan Fundamentalists, (7) *Convivencia*, (8) Nasrid Granada, (9) An August Pomegranate. Chapter 7 specifically documents the intellectual contributions of Muslim scholars and how that scholarship influenced the awakening of Latin Europe. In the last chapter, however, the author concludes: "The simple and verifiable historical truth is that Moorish Spain was more often a land of turmoil than it was a land of tranquility" (p.172). Further, "Moorish Spain was not a tolerant and enlightened society even in its most cultivated epoch" (p.173). And thus, *convivencia*, or co-existence, was not convenient. Most scholars of the subject will dispute these assertions, it seems; and Fletcher mentions this "tone of intemperance" has been pointed out by some of his critics (p.xiv). Yet, he acknowledges, "The interaction between Islamic and Christian civilizations in the medieval west was an extremely fruitful one" (p.173). And this "traffic was all one way. Moorish Spain was the donor, western Christendom the recipient" (p.174).

There is a list of suggested readings at the end, followed by a name-subject index.

09 TEM 2010

MADDE YAYINLANDIKTAN SONRA GELEN DOKÜMAN

eğitim araştırmaları enstitüsü

17 MARCH 1986

رابعاً: ان ما نقوم به من عمل في محيط التعاون العربي الافريقي يجب ان يتسم بالموضوعية التامة ولكن هذا لا يعني اهمالنا ذلك الجانب الروحي والعاطفي الذي يمكن ان نستمده من تاريخنا ومن كفاحنا المشترك والذي يمكن أن نستشعره من دراسة اصولنا ولغاتنا وعاداتنا وتقاليدنا فنثير بذلك العاطفة التي تقوى من اقتناعنا وعزائمنا ونخلق الروح التي تدفعنا للعمل المتواصل ولبذل اقصى جهدنا للسير في سبيل التعاون العربي الافريقي.

وفي هذا فان مجال الدراسة واسع فسيح للجامعات والجمعيات العلمية والاجتماعية والفلسفية في الوطن العربي الافريقي.

دراسات
في التاريخ والسياسة والاقتصاد والقانون

مجموعة محاضرات الندوة الدبلوماسية التاسعة التي نظمتها وزارة خارجية دولة الإمارات العربية المتحدة في أبوظبي لعام ١٤٠١هـ - ١٩٨١م.

اشراف
د. ابراهيم ابو

دولة الإمارات العربية المتحدة - وزارة الخارجية
الإدارة العامة للشئون السياسية - قسم الأبحاث والمعلومات

IRCICA 1909

الإسلام والدراسات الإسلامية في المجتمع الاسباني المعاصر

محاضرة الدكتور/ ميكال دي ابالسا ●

سنتعرض لدراسة هذا الموضوع في أقسام ثلاثة:
(١) المسلمون في اسبانيا اليوم.
(٢) الدراسات عن الاسلام في اسبانيا اليوم.
(٣) الاسلام في عقلية المجتمع الاسباني اليوم.

(١) المسلمون في اسبانيا اليوم:

الاسلام يظهر لدى الرأي العام الاسباني أولا في كيفية القيام به من طرف مؤمنين مسلمين، يدل على ايمانهم الاسلامي في سلوكهم وحياتهم. وللتعرف على ذلك ينبغي القيام ايضا بدراسة اجتماعية فيما يخص الاف المسلمين الذين يعيشون بين المجتمع الاسباني اليوم. ويمكن تصنيفهم كالآتي بالنسبة الى حالتهم الاجتماعية.

الجماعة الكبرى هي فئة العمال اليدو بين المهاجرين. وأغلبهم من بلدان المغرب العربي ولا سيما المملكة المغربية. و يقدر عدد الذين يقطعون اسبانيا في ذهابهم الى اوروبا وايابهم منها بنحو المليون. منهم من يرجعون الى الحدود الفرنسية حيث يطردون ويمكثون باسبانيا طلبا للعمل. ومنهم من يقدمون رأسا الى اسبانيا بقصد العمل بناء على اتصالات مسبقة. وآخرون قدموا من المنطقة التي كانت تحت الحماية الاسبانية قبل الاستقلال المغربي أو بعده. وانه لمن الصعب معرفة عدد هؤلاء العمال اليدو بين العرب المسلمين بالضبط لان اغلبهم يوجدون في وضعية غير قانونية لاعتبارات ادارية وغيرها.

و بصفة رسمية يقدر عددهم بحوالي خمسة عشر الفا. ولكن يمكن القول بدون مبالغة ان عددهم الحقيقي يقارب الثمانين الف. وأغلبهم مستقرون في منطقة كاتالونيا و بلاد الباسك وساحل الشمس بمالقه ودائرة مدريد.

● استاذ ورئيس قسم الدراسات العربية في جامعة اليكانت باسبانيا

ECONOMIC CONDITION OF SPAIN IN PRE-MUSLIM PERIOD

S. M. IMAMUDDIN*

IN order to properly estimate the advantages and disadvantages of the economic organisation introduced by the Muslims in Spain under the Banu Umayyah and to have a broad idea of the general conditions prevailing in that country before the arrival of the 'Arabs, it is necessary to make a comparative study of the economic life of Spain under the Romans and the Goths. A balanced perspective under the sub-heads of Agriculture, Industry, Trade and Public Finance would give us a fundamental understanding of the evolution and impact of Arab-Muslim economic systems.

The Roman Empire was the first and last successful political adventure to impose a unified authority on the Mediterranean lands, from the Strait of Gibralter to the Syrian coast in the south-east, and while the Greeks pivoted around the Aegean sea, the Romans, surpassing all the contemporary sea-powers, built up a maritime supremacy throughout the Mediterranean basin. The Greeks and the Carthaginians had also come to the Iberian Peninsula as traders. They exploited its mineral wealth but left the work of the complete colonisation of the country for the Romans. The Romans built ports, cities and roads and exploited both agricultural and mineral resources of the country. Criticising the Arab political policy, Bellver y Cacho say, "And with regard to their properties, instead of appropriating the whole conquered lands like the Roman Emperors or one-third of them like the Visigothic rulers, they (the Arabs) confined themselves to confiscating the lands of those who had migrated to the towns which had resisted and lands belonging to the churches and to the clergymen."[1] While speaking about the Roman occupation of Spain J. L. de Ayala says, "The metropolis reserved a considerable part of the territory, leaving the rest in the hands of the original owners. The State leased out its possessions to some individuals on payment of a tax (canon) transferring also large part of the land meant for pasturage to census."[2]

As is well known, Spain was one of the richest provinces of the Roman Empire and supplied wheat, barley and other cereals to Italy in abundance.[3]

1. "Influencia que ejercio la Dominacion de los Arabes en la Agricultura, Industria y Commercio dela Provincia de Castellon de la Plana," Castellon, 1889 p. 34.
2. Jeronimo Lopez de Ayala, *contribuciones e impuestos en leon y Castilla durante la Edad Media*, Madrid, 1898, p. 16.
3. E. Perez Pujol, *Historia de las Instituciones Sociales de la Espana Goda IV*, Valencia, 1896 p. 129; Ballestros, *Historia de Espana*, I, Barcelona, 1918, p. 356 n 68; Helchelheim, p. 465, quoted by Dubler, *Wirtschaftsleben*, Switzerland, 1943, p. 7 n 6

* Dr. S. M. Imamuddin, M. A. D. Phil (Cal), D. Phil & D. Litt (Madrid) Lecturer in Islamic History and Culture, University of Dacca.

[And say : My Lord! Increase me in Knowledge.—Qur'an]

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SENTENACH, N. Dar-as-sadaca (cámera de la limosna); uevos descubrimientos en la mezquita Aljama de Córdoba. **Revista de España** 137 (1891), 155-161.

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C 3 HART 2012 Sección

015 Arce, Javier - Endicis - Ispanya
Esperando a los árabes : los visigodos en "Hispania", (507-711) / Javier Arce. - Madrid : Marcial Pons Historia, 2011. - 340 p., [16] p. de lám. : il. ; 22 cm. - (Estudios)
Bibliografía: p. [315]-329. - Índice: p. [331]-340
ISBN 978-84-92820-44-3

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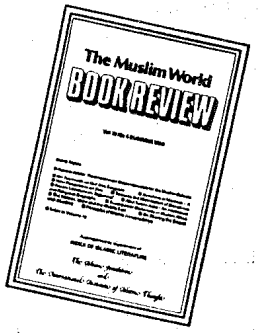
Al-Andalus 37
Madrid 1972

HISTORIOGRAFÍA MEDIEVAL HISPANA: ARABICA

Al leer por primera vez, siendo todavía estudiante, la entonces recién publicada *Histoire de l'Espagne musulmane* de E. Lévi-Provençal no podía dejar de sentir, confusamente y sin lograr analizar sus razones, que en aquella magnífica obra faltaba algo. — De añadidura, cuando interesado por determinado párrafo se va a comprobar, más de una vez resulta que no está expresada la fuente de donde se tomó el dato o la apreciación histórica, quedándose todo en un «¡Averígüelo Vargas!» del curioso y desdichado lector o en el concepto que le merezca la «credibilidad» del autor... [1].

Posteriormente, logré aislar la causa del fenómeno: dicha historia parecía haber sido escrita sin cribar los materiales. Al

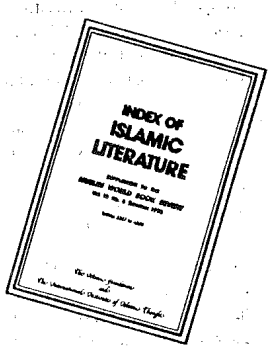
[1] La ingente labor realizada por el gran arabista es harto valiosa y polifacética para que unos complementos o rectificaciones de detalle, al cabo de casi veinte años, puedan empañar su mérito. Aparte de que una admiración irreflexiva e incondicional deja automáticamente de ser tal. Se parece demasiado a la sumisión total, esa rendición y abdicar del propio sentido crítico que ha merecido, a lo largo de las diversas épocas y países, las denominaciones de *taqlīd*, credo del «magister dixit», o culto de la personalidad, que es a modo de prosternación intelectual, posición acientífica que no lleva a ningún lado. Contra dicho *taqlīd* ya se rebeló — con su acostumbrada fogosidad y virulencia — el grande e hispanísimo Ibn Ḥazm. Esto aparte, los «maestros» (y para ello nada mejor que releer y volver a meditar las extraordinarias y agudísimas páginas sobre el particular de J. Ribera) se parecen a los «records» en el sentido de que se han de admirar primero para luego imitarlos e intentar superarlos y mejorar sus «marcas». Es más, en términos de pura ortodoxia musulmana, el *ʿiṣma* o impecabilidad no sería aplicable ni siquiera al mismísimo Profeta Muḥammad...



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- ispanya

THE COINAGE OF ISLAMIC SPAIN

RAYMOND J. HÉBERT

Together with adjacent Portugal, which first took shape as a separate state during the Islamic epoch, Spain is the only country of the Roman-German world which — at least in great part — experienced several centuries of government by Muslim rulers and whose present culture displays significant traces of Islamic influence.[1]

THE COMING OF ISLAM

The global impact of the Muslim conquest of the eastern and southern shores of the Mediterranean, of its islands, and of Spain opened up the Mediterranean which had previously been a Roman lake, and by connecting it with the Indian Ocean, converted it into a route of world trade. Muslim control of these routes did not constitute a barrier to trade, but was rather a medium whereby all bordering states could participate in a world economy. This was an economy fuelled by healthy amounts of the Sudanese and Gold Coast gold. The three units — the Byzantine Empire, the Islamic world, and the Western Europe — co-existed in a symbiotic relationship where gold from the Islamic world flowed to western Europe in exchange for raw materials which were then shipped to the Byzantine East in exchange for luxury items and spices. This relationship was based on more than trade. The ratio in value between gold and silver throughout the Middle Ages differed in value in each of these three areas, and gold tended to flow from regions where it was less highly valued to those where it was worth more; while the flow of silver followed the opposite route.

The result of this movement, as Thomas F. Glick[2] has pointed out, was to encourage the development of monetary systems of exchange, whether based on a gold or a silver standard, and, together with specific trade relationships, explains the prevalence of silver in early medieval Europe, of gold in Byzantium, and of a bimetallic system in the Islamic world. This system was not entirely closed, because of trading relationships with the Far East. Professor S. D. Goitein[3] in his study of Islamic institutions and society has characterized the Islamic world of the eleventh and twelfth centuries as a free trade area, a kind of medieval common market.

27 HAZIRAN 1982

IN THIS ISSUE

Translations from Arabic to Latin in medieval Spain, a contemporary Egyptian writer, present-day Islam in Indonesia, life under the caliphs, Islamic philosophy—these are the subjects covered in this issue.

Professor George F. Hourani, Department of Philosophy, University of New York at Buffalo, is no stranger to readers of this quarterly. His present article, dealing with medieval translations from Arabic to Latin, "is meant simply to present the main facts and a broad interpretation of the major stream of translations." Professor Hourani hopes that "it may be of interest to readers concerned with the history of intellectual relations between the Muslim and Christian worlds."

Although Professor Roger Allen, Assistant Professor of Arabic, University of Pennsylvania, has written book reviews for us in the past, his present contribution is his first article to be published in *M.W.* We are happy to include Part I of his discussion of the Egyptian writer, Najīb Maḥfūẓ. The conclusion will appear in January, 1973.

We welcome Dr. D. Bakker of the Theological School, "Duta Watjana," of Jogjakarta, Indonesia. His article discusses four features of contemporary Islam in Indonesia which have attracted attention.

Dr. A. S. Tritton, Professor-emeritus of the University of London, continues his "Sketches of Life under the Caliphs." Earlier articles published in *M.W.* are "Folklore in Islam" (July, 1950) and "Muslim Education in the Middle Ages" (April, 1953).

In Professor Parviz Morewedge's first contribution to *M.W.*, a review article of an important textbook in Islamic philosophy, he offers not only a critical analysis of the book under discussion but also presents some constructive criticisms of books in this field in general.

THE MUSLIM WORLD

VOL. LXII APRIL, 1972 No. 2

THE MEDIEVAL TRANSLATIONS FROM ARABIC TO LATIN MADE IN SPAIN *

The Historical Background

The translations of Arabic philosophy and science in the twelfth and thirteenth centuries A.D. were an event in a much longer movement. The transmission of secular knowledge in the Western world began in the Hellenistic period and ended with the maturity of the European philosophical and scientific outlook in the seventeenth century. Between these limits of time a certain attitude toward knowledge prevailed among educated people, based on an unquestioned assumption: that there was a corpus of true rational knowledge which had been mostly acquired in ancient Greece, and which then had to be handed on from generation to generation, with some additions and even modifications by later scholars but without changing the structure. This attitude can be called the cumulative view of secular knowledge.

In the ancient Near East this view had always dominated every civilized country, including Greece before the sixth century B.C. For reasons that do not need to be inquired into here, an extraordinary break in the tradition occurred in sixth-century B.C. Greece, when the early Greek philosophers and scientists took a new look at the world, with wide open eyes and freshly thought-out assumptions. This dynamic stage of Greek thought lasted down to the fourth century B.C. and included the work of Aristotle.

But Aristotle's achievement by its very brilliance and comprehensiveness had an overwhelming effect on his disciples, and gave a setback to their impulses toward original discovery. We cannot blame him for this; certainly there were other causes at work in the spirit of the times. Philosophy underwent some new developments

* This article was first presented as a lecture at the Ninth Annual Conference on the Humanities, on "Arabic Culture in the Medieval West," at The Ohio State University, Columbus, April 18-19, 1969.

[The Muslim World, c. 62 (s.2), s. 97-114, 1972 (A.B.D)

AÜDTCF Dergisi, XXIII
sayı 3-4 (Temmuz-Aralık 1965)
s. 239-256

XIV–XVI. ASIRLARDA TÜRK-İSPANYOL MÜNASEBETLERİNE TOPLU BİR BAKIŞ

Doç. Dr. Muzaffer ARIKAN

Akdeniz'in iki ucunda, hemen hemen aynı büyüklükte iki yarımada üzerinde yerleşmiş olan Osmanlı ve İspanyol devletlerinin politika ve tarihlerinde dikkate değer bir parelellik vardır.

Bir zamanlar Büyük Roma İmparatorluğunun hâkimiyeti altında bulunan İberia ve Anatolia, Roma İmparatorluğunun ikiye ayrılması ile biri Batı, diğeri Doğu Roma İmparatorluğunun hâkimiyet sahası içinde kalmıştır. Şimal akınları ile Batı Roma İmparatorluğu parçalanıp dağılırken, Doğu Roma İmparatorluğu daha uzun müddet Anadolu'da hâkimiyetini devam ettirmiştir. İslâmiyetin zuhuru ve kısa zamanda inkişafı ile Araplar her iki yarımadanın da kapılarını çalmaya başlamışlardır. VIII. asrın ilk yarısında İberia tamamiyle Müslümanlar tarafından istilâ ve işgal edilmiştir. Anadolu'nun İslâm hâkimiyetine geçmesi üç asır daha sonra Türkler tarafından gerçekleştirilmiştir.

Türklerin Bizans hududunu zorlamaya başladıkları 1071 tarihinde İberia'da günden güne zayıflayan bir Müslüman devlet, Anadolu'da da aynı şekilde bir Hıristiyan devlet bulunmaktadır. Müslümanlar gerileyen Hıristiyanları sürüp Anadolu yarımadasına hâkim olmak istemekte, Hıristiyanlar da dağılmaya yüz tutmuş Müslümanları sürüp İberia Yarımadasına sahip olmak arzusundadırlar. Bu durum, bir tarafta gaza ve cihadı, diğer tarafta Katolik haçlı ruhunu daima kamçılamıştır.

Osmanlıların zuhurunda (1299), Anadolu'da zayıf bir Hıristiyan Bizans devleti ve muhtelif Müslüman Türkmen Beylikleri bulunmakta, buna muvazi olarak İspanya'da zayıf bir Müslüman Gırnata Devleti ile muhtelif Hıristiyan İspanyol krallıkları yer almakta idi. Anadolu'da Müslüman Türkmen beylikleri Bizans üzerinde kazandıkları muvaffakiyet nisbetinde İslâm aleminde kudret ve şöhrete ulaşmakta, İspanya'da keza Gırnata üzerindeki baskı ve muvaffakiyet, küçük İspanyol krallıkları için kudret ve şöhret kaynağını teşkil etmekte idi. Bu durum, Anadolu'da Osmanlıların diğer beylikler arasından sivrilip büyük bir imparatorluk haline gelmesine sebeb olduğu gibi, İspanya'da da müşterek Aragon-Castilla Krallığının diğerleri üzerine hâkimiyet kurup büyük bir imparatorluğun nüvesini teşkil etmelerine sebep olmuştur. Sıkışan Bizans'ın İspanyollardan, Gırnatalıların da Osmanlılardan yardım talepleri, o sırada Osman-

Middle East Studies Association Bulletin
vol. VIII/2, May. 31, 1974 (New York) s. 1-7.

23 ARALIK 1992

MIDDLE EASTERN STUDIES ABROAD

With this article on "Arabic studies in Spain today," the Middle East Studies Association Bulletin opens a new series devoted to the analysis of the present state of scholarship on the Middle East in the various countries where there has been a tradition of such studies. The Association is grateful to the scholars who have taken the time and given the thought necessary for the preparation of these articles.

ARABIC STUDIES IN SPAIN TODAY

by

Prof. Dr. Mikel de Epalza
Université d'Alger et d'Oran

It is no easy task to present the state of Arabic studies as a whole in Spain. Furthermore, the situation is constantly and normally evolving. I will nonetheless try to give a summary picture here.

In the first place one must present the bibliography of the other studies on this subject already published. They include:

E. LATOR, La scuola moderna degli arabisti spagnoli, "Civiltà Cattolica" (Roma) no. 2206 (1942) 220-227.

S. CASTELLANOS TEXEIRA, Los estudios árabes en España, Madrid 1947.

J. FÜCK, Die Arabischen studien in Europa, Leipzig 1955, pp. 265-269.

N. AKIKI, Al-mustaŠriqūn, Cairo 1958, vol. I, pp. 573-622.

J. RUIZ MORALES, Relaciones culturales entre España y el mundo árabe, Madrid 1960 (subsequently translated into French)

M. de EPALZA, Bibliografía árabe e islámica en España (1960-1964), "Boletín de la Asociación Española de Orientalistas" (Madrid) 2 (1966) 131-175.

A. CORTABARRIA BEITIA, L'état actuel des Etudes Arabes en Espagne, "Mélanges de l'Institut Dominicain d'Etudes Orientales. M.I.D.E.O." Cairo) 8 (1966) 75-130. Caldas de Besaya 1968.

J. BOSCH VILA, El orientalismo español. Panorama histórico. Perspectivas actuales, "Boletín de la Asociación Española de Orientalistas" (Madrid) 3 (1967) 175-188.

S. GILBERT FENECH, Les études arabes à Madrid, à Barcelone, "Revue des Etudes Islamiques" (Paris) (1968).

A. CORTABARRIA, El arabismo en la España contemporánea (contribucion para una historia de los estudios árabes en España),

J. T. MONROE, Islam and the Arabs in Spanish scholarship, Leiden 1970.

M. MANZANARES DE CIRRE (préface de P. CHALMETA), Arabistas españoles del siglo XIX, Madrid 1972.

M. de EPALZA - S. SEGHAIER, Catalogue des arabisants espagnols actuels, Tunis 1973.

In 1633, in a sermon delivered for Mevlud, Kadızade Mehmed made clear the Kadızadeli position on the ilmiye. He referred the distinguished Mevlud congregation to the tale of Nasreddin Hoca and his two oxen. Kadızade described how the Hoca one day beat the larger of his two oxen even though it was the smaller one who had refused to work. Kadızade repeated the Hoca's defense of his action: "The little one will only move when he sees the larger made an example of". The ulema in attendance had no doubt who was meant. For Kadızade and his followers, the ulema of the realm were answerable for their own conduct and for that of the community. If the ulema refused to take the lead against unbelief, others would do their job for them.

In the end, the Kadızadelis' austere ethic proved impossible to implement more than intermittently. Sufi sensibilities were embedded in society, and the empire itself had been founded on confessional diversity. Moreover, the chief exponents of the faith, the ulema, rejected Kadızadeli efforts to systematize inquisitional activism. Although there were prominent ulema among the Kadızadelis just as there were ulema among the Sufis, in general, the ulema of the highest ilmiye ranks continued to represent the empire's Sufi-leavened theological center.

X. Türk Tarih Kongresi,
Ankara 1994, V, 2501-2514

İSPANYOL GEZGİNİ PERO TAFUR'A GÖRE XV. YÜZYILIN İLK YARISINDA TÜRKLER

ERTUĞRUL ÖNALP

XV. yüzyılın birinci yarısında Doğu'ya yaptıkları yolculuklarında Anadolu'dan geçen iki İspanyol gezgininin bulunduğunu, yazmış oldukları seyahatnameleri vasıtasıyla bilmekteyiz. Bu gezginler Ruy Gonzalez de Clavijo (1403-1406) ve Pero Tafur (1436-1439) adında iki İspanyol asilzadesidir.

Bu gezginlerden birincisi Clavijo, orijinal adı "EMBAJADA A TAMORLAN" (Timurlenk'e Gönderilen Misyon) olan elyazması eserinde İspanya'nın Cádiz Limanı'ndan Semerkant'a yaptığı yolculuğu anlatmaktadır[1].

Araştırmamızın konusu olan ikinci gezgin Pero Tafur "ANDANÇAS E VIAJES DE UN HIDALGO ESPANOL" (Bir İspanyol Asilzadesinin Seyahatleri) adlı elyazmasında 1436 ile 1439 seneleri arasında muhtelif Avrupa devletlerine ve Yakındoğu ülkelerine yaptığı seyahatleri kaleme almıştır[2].

Akdeniz'in iki ucunda birer yarımada üzerinde yer alan Osmanlı ve İspanyol devletlerinin tarihlerinde ve politikalarında ilginç bir benzeyiş göze çarpmaktadır. Osmanlı Beyliği ve Kastilya Krallığı kendi yarımadalarında birliği sağlamak için diğer beylik ve krallıklarla mücadele etmiş oldukları gibi kendi dinlerinin dışında bir başka devletle de sürekli bir savaş içinde bulunmuşlardır; Osmanlılar Hıristiyan Bizans'ı ortadan kaldırmayı, Kastilya Krallığı da Müslüman Gırnata Devleti'ni yıkmayı amaç edinmiştir[3].

[1] Bu elyazması eser ilk defa 1582 yılında Sevil'de Gonzalo Argote de Molina tarafından baskıya verilmiştir.

[2] Bu eserin tıpkı basımı ilk defa 1874 yılında Marcos Jimenez de la Espada tarafından gerçekleştirilmiştir.

[3] Arıkan, Muzaffer., "XIV-XVI Asırlarda Türk-İspanyol Münasebetlerine Toplu bir Bakış", *A.U.D.T.C.F. Dergisi*, C. XXIII, sayı 3-4 (Temmuz-Aralık 1965), s. 239.

TRANSLITERATION TABLE

ء medial	:	ʾ	ف	:	f	بھ	:	bh
ء final	:	ʾ	ق	:	q	پھ	:	ph
ء initial	:	not expressed	ک	:	k	تھ	:	th
ا	:	a	گ	:	g	ٹھ	:	ṯh
ب	:	b	ل	:	l	جھ	:	jh
پ	:	p	م	:	m	چھ	:	ch
ت	:	t	ن	:	n	دھ	:	dh
ٹ	:	ṯ	ں	:	ṇ	ڈھ	:	ḍh
ث	:	th	و	:	w	کھ	:	kh
ج	:	j	ہ	:	h	گھ	:	gh
چ	:	ch	ۂ	:	ah (e.g. sunnah)			
ح	:	ḥ	ۃ	:	at (in construct form e.g. sunnat al-Rasūl)			
خ	:	kh	ی	:	y			
د	:	d	ال	:	al- ('l in construct form e.g. Abū'l)			
ڈ	:	ḍ						
ذ	:	dh						
ر	:	r						
ڑ	:	ṛ						
ز	:	z						
ژ	:	ẓ						
س	:	s						
ش	:	sh						
ص	:	ṣ						
ض	:	ḍ						
ط	:	ṭ						
ظ	:	ẓ						
ع	:	ʿ						
غ	:	gh						

VOWELS			DIPHTHONGS		
Short	ـَ	: a	ـَو	:	aw
	ـِ	: i	ـَی	:	ay
	ـُ	: u	ـَے	:	ae
Long	ـَا	: ā	Double		
	ـِی	: ī	ـُوّ	:	uwwa
	ـُو	: ū	ـِیّ	:	iyya
	او	: ō	ـَنّ	:	anna
	اے	: ē			
	عطف	:- -o-	(اردو / فارسی)		
	اضافت	: -i-	(اردو / فارسی)		

19 EYLÜL 1992

Islamic Studies, c. XXX, sayı; 1-2 (1991)
s. 7-35 (Islamabad)
- İspanya

A HISTORY OF ISLAMIC LAW IN SPAIN: AN OVERVIEW

MUHAMMAD KHALID MASUD

The historians of Islamic Law have generally noted that the schools of law in Islam developed initially as regional traditions. These traditions usually comprised the practices of three generations of scholars, going back to one or more Companions of the Prophet. Al-Khuḍarī traces seven such regional traditions in Islamic law—in Madinah, Makkah, Kufa, Basra, Syria, Egypt and Yemen.[1] We shall mention only Madinah and Syria as they are directly relevant to our discussion.

Madinah: The Prophet's wife 'Ā'ishah (d. H 57),[2] 'Abd Allāh ibn 'Umar (d. 73), and Abū Hurayrah (d. 58) formed the nucleus of the Madinan tradition. They were joined by the following Successors: Sa'īd ibn al-Musayyib (d. 94), 'Urwah ibn al-Zubayr (d. 94), Abū Bakr ibn 'Abd al-Raḥmān (d. 94), 'Alī ibn Ḥusayn (d. 94), 'Ubayd Allāh ibn 'Abd Allāh ibn Mas'ūd (d. 98), Sulaymān ibn Yasār (d. 107), Al-Qāsim ibn Muḥammad ibn Abī Bakr (d. 106), Nāfi' (d. 117), Muḥammad ibn Muslim ibn Shihāb al-Zuhrī (d. 124), Yaḥyā ibn Sa'īd (d. 143), and Rabī'ah ibn 'Abd al-Raḥmān (d. 136).

Mālik ibn Anas grew up in Madinah and was nourished upon this tradition. This tradition later developed into the Mālikī school of law. We will have occasion to say more about this school in the subsequent pages.

Syria: The legal tradition developed in Syria with the three jurists sent there by 'Umar ibn al-Khaṭṭāb. They were 'Abd al-Raḥmān ibn Ghanam al-Ash'arī (d. 78), Abū Idrīs al-Khūlānī (d. 80), Qabīṣah ibn Dhuwayb (d. 86). This tradition was continued by Makḥūl ibn Abī Muslim (d. 113), Rajā' ibn Ḥaywah (d. 112), and 'Umar ibn 'Abd al-'Azīz (d. 101). Awzā'ī school of law, prevalent in Spain before being replaced by the Māliki school, developed in this tradition.

The development of Islamic law in Spain, too, followed the same regional pattern. The *manāqib* and *faḍā'il* literature claims that a number of Companions of the Prophet (peace be on him) and the Successors came

1 KASIM 1991

Yukarıda kısaca incelemeğe çalıştığımız İslâm'dan önceki Türk kadının yaşayışı hiç şüphesiz vesikalar bulundukça ve bunların değerlendirmeleri yapıldıkça daha da çok aydınlığa kavuşacaktır. Eski Türk kadınının yaşayışı, süse düşkünlüğü, giyinişi, sorumlulukları ve âdetlerinin izlerine zamanımız kadınında da bulmamız, bizim eskiyi aramakta ve incelemekte ne kadar haklı olduğumuzu ispatlamaktadır.

Dergi / Kitap
Kütüphanede Mevcuttur

Türk Kültürü Araştırmaları, XI – XIV, 1973-1975 Ankara

İSPANYA'DA OSMANLI TEMSİLCİLİĞİ VE OSMANLI - İSPANYOL MÜNASEBETLERİ (1857 - 1922)

Ali Sinan Küneralp

Her devirde, tarihçiler, geçmişe eğildiklerinde, öncelik tanıdıkları hâdiseleri, değişik ölçülere göre seçerler. Çağdaş tarihçi, belli doktrinlerin tesiriyle, ekonomik ve sosyal hâdiseleri tebârüz ettirir. Dolayısiyle, mâzi'nin diğer meseleleri kalın bir ihmâl perdesiyle örtülür. Devletlerarası münasebetler tarihçesi, araştırmacıların ihmâline uğramış, tarih cephelerinden biridir. Buna iki menfî âmil sebep olmuştur: Asrın başında bu mevzuu işleyen tarihçilerin kuru akademik yaklaşımı ve devletlerarası münasebetlerin iflâsından doğan iki dünya harbi. Bu şartlarda örselenerek yetişen yeni nesil tarihçilerinin devletlerarası münâsebetlerle pek ilgilenmeyişini, hem üstadlarına karşı bir çıkış olarak, hem de siyasî bir davranış olarak yorumlamak mümkündür.

Halbuki, dış siyasetin, münhasıran bakanlık kalemlerinde tayin edilmediği, değişik ve çeşitli âmillerin tesiriyle geliştiği, artık herkesce kabul olundu. Kamuoyu, iktisadî ve etnik baskı grupları, var oldukları hallerde parlamanter kuruluşlar —bunların bazıları veya bütünü birden— dış siyaseti tesbit etmekle görevli şahıs veya kurumlar üzerinde, tesirde bulunurlar. Dolayısıyle, bir milletin dış siyaseti, tarihî devresinde bütünleyici bir cüzdür. Yakın tarihimizde bir olay buna güzel bir misal teşkil eder: 1909 senesinde, Girit adasının Yunanlılar tarafından ilhakını protesto amacıyla, Yunan mal ve kurumlarına boykot kampanyası ilân ediliyor. Hükümetçe desteklenen bu kampanya, aslında Osmanlı iktisadî camiasında, Rum ve Yunanlıların işgal ettiği mevkide göz koymuş Selânikli musevî, dönme ve müslüman unsurlardan müteşekkil bir nevi sermayeci bir grubun gayreti ile tertib edildi. İlk bakışta, yabancı bir devlete karşı bir baskı vasıtası olarak gözüken bu hareketin asıl mânası, ardında yatan iktisadî âmillerin tahlilinden sonra, meydana çıkıyor.

2. Detailed account of the events and the position of Mudarris with regard to them are available in "Sayyid Ḥasan Mudarris (1870-1938)" an unpublished master thesis by Forough Jahanbakhsh, Institute of Islamic studies, McGill University, Montreal, 1989.

3. Abrahamian, Ervand, *Iran Between Two Revolutions*, Princeton: Princeton Univ. Press, 1982, p. 131.

4. Mudarrisī, 'Alī, *Mudarris*, Tehran: Bunyād-e Ta'rikh-e Inqilāb-e Islāmi-ye Irān, 1366 H. Sh., vol. II, p. 340.

5. *Ibid.*, vol. I, p. 333.

6. *Ibid.*, p. 202.

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— Ispanya.

The End of Islamic Spain: Dates, Names and Places

by Dr.T.B. Irving

Foreword:

Each year crowds of tourists visit Spain, generally with the object of seeing the great monuments of Granada, Cordoba and Seville. More than anything else, the Spanish Muslims left posterity a fairyland, especially the Alhambra that sits on its hill facing the city of Granada down below, the last capital of Arab and Muslim Spain. The Moroccan globetrotter Ibn Baṭṭūṭah visited it in the year 1350, while the gypsies, whom Washington Irving found there in the 1830s, did not manage to destroy it.

An insolent church is built into the Great Mosque of Cordoba, which the Cordobese still affectionately call *la Mezquita*. Yet a Muslim cannot pray the Sunset prayer nor the late Evening prayer there because the heavy doors are closed at sundown. Charles I of Castile (Charles V of the Holy Roman Empire of Germany) remarked when he saw it: "You have destroyed something irreplaceable with a church one can find anywhere," as he chided the builders for their barbarity.

*The author, Prof. Thomas Ballantine Irving, a North American Muslim scholar, is author of several books, including *Falcon of Spain* (biography of 'Abd al-Raḥmān I) (Lahore, 1954), *Islam Resurgent* (Lagos, 1979), *Kalilah and Dimnah* (Dover, 1980), *Polished Jade (A Maya Symphony)* (Guatemala, 1982). He has also translated the Qur'ān into English (*The Qur'ān: First American Version*, Brattleboro, VT 1985: Amana Books). He took his Ph. D from Princeton in 1940 and has taught Spanish and Arabic for 40 years until his retirement as Proffessor Emeritus of Spanish and Arabic from University of Tennessee, Knorville in 1980. He is currently doing research for a history of West Africa for Muslim schools and on Central American literature.

- İSPANYA,
- İNTİDA,
- MÜDECCENLER,
- AVRUPA.

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The military orders and the conversion of Muslims in the twelfth and thirteenth centuries

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Abstract

Descriptions of the activities of military orders only rarely included any reference to the conversion of Muslims, and in practice the orders did not seek to impose Christianity by force. They were at times also reluctant to allow voluntary conversions among their Muslim vassals and slaves, although claims that they sought to prevent Muslims in neighbouring Islamic territories from accepting Christianity are questionable. The explanation of the attitudes displayed by the orders is not to be found in the fear of losing their *raison d'être* or in the extent of their understanding of the Islamic faith: they were adopting current attitudes, which were based on economic advantage and probably also on perceptions of the nature of Islamic society. As more attention came to be devoted in the West to missionary work, some criticised the orders' military activities for hindering peaceful missions, while it was also argued — for example by Lull — that the orders should engage in the work of conversion, using force as well as preaching. But the writings of theorists had little practical effect. © 2002 Elsevier Science Ltd. All rights reserved.

Keywords: Military orders; Conversion; Muslims; Slaves; Raymond Lull

The warfare to which military orders devoted themselves in Mediterranean lands during the twelfth and thirteenth centuries was seen to serve various purposes.[1] In some documents stress was placed on fighting as a means of salvation for brethren: 'they do not fear to shed their own blood as martyrs, and thus rejoice eventually to end their lives for God alone'.[2] The practical objective was most frequently described

[1] For a brief survey, see A.J. Forey, 'The emergence of the military order in the twelfth century', *Journal of Ecclesiastical History*, 36 (1985), 184–6.

[2] J. González, *El reino de Castilla en la época de Alfonso VIII*, 3 vols (Madrid, 1960), vol. 2, 745–7, doc. 432.

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Added t.p.: Los eslavos en España; ojeada sobre su origen, desarrollo y relación con el movimiento de la Šu'ūbiyya, por Aḥmad Mujtār 'Abd al-Fattāḥ al-'Abbādī.
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IBN al-KHAṬĪB (Lisān al-Dīn Muḥammad ibn ʿAbd Allāh) İbnü'l-Hatîb Lisanüddin

تاريخ إسبانية الإسلامية Ispanya

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LÉVI-PROVENÇAL (Évariste)

IBN al-KHAṬĪB (Lisān al-Dīn Muḥammad ibn ʿAbd Allāh) İbnü'l-Hatîb Lisânüddîn

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Ta'rīkh Isbāniyat al-islāmīyah ou Kitāb a'māl al-a'lām (Histoire de l'Espagne musulmane ... Texte arabe, publié avec introduction et index par E. Lévi-Provençal.)

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[Nihāyat al-arab fī funūn al-adab. Selections]
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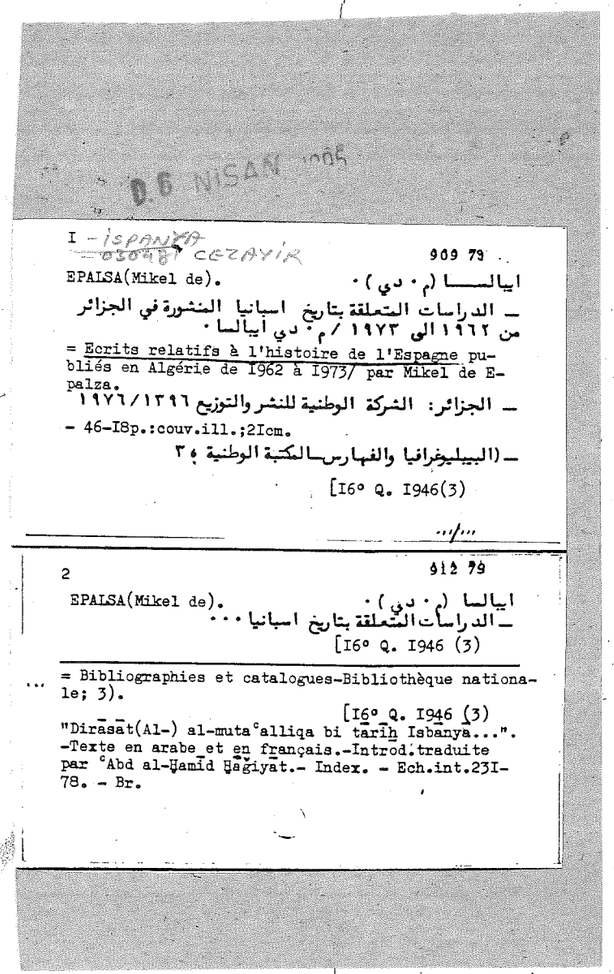
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DOKÜMANTASYON MERKEZİ
(15)

ابن تاويت ، محمد
من زوايا التاريخ المغربي
ج 5 . 1960 — ص 109 — 137 .
صادرات المغرب وارداته أواسط القرن السادس عشر — أوراق من تاريخنا مجهولة : من تقرير جيمس طوماس أحد ربابنة الانجليز الذين زاروا المغرب سنة 1552 — ما ورد في رسالة Nicholas Throckmorton سفير انجلترا بباريس إلى William Cecil بروون برغلي (1561) — من نزهة الحادي : من أخطاء السعديين — رسائل أوروبية في الموضوع — بلاغ من اسبانيا : من رسائل واردة من اسبانيا بتاريخ 5 شتنبر 1564 — كارثة مليلية وثيقة اسبانية تتصل بمليلية بعد سقوطها بيد الاسبان — تاريخ المدينة .

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للدكتور حسن الوراكلي

١٠٥٧-١٠٧٦

١٩٨٦ الرياض.

فعاليات
وقائع
المؤتمر العالمي
للندوة العالمية
للشباب الإسلامي المنعقد في
الرياض في الفترة من ١٣-١٧
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72(460)"11/14"
ICMA 4-48281 R. 49579

21 HAZ 2007

0246 Kebetos Thebaiou pinax. Árabe-Español İspanya
Paráfrasis árabe de la Tabla de Cebes / traducida en castellano e ilustrada con notas por Pablo Lozano y Casela. - Madrid : en la Imprenta Real, siendo su regente D. Lazaro Gayguer ..., 1793. - [4], XL p., [1] h. de lám. pleg., 219, [29] p. ; 25 cm
Textos en español y árabe. - Contiene además con port. y pag. propia: Texto árabe de la Paráfrasis de la Tabla de Cebes, sin mociones ni versión, para exercicio de los principiantes. - Incluye (p. [167]-219): Tres centurias de sentencias árabes traducidas por primera vez. - Lám. pleg. y port. con grab. calc. dibujado por J.L. Enguidanos y grabado por J.G. Navia
1. Ética - Obras anteriores a 1800 I. Lozano y Casela, Pablo II. Titulo. III. Titulo: Texto árabe de la Paráfrasis de la Tabla de Cebes, sin mociones ni versión, para exercicio de los principiantes. IV. Titulo: Tres centurias de sentencias árabes traducidas por primera vez. V. Titulo: Tabla de Cebes
17
ICMA 4R-1093 R. 46842
Adquirido a la Librería Ripoll, Palma de Mallorca (2004)

21 HAZ 2007

0378 Schleussner, Kathrin İspanya
Ein marokkanischer Diplomat des 19. Jahrhunderts am spanischen Hof : die "Tuḥfa as-saniyya li-l-ḥaḍra aš-šarīfa al-ḥasaniyya bi-l-mamlaka al-isbanyūliyya : Übersetzung mit Kommentar, Glossar und Bildanhang / vorgelegt von Kathrin Schleussner ; Referent, Hans-Rudolf Singer. - Germersheim : Johannes Gutenberg-Universität Mainz, Fachbereich Angewandte Sprachwissenschaft, 1991. - 125 p. : il. ; 30 cm
Bibliografía: p. 124-125. - Incluye (p. 99-107) glosario
1. Kardūdī, Aḥmad b. Muḥammad. 2. España - Descripción - S.XIX I. Titulo.
910.4(460)"18"
ICMA ARR-173 R. 46558
Donativo de Mariano Arribas Palau (2002)

2 - TEM 2007

2311 ESTEVE PALÓS, Albert & JIMÉNEZ PÉREZ, Edurne. İspanya
La formación de la pareja entre marroquíes en España. *Migraciones (Universidad Pontificia Comillas),* 27 (2010) pp.83-110. [With abstract in English.]

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1148 BRAUDE, Benjamin. Myths and realities of Turkish-Jewish contacts. *Turkish-Jewish encounters: Türk-Yahudi buluşmaları. Studies on Turkish-Jewish relations through the ages: Tarihte Türk-Yahudi ilişkileri araştırmaları.* Ed. Mehmet Tütüncü. Haarlem: SOTA, 2001, pp.15-28. [From Sephardi influx to Ottoman Empire in 16th century to Turkish-Israeli relations in the late 20th century.]

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05 TEM 2007

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921 WEXLER, Paul. Are the Sephardim Jews or Judaized Arabs, Berbers and Iberians? *Sephardic identity: essays on a vanishing Jewish culture.* Ed. George K.Zucker. Jefferson: McFarland, 2005, pp.29-42. (Iberian Jews have little connection - linguistic, religious or ethnographic - with the Palestinian Jews of some two millennia ago.)

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0334 Sánchez Ruano, Francisco İspanya
Islam y guerra civil española : moros con Franco y con la República / Francisco Sánchez Ruano ; prólogo de Abdelmajid Benjelloun. - 1ª ED. - Madrid : La Esfera de los Libros, 2004. - XVIII, 771 p., [66] p. de lám. ; 25 cm
Bibliografía: p. [725]-750. - Índice. - Incluye (p. [443]-[489]) anexo documental
ISBN 84-9734-206-2
1. España - Historia - Guerra civil, 1936-1939 - Participación marroquí I. Titulo.
355.48(460)"1936/1939"
ICMA 4-48078 R. 49197

22 HAZ 2007

0219 Mahjoub, Jamal. İspanya
[Travelling with djinns. Español]
Viajando con djinns / Jamal Mahjoub ; traducción de María Fernández Soto. - Madrid : Santillana Ediciones Generales, imp. 2004. - 409 p., [1] h. ; 23 cm
Traducción de: Travelling with Djinns. - "Alfaguara"
ISBN 84-204-6719-7
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674 NOVIKOFF, Alex. Between tolerance and intolerance in medieval Spain: an historiographic enigma. *Medieval Encounters: Jewish, Christian and Muslim Culture in Confluence and Dialogue,* 11 i-ii (2005) pp.7-36. [19th into 21st century scholarship on "Convivencia".]

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0142 Flores Morales, Ángel İspanya
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327(460:65)
327(65:460)
ICMA VAL-46 R. 49839
Legado Fernando Valderrama
Dedicatoria autógrafa del autor

22 HAZ 2007

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028 Antiguëdades árabes de España. - [s.l. : s.n., 18-?]. - 1 estampa : aguafuerte y buril ; huella de la plancha 42 x 32 cm
En parte sup. del grab. : I. - Catálogo de arte de la AECI: Nº1410 CA
1. Arquitectura islámica - España 2. Estampas y grabados I. Titulo.
72.033.3(460)
ICMA 0-144/5 R. 57793

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15 HAZ 2007

035 Atlas de la inmigración marroquí en España = Aṭlas al-hiğra al-maġribīya bi-lsbāniyā / [directores de la publicación, Bernabé López García, Mohamed Berriane]. - Madrid : Universidad Autónoma, D.L. 1996. - 527 p. : il. ; 30 cm
En la port.: Taller de Estudios Internacionales Mediterráneos. - Bibliografía: p. 473-486. - Incluye (p. 489-526) anexos
ISBN 84-7477-951-0. - NIPO 201-04-148-5
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308-054.72(=1.64:460)
ICMA SOC MIG 7 R. 49619

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22 HAZ 2007

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053 BIHES : bibliografías de Historia de España. Nº 12 : Los Reyes Católicos y su tiempo / [dirección, Miguel-Ángel Ladero Quesada ; redacción, Ana Isabel Carrasco Manchado, María del Pilar Rábade Obradó ; coordinación técnica, María Cruz Rubio Liniers]. - Madrid : Consejo Superior de Investigaciones Científicas : Fundación Cultural de la Nobleza Española, 2004. - 2 v. ; 25 cm

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R215 **Ornament of the world: how Muslims, Jews, and Christians created a culture of tolerance in medieval Spain** / Menocal, Maria Rosa. Boston, 2002
Butterworth, Charles E. *Middle East Policy,* 11 iv (2004), pp.148-150 (E)
García-Arenal, Mercedes. *Speculum: a Journal of Medieval Studies,* 79 iii (2004), pp.801-804 (E)

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06 TEM 2007

R426 **Musulmanes en Cataluña** / Ortega, Pascual. Barcelona, 2000
Roza Candás, Pablo. *Aljamía: Anuario de Información Bibliográfica,* 15 (2003), pp.461-464 (S)
Mazzoli-Guintard, Christine. *Moyen Âge: Revue d'Histoire et de Philologie,* 107 iii-iv (2001), pp.629-630 (F)

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1801 MAYORAL ASENSIO, Roberto. La traducción jurada de documentos paquistaníes en España. *Traducción, emigración y culturas.* Coord. Miguel Hernando de Larramendi, Juan Pablo Arias. Cuenca: Ediciones de la Universidad de Castilla-La Mancha, 1999, (Colección Escuela de Traductores de Toledo, 5), pp.211-217.

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R68 **Christians, Muslims, and Jews in medieval and early modern Spain** / Ed. Meyerson, Mark D & English, Edward D. Notre Dame (USA), 2000

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0452 Vilar, María José
La formación intercultural de jóvenes y menores inmigrantes en España : en torno a las IX Jornadas sobre migraciones celebradas en Murcia en marzo e 2006 / María José Vilar. - Madrid : Agencia Española de Cooperación Internacional, 2006. - P. [257]-262 ; 21 cm
Es fotocopia. - Separata de: Awrāq: estudios sobre el mundo árabe e islámico contemporáneo, v. 23 (2006)
1. Emigrantes - España - Integración social I. Titulo.
364.465-054.72(460)
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028 Al Aswany, Alaa.
[ʿImārat Yaʿqubyan. Español]
El edifico Yacobián : una novela sobre un inmueble de El Cairo y las vidas de sus habitantes / Alaa Al Aswany ; traducción, Álvaro Abella. - Madrid : Maeva, cop. 2007. - 213 p. ; 24 cm
Glosario: p. [211]-213
ISBN 84-96748-02-2
1. Narrativa (Egipto) I. Titulo.
821.411.21-3"20"
ICMA 4-54109 R. 60440

03 AĞU 2007

0295 Martín Muñoz, Gema
Al-islām wa-l-muslimūn fī Isbāniyā : min ḥilāl dirāsāt maydānīya šamilat al-maġmūʿāt al-islāmīya fī Isbāniyā wa-tarakkazat bil-ḥuṣūṣ ʿalà al-muhāğirīn al-maġāriba / Ḥīmā Mārtīn Mūnyūṭ ; tarğamat Kanza al-Ġālī. - Al-Dār al-Bayḍā' : Al-Zaman, 2008. - 189 p. ; 21 cm.. - (Ḍifāf ; 11)
Bibliografía: p. 173-187
ISBN 9954-408-81-9
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308-054.72(297:460)
297(460)
14.722(460)
316.4.063.3-054.72
ICMA 4-33410 R. 68972

R180 **History and the historians of medieval Spain** /
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13 EYLÜL 2006

1537 SUÁREZ BOSA, Miguel & others. La Guerra Civil en las colonias españolas del África Occidental y Guinea (1936-1939). *III Aula Canarias y el noroeste de África (1988)*. Coord. e introd. Víctor Morales Lezcano. Las Palmas de Gran Canaria: Cabildo Insular de Gran Canaria, 1993, pp.189-211.

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07014 *España musulmana*. Ed.. Miguel Avilés Fernández, Santos Madrazo Madrazo, and other. V. 1-2. Madrid: EDAF, 1980. (Nueva historia de España, 5, 6.)

05057 IZQUIERDO BENITO, R. Avance de las excavacionas realizadas en la ciudad hispanomusulmana de Vascos (Navalmoralejo, Toledo). *XV Cong. nac. arqueol., Lugo 1977* (1979) pp. 1161-1169.

017 Aldrete, Bernardo José
Varias antiguedades de España Africa y otras provincias / por el Doctor Bernardo Aldrete.... - En Amberes : a costa de Iuan Hafrey, 1614 (Antuerpiae : typis Gerardi Wolsschatii et Henrici Aertsii, 1614). - [14], 640, [72] : il. ; 4º (23 cm)
Datos de pie de imp. entre paréntesis constan en colofón. - Sign. : *4, **4,A-Z4, 2A-2Z4, 3A-3Z4,4A-4V4. - Port. grab. calc. arquitectónica. - Las il. son grab. calc. intercalados en el texto en p. 44, 179 y 528
1. España - Historia - Obras anteriores a 1800 2. África - Historia - Obras anteriores a 1800 I. Titulo.
94(460)".../1800"
94(6)".../1800"
ICMA 4R-1240 R. 65181

07 MAYIS 2008

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

0642 Valderrama Martínez, Fernando
Geografía de España : (adaptada a la escuela marroquí) / Fernando Valderrama Martínez. - 1ª ed. - Tetuán : Editora Marroquí, 1952. - 70 p. : il. ; 28 cm
1. España - Geografía - Tratados, manuales, etc.
I. Titulo.
911(460)(075.2)
CREI VAL-789 R. 53083 83
Legado Fernando Valderrama (2004)

012 Almagro, Martín
España protohistórica. Vol. 2, La España de las invasiones célticas y El mundo de las colonizaciones / por Martín Almagro y Antonio García Bellido. - Madrid : Espasa-Calpe, 1952. - 719 p. : il. ; 28 cm. - (Historia de España Menéndez Pidal ; t. 1)
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94(46)
ICMA 4-4985 R. 2193

084 Urteaga, Luis
Eduardo Álvarez Ardanuy : cartógrafo de la comisión de Marruecos (1882-1909) / Luis Urteaga
En: Regenerar España y Marruecos: ciencia y educación en las relaciones hispano-marroquíes a finales del siglo XIX / Francisco Javier Martínez Antonio, Irene González González (eds.). - Madrid: Consejo Superior de Investigaciones Científicas, 2011. – 978-84-00-09361-7. - P. 345-383
1. Álvarez Ardanuy, Eduardo
2. Cartografía militar - Marruecos - 1882-1912

055 De Maŷrit a Madrid : Madrid y los árabes, del siglo IX al siglo XXI / edición de Daniel Gil Flores ; María Dolores Algora Weber ... [et al.]. - Madrid : Casa Árabe-IEAM ; Barcelona : Lundwerg, cop. 2011. - 243 p. : il. col. y n., planos ; 30 cm
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ISBN 978-84-9785-707-9
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2. España - Civilización - Influencia árabe
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94(=411.21:460.27 M.)
ICMA 4B-2905/10 R. 72623

066 España prerromana. Vol. 3, Etnología de los pueblos de Hispania / por J. Maluquer de Motes ... [et al.]. - Madrid : Espasa-Calpe, 1954. - 851 p. : il. ; 28 cm. - (Historia de España Menéndez Pidal ; t. 1)
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I. Maluquer, Juan II. Titulo. III. Titulo: Historia de España. IV. Titulo: Etnología de los pueblos de Hispania V. Serie.
94(46)
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127 'ABD al-RAHIM, Muddathir. Muslim minorities in Western societies. *Al-Shajarah*, 6 i (2001) pp.1-29 [In Spain, Sicily & lands under Crusader rule in the East.]

1355 *El Ejido racismo y explotación laboral: balance un año después (El Ejido, febrero 2000 – febrero 2001).* Barcelona: Icaria, 2001. 127pp. [Moroccan workers in Spain.]

1356 *El Islam en España: historia, pensamiento, religión y derecho. Actas del Primer Encuentro sobre Minorías Religiosas, Cuenca, 21-22 de marzo de 2000.* Coord. José María Martí, Santiago Catalá Rubio. Cuenca: Ediciones de la Universidad de Castilla – La Mancha, 2001 (Colección Estudios, 77). 254pp.

069 Fernández y Fernández de Retana, Luis
España en tiempo de Felipe II (1556-1598) / por el P. Luis Fernández y Fernández de Retana. - Madrid : Espasa-Calpe, 1958. - 2 v. : il. ; 28 cm. - (Historia de España Menéndez Pidal ; t. 19)
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1. España - Historia - Felipe II, 1556-1598
I. Titulo. II. Titulo: Historia de España III. Serie.
94(460=411.21)"15"
ICMA HIS PAR/ESP 1(25) R. 2193
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0295 Guastavino Gallent, Guillermo
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I. Titulo. II. Serie.
327(460:61)(091)
327(61:460)(091)
CREI VAL-108 R. 50134
Legado Fernando Valderrama (2004)
Dedicatoria autógrafa del autor

097 Boletín de la Sociedad Científica Hispano-Marroquí de Alcazarquivir : n. 2. - Tetuán : Editora Marroquí, 1950.- 127 p. : il. ; 24 cm
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CREI VAL-486 R. 51732
Legado Fernando Valderrama (2004)

0643 Valderrama Martínez, Fernando
Geografía de España : (adaptada a la escuela marroquí) / Fernando Valderrama Martínez. - 2ª ed. - Tetuán : Editora Marroquí,1956 - 70 p.: il. ; 28 cm
1. España - Geografía - Tratados, manuales, etc.
I. Titulo.
911(460)(075.2)
CREI VAL-19 R. 50012
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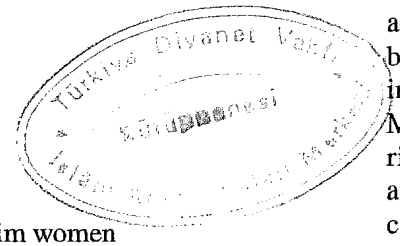
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Ethnography and the Culture of Tolerance in al-Andalus

D/515

John W. Fox, Nada Mourtada-Sabbah, and Sulayman N. Khalaf

03 Subat 2014



For nearly a century, scholars have debated how the roles of Muslim women in al-Andalus became markedly more relaxed than those found in much of the Arab world. The Andalusian experience is also recognized for its tolerance and cultural syncretism among members of the Muslim, Christian, and Jewish faiths over a period of eight centuries (AD 711–1492). The broad cultural frontier where the Arab and Western worlds interfaced in medieval Iberia fostered a dynamic creativity, with ideas and people moving readily across bounded communities within states and across the porous boundaries of states. The products of this sustained and dynamic interaction were many. They include advances in the arts and sciences, which ushered in the Andalusian Renaissance, a harbinger of the European Renaissance. They also include important changes in gender roles. With the centralization of state power and authority, traditional Arab lineages only three or four generations removed from Arabia increasingly fell under the control of formal governmental institutions. And as lineages lost their autonomy and were freed from traditional production activities, definitions of gender roles became less conservative and less exclusionary. Muslim women came to occupy more prominent positions within urban settings and engaged in a variety of hitherto unconventional and unknown activities, from taking part in running the government to writing openly of love.

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MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

This article looks at some of these changes in gender roles to illustrate the transformation of society and culture within the Umayyad polity (756–1031) of al-Andalus.[1] We attempt to demonstrate how changes in political organization and economic structure, along with mechanisms for assimilating people from different cultural traditions, generated new norms of acceptance and tolerance. Norms are the rules and expectations that guide behavior within and among social groups. The norms that came to prevail in al-Andalus were instrumental in encouraging close interaction among Muslims, Christians, and Jews, and in creating a cultural florescence. The richness, sophistication, openness, and cosmopolitanism of Andalusi life are rightly considered to be the stuff of legend. Moorish Spain has been called "the gem of Europe."[2] The tolerant attitudes of its society toward other faiths was a striking contrast to the intolerance elsewhere in Europe. In the words of one scholar, "there was nothing like it, at that epoch, in the rest of Europe. The best minds in that continent looked to Spain for everything which most clearly differentiates a human being from a tiger."[3] For some, the literary role played by Andalusi women is comparable to that of French women in the seventeenth and eighteenth centuries.[4] While the Levant is generally credited as the source of many aspects of the high culture that was introduced to Europe, thanks to the returning Crusaders, we would suggest the more enduring source is to be found in nearby al-Andalus.

To reconstruct aspects of Andalusi society and culture, and in particular to evaluate the written evidence on normative behaviors, we draw on ethnographic evidence from Arabia. Traditional kinship rules and gender roles in Arabia are close analogues to those that prevailed in early al-Andalus. Therefore, we turn to Arabian sources to construct a baseline for analyzing both the interaction among different ethnic groups as well as the evolution of women's roles in al-Andalus. Backstreaming ethnography from Arabia should allow a better understanding of the transformation of lineage structures and changes in normative expectations regarding the position and behavior of women. Such an approach should also help to overcome some of the limitations of relying strictly on Andalusian chronicles, which constitute the principal source of interpretation. As guides to reconstruction, the chronicles are not unfailingly dependable or consistent. Deviations from ideal codes may have been stricken from the official records, although they may be evident in personal writings. Hence, we suggest, combining ethnography and historiography offers the promise of tracing subtle changes in rules and norms that would elude the application of either methodology alone.

We examine the organization of kinship, the social cement that bound together larger groups among the Arabs and Berbers who were the first

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JOSEPH R. STRAYER, DICTIONARY of the MIDDLE AGES, Vol. VII, PP 95-100, 1989 NEW YORK

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JEWS IN MUSLIM SPAIN

JEWS IN MUSLIM SPAIN

JEWS IN MUSLIM SPAIN. During the tenth through twelfth centuries, Jews in Muslim Spain enjoyed a brilliant period of material, cultural, and political achievement that gave rise to the notion, popularized by nineteenth- and twentieth-century historiography, of "the golden age of Spain." Although the unique Jewish civilization in Islamic Spain (called *Sepharād* in Hebrew and Al-Andalus in Arabic) came to an abrupt end with the Almohad conquest in the mid twelfth century, it continued in certain respects in Christian Spain, Provence, and North Africa, and eventually throughout the lands of the Sephardic Diaspora.

FROM MUSLIM CONQUEST TO SPANISH CALIPHATE

On the eve of the Muslim invasion in 711, the Jewish community was a bitterly disaffected element in Visigothic Spain because of the intermittent persecutions it had endured in the preceding decades. Thus, it welcomed Ṭāriq ibn Ziyād's invading forces and openly collaborated with them. In city after city, Ṭāriq and his lieutenant Mughīth organized local Jews into military garrisons to stand guard in their absence. This sort of cooperation was unique in the history of Islamic conquests and was due to unprecedented circumstances: The first Muslim invasion force was Berber, not Arab; their number was relatively small; and they were far more overextended than had been the case in earlier conquests. The cooperative spirit was modified the following year with the arrival of a large Arab army under Mūsā ibn Nuṣair.

During the first two hundred years of Muslim rule, the Jews seem to have maintained a low profile, and almost no mention is made of them in the Arabic sources. They simply became part of the larger subject population, with the usual rights and disabilities of non-Muslims, when the province was organized under caliphal authority and integrated into the Islamic social system. Furthermore, they had no role to play in the sanguinary internal Muslim dissensions that plagued Spain at this time.

The Jewish population of Spain grew considerably during the first two centuries of Muslim rule. Refugees from Visigothic persecution came back from North Africa, and there was immigration from the Muslim East. From a letter by Pope Adrian I, sent in 785 to the bishops of Spain, it may be inferred that Jews moved about freely and were unimpeded in their intercourse with the rest of the populace. Some Jews may even have felt confident enough to engage in proselyting activities among the demoralized Christian population at this time (to do so among Muslims would have been unthinkable). The end of the eighth century witnessed an outbreak of "Judaizing" heretical groups among the Christians of northern Spain.

In 838 Bodo, formerly a deacon at the court of Louis the Pious, arrived in Saragossa, where he converted to Judaism, adopting the name Eleazar. He then embarked upon an open campaign against Christianity and engaged in a literary polemic with the Spanish zealot Paulus Alvaro. According to Prudence of Troyes, Bodo-Eleazar served in the Muslim military and somehow convinced the Andalusian authorities to give Christians the unlikely choice of converting to Islam or Judaism. This apocryphal story may contain a garbled reference to the Judaizing heretical groups, who may have been the object of conversionary activities. It does indicate that the Jews in Spain were a force to be reckoned with.

Little is known of the nature of Spanish Judaism until the late eighth century. According to Spanish tradition, the teaching of the Babylonian Talmud was introduced into Iberia by the deposed exilarch from Baghdad, Natronai ben Ḥavivai, in 772. The first standardized prayer book for use by Spanish Jews was the seder (order of prayers) edited by Rabbi Amram Gaon around 850 as part of a responsum to a query from the Jews of Barcelona to the gaon in Iraq. This Jewish dependence upon Eastern scholarship had its parallel in the Muslim community of Spain as well.

THE RISE OF ANDALUSIAN JEWISH CULTURE

The development of a creative and highly independent Spanish Jewry coincides precisely with the period of general Andalusian self-assertion and self-realization that began with the declaration of an independent caliphate by ʿAbd al-Raḥmāñ III in 929 and then flowered under his successors. The sudden efflorescence of Andalusian Jewry was intimately linked to the rise of Ḥisdai ibn Shaprut (*ca.* 915–*ca.* 970), the remarkable Jewish physician, diplomat, and statesman who served at the court of ʿAbd al-Raḥmān III and al-Ḥakam II in Córdoba.

As the leading Jewish courtier in the realm, Ḥisdai acted as secular head of Spanish Jewry and bore the princely title of nasi. Like other great courtiers, he was a patron of the arts and sciences. As the leading Jew in Spain, he felt a special duty to be Maecenas to his brethren. His secretary, Menahem ben

all'esponente nazionalista Sī Lahbīb. Le indagini dell'autorità hanno condotto all'arresto di centosettantanove Marocchini e al sequestro di notevoli riserve di armi e munizioni. (*Le Monde*, 20 aprile–20 maggio 1955). E. J.

Distensione franco–spagnola nel Marocco. — Nel quadro di una distensione generale tra Francia e Spagna, di cui è espressione un editoriale ufficioso del madrileno *Arriba*, del 27 marzo, il Governo spagnolo ha stabilito di far cessare le trasmissioni antifrancesi che la radio di Tetwān veniva facendo dalla fine del 1953 (1). (*Le Monde*, 3 e 8 aprile 1955).

E. J.

(1) Precedentemente era stata smentita da parte francese la notizia di un contrabbando di armi tra il Marocco spagnolo e quello francese, riportata in *Oriente Moderno*, XXXV, 1955, p. 131.

SEZIONE CULTURALE

LOS ESTUDIOS ORIENTALES EN LA ESPAÑA ACTUAL (*)

Tal es el tema que se me ha brindado gentilmente, si bien, con precisión y concreción mayores, diríamos más modestamente « Los Estudios Semíticos en España », ya que del amplio mundo de la orientalística, propiamente sólo dos parcelas – en verdad no las menos interesantes y fecundas – se cultivan con intensidad en España, a saber: el mundo de la arabística y el del hebraísmo, en sus diversas etapas históricas.

Tratemos primero de la escuela española de arabismo. Ya en el siglo XIX tuvo la escuela actual de nuestros arabistas brillantes precursores en eruditos como E. Lafuente Alcántare (con su *Historia de Granada*, en IV vols., 1843–1846), F. Guillén Robles (con su *Málaga musulmana*, 1880), F. Fernández y González (con su *Estado social y político de los mudéjares de Castilla*, 1886), F. Javier Simonet (con su *Historia de los mozárabes de España*, 1897), así como el P. Lerchundi y otros varios, entre quienes es justo destacar a Pascual Gayangos, bibliófilo consumado, al cual se debe principalísima parte de la espléndida colección de manuscritos árabes de la Real Academia de la Historia, así como la publicación de obras cual *Las dinastías musulmanas en España*, versión abreviada de las *Analecta* de Almakary, en que se anticipó a la edición de Dozy.

Mas el verdadero fundador de nuestra moderna escuela de arabistas fué D. Francisco Codera (1886–1917), autor de un Tratado de *Numismática arábigo-española*, de la docta monografía sobre la *Decadencia y desaparición de los almorávides en España*, con otros cien trabajos acerca de la historia política de los musulmanes hispanos, insertos en sus *Estudios críticos de historia árabe*, etc. etc. Monumental es, en verdad, la « Biblioteca arábico–hispana », que inició en Madrid y 1885, con el Diccionario biográfico a que Aben Pascual dió el título de *Assila*.

(*) Conferenza letta presso l'Istituto per l'Oriente il 16 aprile 1955 dal prof. Francisco Cantera Burgos, Direttore dell'Istituto Arias Montano di Madrid.

ORIENTE MODERNO a. 35 (s. 5) p. 236–247
1955, ROMA

Continuó la labor numismata de Codera el Prof. Prieto Vives, así como la dirección histórica siguióla brillantemente un malogrado arabista aragonés, harto silenciado: D. Mariano Gaspar Remiro, autor de monografías como *Historia de Murcia musulmana*, *Cordobeses musulmanes en Alejandría y Creta*, *Ultimos pactos y correspondencia íntima entre los Reyes Católicos y Boabdil...*, *Documentos árabes de la corte nazarí de Granada*, *Correspondencia diplomática entre Granada y Fez*, *Relaciones de la Corona de Aragón con los estados musulmanes de Occidente*, etc. etc. y sin contar con la magnífica « Revista del Centro de Estudios Históricos de Granada y su Reino » que fundó en 1912 y dirigió durante no menos de trece años, y amén de versiones como la del *Collar de Perlas* de Muza II, rey de Tremecén, o la magna *Historia de los musulmanes de España y Africa por En–Nuguari*, en 2 vols., con el texto árabe ms. de la Acad. de la Historia de Madrid, que cotejó con el de Paris y otros manuscritos.

Otro de los ilustres discípulos de Codera fué Julián Ribera Tarragó, muchas de cuyas investigaciones sobre la civilización hispano musulmana – a las que imprimió a menudo una directriz de historia y literatura comparadas – fueron reunidas en 1928 en dos gruesos volúmenes bajo el título *Disertaciones y Opúsculos*. Entre ellos son famosos estudios como *Orígenes del Justicia mayor de Aragón*, *Orígenes de la Filosofía de Raimundo Lulio*, *El Cancionero de Abencuzmán* – capital para aquilatar los comienzos de la lírica hispana y romance en general, *La épica entre los musulmanes españoles*, *La musica de las Cantigas y la Musica andaluza medieval en las canciones de trovadores, troveros y minnesinger*...

Discípulo de Codera y Ribera fué el patriarca del arabismo español, en quien las características de la Escuela alcanzaron su más alta meta: D. Miguel Asín, cuyas investigaciones sobre Algazel, Abenhúzam de Córdoba, Alfarabi, el *Averroismo teológico de Santo Tomás de Aquino*, y tantos otros puntos de historia de las ideas religiosas y la Filosofía obtuvieron universal renombre. Genial es su estudio *La escatología musulmana en la Divina Comedia*, magistral monografía de Literatura comparada, que dió pábulo a una polémica célebre y cuya tesis (como ha constatado el Prof. Moscati) se ha visto poco ha confirmada brillantemente por descubrimientos como el *Libro de la Escala*, editado por eruditos como el Prof. italiano Cerulli y el español Muñoz Sandino. Otras muchas obras salieron del fecundo telar de Asín, v. gr. *El Islam Cristianizado*, Diccionario de botánica del siglo XII, etc. etc.

A la escuela de Ribera y Asín pertenecen investigadores extranjeros como Arnald Steiger, profesor suizo acreditado por sus estudios de linguística árabe; y españoles como Maximiliano Alarcón, traductor de *La lámpara de los príncipes* del Tortuxí, y que en la obra *Documentos árabes diplomáticos del Archivo de la Corona de Aragón* editó y completó ingente material documental dejado por Gaspar Remiro a su prematura muerte. A Angel González Palencia debemos manuales como *La España musulmana* y *Literatura arábigo–española*; ediciones por el estilo de *Versiones castellanas del « Sendebar »* y la *Disciplina clericalis de Pedro Alfonso*, o como el *Catálogo de las Ciencias de Al–Farabi*, poco ha reeditado; e investigaciones múltiples en que sobresalen los 3 monumentales volúmenes sobre

TERRE, ÉCONOMIE ET SOCIÉTÉ EN ESPAGNE AUX XVIe ET XVIIe SIÈCLES : L'EXEMPLE DE LA GALICE ET DE SAINT-JACQUES-DE-COMPOSTELLE

Dans la région nord-occidentale de la Péninsule Ibérique, au cœur même de l'Espagne toujours humide, se trouve la Galice. Sa marginalité géographique par rapport au reste de la Couronne de Castille s'était traduite jusqu'à il y a peu en marginalité historiographique, aujourd'hui heureusement dépassée. Il s'agit d'un pays et de gens fortement ruralisés, immergés dans un singulier paysage agraire dont la genèse a été magistralement analysée par Abel Bouhier [1]. A la fin du XVIe siècle, selon les données du recensement de 1591, cela se traduisait par le fait que les 9/10 du peuplement étaient effectivement constitués par de minuscules hameaux dispersés çà et là et que ce qu'avec toute la prudence requise on pourrait appeler population urbaine était formé par des centres qui, au total, ne dépassaient pas 10.000 feux [2]. Parmi ces villes, Santiago était la deuxième en importance — quelque 2.000 feux à sa meilleure époque — bien que, archevêché, centre de pèlerinage, université et, un temps, siège de la *Real Audiencia*, elle tranchât sur les autres et fût le symbole du pays. La seigneurie de l'archevêque de Santiago s'étendait dans un rayon d'environ cinquante kilomètres autour de la ville, définissant une *terre* qu'il dominait, mais dont il dépendait étroitement. Comme le reste de la région, cette zone entre dans le XVIe siècle fortement marquée par la guerre civile de 1467-1469 ; il n'est pas difficile de trouver des traces du dépeuplement — sous forme d'exploitations abandonnées — jusque dans les années 1520. Malgré tout, comme si elle voulait à tout prix rattraper le temps perdu, la population rurale augmente d'environ 50 % entre 1533 et 1591, chiffre qui est peut-être inférieur à la réalité, puisque des recensements plus limités que les précédents signalent clairement que le *turning point* est à situer en 1582. A partir de cette date, à cause de tout une série de catastrophes — crises de subsistances et épidémies — la

1. *La Galice. Essai géographique d'analyse et d'interprétation d'un vieux complexe agraire*, 2 vol., cartes et graphiques hors-texte, La Roche-sur-Yon, 1979.

2. Voir le chapitre « Edad Moderna », de José Manuel PÉREZ GARCÍA, dans *Historia de Galicia*, Madrid, 1980, pp. 158-159.

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c. 32 (5-6) p. 639-648, 1985, (PARIS)

de leur côté, les Mecquois acceptèrent les cérémonies que l'on conservait, sans demander d'explications.

Naturellement l'évolution des rites du hajj commença seulement avec les décrets de Mahomet. Après sa mort, la vénération pour des lieux et des choses non expressément indiqués dans le Coran continua, et ce fut l'œuvre des premières générations musulmanes de leur donner un vêtement islamique. On arriva ainsi à un compromis entre les nouveaux principes religieux et les vieux rites païens, canonisés par l'activité des maîtres de la tradition, qui les expliquaient avec des histoires remontant à la création du monde.

Quelquefois les théologiens musulmans se préoccupèrent de savoir les raisons pour lesquelles Allah avait voulu être adoré dans des cérémonies aussi curieuses, et la réponse la plus habituelle fut qu'il s'agissait là d'un mystère. Quelques-uns en donnèrent d'extravagantes explications et d'autres, plus objectifs, considérèrent les rites comme des moyens de ne pas oublier les prières. Mais, à elle seule, la question prouva que les musulmans les plus avisés voyaient clairement l'absence de relation entre l'Islam et les rites du pèlerinage.

(Rome) P. PARÉJA.

En Terre d'Islam, 411 21/38, 1946 Paris

LES ARABISMES DE L'ESPAGNE

Malgré la boutade du regretté recteur de Salamanque, Don Miguel de Unamuno, revendiquant comme un titre d'honneur pour l'Espagne d'être le pays le plus arabisé d'Europe et même de devoir à l'Islam beaucoup plus qu'à tous les autres facteurs de sa civilisation, il ne faut pas sous-estimer les apports gréco-romains et chrétiens. L'Islam lui-même ne craint pas de reconnaître ce qu'il doit à la pensée et à la science grecques, qu'il a d'ailleurs magistralement continuées et développées. L'Islam espagnol s'est enrichi lui-même souvent de contributions et d'adaptations chrétiennes, antiques même.

Toutes les provinces que dominèrent les musulmans en Ibérie ne perdirent pas leur génie propre par un coup de baguette magique. Tel grand soufi andalou de l'école chadelite, par exemple, ne développe pas sa métaphysique ou sa mystique comme un Syrien ou un Egyptien, encore moins comme un Persan. Tel poète de Cordoue, d'origine berbère ou wisigothe, sera plus âpre, plus rude dans ses *zajals* que son émule sévillan de sang arabe ou berbère. Des architectes chrétiens de la Péninsule, sous les Omayyades, adaptèrent fréquemment leurs talents de constructeurs au goût de leurs maîtres islamiques. L'originalité de l'art *andalous*, bien différent de celui du Levant ou de l'Egypte, provient justement du mariage heureux des qualités du terroir avec celles des conquérants.

Ces remarques faites, nous pouvons dire en gros que l'Islam a très fortement imprégné l'Espagne à l'exception des provinces du nord : Asturies, Galice, pays basques. Nous rangions jadis la Catalogne parmi les régions où l'empreinte orientale fut légère. Cela n'est rigoureusement exact que pour ses provinces continentales ; les maritimes et celles qui confinent à l'ancien royaume de Valence au sud, à l'Aragon à l'ouest, présentent ici ou là des particularités dues au contact beaucoup moins long, mais reconnaissable tout de même, des musulmans. Quant aux Baléares, surtout Ibiza et Majorque, elles sont presque aussi marquées que l'Andalousie.

Journal of the Pakistan historical Society,
c. I (s. 4) s. 357 - 379, 1953 (KARACHI)

SOURCES OF MUSLIM HISTORY OF SPAIN

By

DR. S. M. IMAMUDDIN, UNIVERSITY OF DACCA

The Muslims conquered Spain in 711 A. D. after which it became a part of the Umayyad caliphate of Damascus. But after the establishment of the 'Abbāsid dynasty in the East it became independent in 756 A. D. The Umayyads ruled there upto 1031 A. D. when a republic was set up at Cordova, and the rest of the country was split into petty states. By 1232 however the Muslims lost large parts of Spain and concentrated at Granada, where the Nasirids ruled till the expulsion of the Muslims from Spain in January 1492. The bulk of the foreign Muslims who had settled, were Berbers. They lived in the mountainous country, where pastoral life was natural. The Arabs had left their desert home long before they entered Spain. They had come here after conquering countries, like Persia, Syria and Egypt, and therefore settled in the valleys and plains of Spain, which soon became the cradle of culture and civilization. They had the capacity to absorb, and also to conceive new ideas. They raised the standard of living of the Spaniards and undertook in right earnest the material development of their country which had been neglected by the Gothic rulers. With a remarkable skill they exploited the agricultural and mineral resources specially of southern Spain, rebuilt and revived its Roman cities and developed its trade and industry. The political and cultural base of the Muslims lay in the south but the rest of the country also felt the impress of their culture. The Spanish civilization was raised to the highest levels and served as a beacon of light in the darkness of medieval Europe. To ascertain and set down the true story of these eight hundred years of Muslim rule and civilization in Spain many years and many volumes would be necessary, but here I wish only to give a sketch of the sources of Muslim History of Spain.

Primary sources

The history of Muslim Spain has been the subject of numerous works written in that country itself during the period of their rule,

DOKÜMANTASYON MERKEZİ

17 ARALIK 1992

Espanya

الاقلية الاسلامية في اسبانيا

● الحلقة الثانية

بقلم: د. حسن الوراكلي

بدأ الوجود الاسلامي في اسبانيا بعد فتح المسلمين لها سنة ٩٢ هـ ولم ينته هذا الوجود - الذي ظل مدى قرون متوالية مصدر اشعاع عقائدي، وفكري، وحضاري ليس في اسبانيا وحدها، بل وفي غرب اوروبا كله - بالغارة الصليبية الحاقدة على مدينة غرناطة عاصمة مملكة بني الاحمر والاستيلاء عليها عام ٨٩٧هـ ١٤٩٢م. ففي الوقت الذي هاجرت فيه جماعات كثيرة من المسلمين من وطنها الى بلدان الشمال الافريقي اثرت جماعات اخرى المقام مطمئنة الى عهود الامان التي اعطيت لها من طرف الملكين الكاثوليكيين «فرناندو» و«ايزبيلا» على ان الكنيسة، مساندة بالعرش، سرعان ما ابانت عن زيف هذه العهود وكذبها، وذلك حين شرعت في اضطهاد المسلمين والتضييق عليهم واكراههم على الارتداد عن دينهم واعتناق النصرانية. وانطلاقا من حملات الاضطهاد والتنصير هذه والتي تزعمها ديوان التحقيق الكنسي بعد سقوط غرناطة بزمن يسير. مرورا بحرب الابادة الشرسة التي كانت جيوش النصارى تباغت بها، بين الحين والحين، الاقلية المسلمة، وانتهاء بقرار نفيها النهائي الذي تم بين سنتي ١٦٠٥ و١٦١٤م شهد التاريخ مأساة بقدر ما تطفح فصولها بمواقف الالم، والمعاناة والحزن، تطفح بمواقف الشجاعة، والصبر والاستشهاد

● ١ - المجال الديني:

ان الحديث عن هذا المجال يستدعي بدرجة اولى، الحديث عن المسجد وتاريخه ودوره في وسط الاقلية المسلمة.

ونحن اذا ما استثنينا مسجدا صغيرا عرف بمسجد المرابط كان بناه الجنود المغاربة المسلمون في قرطبة اثناء الحرب الاهلية الاسبانية وانتهى امره بانتهاء الحرب ورجوع الجنود الى المغرب، ومساجد المسلمين في المدينتين الطيبتين سبتة ومليلية، وعددها في الاولى «١٤» والثانية، بصرف النظر عن «زوايا» الطرقيين، لا يتجاوز اصابع اليد، يمكننا القول بأن الاقلية الاسلامية في

Kuwait - el-BELAG

Der Islâm, c. 63, S. 346–350, 1986 (BERLIN)

Im Jahre 1978 hatte Gernot ROTTER im Rahmen der von ihm gegründeten und lange Zeit betreuten „Bibliothek arabischer Klassiker" (Horst Erdmann Verlag) die Denkwürdigkeiten des U. b. M. „Ein Leben im Kampf gegen Kreuzritterheere" herausgegeben (vgl. in dieser Zeitschrift Jg. 57/I, 1980, S. 154f.). Er hatte den Text angemessen erläutert und in einem Vorwort Leben und Umwelt des Vf.s umrissen. Nun bringt ein anderer Verlag – in Zusammenarbeit mit der Verlagsgruppe Kiepenheuer in Leipzig und Weimar sowie mit dem „Verlag Volk und Welt" in Berlin – in einem hübschen Bändchen den gleichen Bericht in der Übersetzung von Holger PREISSLER erneut heraus. Der arabische Text ist neu übertragen; der Stil ist etwas anders als bei ROTTER. Die Vokalisierung der Personen- und Ortsnamen (die sich weithin von selbst ergibt) ist nur gelegentlich anders: Die Oase bei Tiberias heißt bei Rotter (S. 26f.) al-Dschufr, bei Preisser al-Ğafr (S. 14; er verwendet die wissenschaftliche Umschrift). Ein Nachwort bringt – in einem etwas größeren Umfang – Lebensumstände, Umwelt und Entwicklungsgeschichte des Textes zur Kenntnis des Lesers. Hier wird auch die Geschichte von U.s Heimatort Šaizar am Orontes gewürdigt, wo seine Ahnen einige Zeit als Lokalfürsten saßen. Beide Arbeiten haben eine Übersichtskarte von Syrien. – So lobenswert es ist, dem deutschen Publikum bedeutsame Teile der arabischen Literatur nahezubringen, so fragt man sich doch, ob nicht besser ein anderes Werk dafür ausgewählt worden wäre als gerade dieses jüngst übertragene (eine erste Übersetzung durch G. Schumann war schon 1905 in Innsbruck erschienen). Man wundert sich überdies, daß auf die Übertragung von Rotter bei Preissler mit keinem Wort hingewiesen wird, der doch sonst Ausgaben und Übersetzungen des U. (S. 259f.) sorgfältig verzeichnet. Ob diesem die kurz zuvor erschienene Übertragung etwa nicht bekannt war??

Hamburg Bertold Spuler

Dominique MILLET-GÉRARD: *Chrétiens mozarabes et culture islamique dans l'Espagne des VIIIè–IXè siècles*, Etudes Augustiniennes, Paris 1984, 230 pages.

Dàns sa magistrale synthèse sur l'histoire de l'Espagne musulmane au temps des Umayyades de Cordoue, Evariste Lévi-Provençal s'était penché voici trois décennies sur le sort des Mozarabes, ces Espagnols chrétiens qui continuèrent à vivre parmi les Musulmans au lendemain de la conquête arabo-berbère. Il avait consacré des pages brillantes à la communauté mozarabe de Cordoue au IXè siècle.[1]) Plus récemment, F. R. Franke a donné une étude historique minutieuse de l'époque des martyrs mozarabes de Cordoue (851–859).[2]) Dominique Millet-Gérard s'est placée dans une tout autre perspective. Elle s'est proposée d'étudier la culture arabe des Mozarabes aux VIIIè et IXè siècles, notamment le ton polémique employé par les auteurs mozarabes et elle a tenté d'en tirer quelques conclusions sur leurs rela-

[1]) *Histoire de l'Espagne musulmane*, t. I, Paris-Leyde 1950, pp. 225–239.

[2]) „Die freiwilligen Märtyrer von Cordova und das Verhältnis der Mozaraber zum Islam", *Gesammelte Aufsätze zur Kulturgeschichte Spaniens*, t. XIII, 1958, pp. 1–170.

DOKÜMANTASYON MERKEZİ (12)

Jerusalem Studies in Arabic and Islam
ISAI 8 1986 E.8 (S.2) S.185-207, 1986 (JARUSALEM)

Horasan
Fars
al-Mawsil
Azerbaycan
Armenia

6. Mezopotamya
7. Suriye
8. Misir
9. Kuzey Afrika
10. Ispanya

ARAB SETTLEMENT DURING THE UMAYYAD CALIPHATE

Khalil ʿAthamina

One of the results of the Arab conquests of the first century after the Hijra was the settlement of Arabs in both traditional urban centers and newly established military camps located in the recently conquered territories. Military needs were the main reason for this settlement of tribesmen, due to both the far distance of these territories from the center of the Empire and the need to concentrate troops near the boundaries of enemy lands. From the very beginning, al-Kūfa and al-Baṣra, along with other military camps in Syria, Egypt and North Africa, were set up to serve as standing camps and administrative centers. But these *amṣār* were soon to become mere transit camps from which Arab immigrants left to settle in other places.[1]

In order to draw a clear picture of the Arab settlement, we will describe separately every district of the occupied lands.

1. Khurasan

Settlement in Khurāsān was mainly nourished from the Iraqi centers, particularly from al-Baṣra, from where Arab troops were sent to invade this area.[2] The first presence of the Arabs in Khurāsān was regulated in the reign of the third *Rashidī* Caliph, ʿUthmān b. ʿAffān, when an Arab garrison was left behind after the main army had returned to its base in al-Basra before winter.[3] According to this arrangement, Arab soldiers, together with their families, were located in central cities and strategic citadels.[4] They took up residence in either abandoned houses or in

[1] J. Wellhausen, *The Arab Kingdom And Its Fall*, Arabic trans. Y. al-ʿUsh (Damascus, 1956), p. 28.

[2] *Ibid.*, p. 329.

[3] Al-Ṭabarī, *Taʾrīkh al-rusul wa'l-mulūk*, ed. M.J. de Goeje (Leiden, 1879-1901), I, 2906.

[4] Wellhausen, pp. 492-493.

Makalenin tamami "Azerbaycan" dergisindedir.

inces, should be included within this framework of independent migration. They seized control over lands and villages in the countryside, before they established Qumm, which later became a sacred Shiʿī center.[13]

The assessment made by J. Wellhausen of the Arab population in Khurāsān,[14] based on the lists of the *dīwān* is, therefore, not accurate. The actual number of the Arabs was greater than that suggested by Wellhausen, even during the governorship of Qutayba b. Muslim, taking into consideration the outlawed tribesmen who arrived to this district illegally, or those who sought refuge there and were never enlisted in the *dīwān*. Most of them, if not all, preferred to settle in safe places far from the metropolitan centers, where they could live and act freely without the interference of the state.

In this connection, one should mention the Arab mercenaries whom the Türgesh Su-Lu used in his sudden attack on Kashgaria in A.D. 717.[15] Bands of adventurers sometimes operated on their own account, independent of imperial control; their military activity was concentrated in Transoxania. An example, from a different province, was the governor of al-Manṣūr who arrived in Sind, in the course of his operations on the Indus. He found a colony of Arabs in possession of Qandabil and drove them out.[16] An important instance, which may furnish a clue to the existence of these bands, is the activity of Mūsā b. Khāzim.[17] The confused political conditions of the Empire favoured these developments.

The question of the *qurā* is relevant to the settlement issue in Khurāsān. Our sources mention the names of a number of these *qurā* which individual Arabs possessed.[18] Referring to this question, al-ʿAlī assumed

[13] Yāqūt, *Muʿjam al-buldān*, ed. W. Wüstenfeld (Leipzig, 1866), IV, 175-176; see also al-Balādhurī, *Ansāb al-ashrāf*, MS. Süleymaniya (Istanbul), nos. 597, 598, Pt. II, fol. 19a.

[14] Wellhausen, p. 493; see also al-ʿAlī, p. 40.

[15] H.A.R. Gibb, "Chinese Records Of The Arabs In Central Asia," *BSOS*, 2 (1923), 613-622, esp. 617.

[16] Al-Balādhurī, *Futūḥ*, III, 543-544.

[17] Al-Ṭabarī, II, 1145ff.

[18] Referring to this question, al-ʿAlī (pp. 67-68) mentions only some of these *qurā*. It is to be remarked that al-ʿAlī confined himself solely to al-Ṭabarī. Similar reports are available in other sources. Names of such *qurā* can be found in al-Narshakhī, p. 81; Anon., *Akhbār al-ʿAbbās*, ed. ʿA.ʿA. al-Dūrī (Beirut, 1971), pp. 272, 274, 275, 276, 278, 279, 299, 311; al-Muqaddasī, *Aḥsan al-taqāsīm*, ed. M.J. de Goeje (Leiden, 1877), p. 292; Yāqūt, II, 465, IV, 175-176, 700; Ibn ʿAsākir, *Taʾrīkh Dimashq*, V, 394, ed. and rev. A. Badrān (Damascus, 1329-1332); al-Balādhurī, *Ansāb*, MS., Pt. II, fol. 696b; al-Istakhrī, *Kitāb masālik al-mamālik*, ed. M.J. de Goeje, 2nd. ed. (Leiden, 1927), pp. 322-323; al-Ṭabarī, II, 1862, especially those *qurā* to which al-ʿAlī does not refe

DOKÜMANTASYON MERKEZI

Revue de Monde Musulman et de la Méditerranée, sayı 63-64, 1992.
Aix-en- Provence,

- Gırnata
- İspanya
- Endülüs

Bk M. 4el

946/MIN.R



MINORITÉS RELIGIEUSES DANS L'ESPAGNE MÉDIÉVALE

7 MART 1996

SUMMARY

What can be said about Muslims in Canada in general and in the province of Quebec in particular? The A. provides first of all a few demographic facts and then gives the history of the Muslim population in the region. He briefly describes the organisms of the Muslim community in Canada and analyses especially those of the Muslim community in Quebec: its institutions, places of worship, imams, registers of birth, marriages and deaths, problems in education, questions of dress, information media and ideological currents. All of this allows us to consider their relations with the State and the Churches: the roles of the federal and Quebec provincial governments are quickly considered and finally the efforts of the Churches, through various initiatives and associations, are analysed with a view to better dialogue.

03 EKIM 1997

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ISLAMOCHRISTIANA 22 (1996) 161–191 Rom

EMILIO GALINDO et EMILIA ALONSO *

LES RELATIONS ENTRE MUSULMANS ET CHRÉTIENS EN ESPAGNE

RÉSUMÉ: Qu'en est–il aujourd'hui des relations entre Musulmans et Chrétiens en Espagne? Les Auteurs évoquent d'abord le cadre d'ensemble: l'histoire d'Al–Andalus et les exigences de la Reconquista ont engendré une «douleur historique impossible» que tous sont invités à surmonter. Ils décrivent ensuite les caractéristiques de l'Islam en Espagne: il s'agit de Musulmans venus d'ailleurs que leur situation socio–économique, culturelle et religieuse tend à maintenir en marge, alors que s'y manifestent des groupes volontiers fondamentalistes et politisés, tandis que les associations y sont nombreuses et divisées. Les Auteurs analysent alors le processus qui a permis les Accords de reconnaissance et de coopération avec l'Etat espagnol, grâce à la fédération de ces associations et à leur effort d'intégration dans l'ordre public espagnol. Les chemins du dialogue interreligieux y sont–ils alors plus faciles? Les Auteurs rappellent à dessein les efforts déployés en ce sens par l'Amitié Islamo–Chrétienne, l'Eglise officielle, le Centre Darek–Nyumba et bien d'autres associations. Si la réponse musulmane ne correspond pas toujours à leur attente, il n'empêche que les Auteurs entrevoient de nouvelles possibilités de dialogue avec les Musulmans des confréries soufies.

I. UNE SOUFFRANCE HISTORIQUE IMPOSSIBLE

On ne peut rien comprendre, ou fort peu, à l'état d'esprit particulier des musulmans d'Espagne, ni à leurs relations avec les chrétiens, si l'on ne prend sérieusement en compte cette «*douleur historique impossible*» que représentent l'expérience vécue et le rôle tenu par la communauté musulmane dans Al–Andalus, durant neuf siècles (711–1614), ces longs siècles d'Al–Andalus, aussi espagnols que

* Le Père Emilio Galindo Aguilar, des Missionnaires d'Afrique (Pères Blancs), est docteur en philosophie (Rome, 1956), a collaboré longtemps à l'Institut des Belles Lettres Arabes (IBLA) de Tunis et, depuis plus de trente ans, est à Madrid la cheville ouvrière de nombreuses initiatives en faveur du dialogue islamo–chrétien (Amitié Islamo–Chrétienne, Darek–Nyumba, etc...), ainsi que de la publication mensuelle *Encuentro Islamo–Cristiano*. On lui doit les titres suivants *Islam, ayer, hoy y manana* (1960), *Crear un nuevo Al–Andalus* (1982), *Los Sufies, esos hombres incomodos del Islam* (1983), *La experiencia de Dios en el Islam* (1985) et *Salmos Sufies* (1986).

La Prof. Emilia Alonso Galindo est licenciée en lettres et philologie sémitiques et prépare un doctorat d'Etat sur l'oeuvre d'Ibn al–Ḫaṭîb. Ayant poursuivi de nombreuses recherches sur les Musulmans en Espagne, elle détient aussi un «Master» en «biblioteconomía arabe», délivré par l'UNESCO et l'Université de Grenade.

DOKÜMANTASYON MERKEZİ (5)

BULLETIN CRITIQUE

Hans-Joachim KRESS, *Die islamische Kulturepoche auf der iberischen Halbinsel. Eine historisch-kulturgeographische Studie*, 1 vol. in-8°, 393 p., 2 tables, 60 cartes, 36 fig., coll. *Marburger geographische Schriften, 43*, Marburg, 1970.

Il s'agit d'une thèse (Naturwissenschaftliche Fakultät der Philipps-Universität Marburg/Lahn 1968) consacrée à une étude de la civilisation de l'Espagne musulmane ressortant à ce que F. Braudel appelle la « géohistoire », à la convergence de l'histoire et de la géographie.

L'auteur déclare avoir parcouru pendant des mois (en 1963 et 1966) l'Espagne et le Maroc et met en œuvre la vaste documentation disponible constituée par les travaux des spécialistes de l'histoire d'al-Andalus, sans se reporter, semble-t-il, aux sources originales. Voici le sommaire de l'ouvrage :

L'introduction (p. 11-47) contient une bibliographie succincte suivie d'une présentation de la géographie physique du pays (p. 22-33) et de son histoire (p. 33-47).

Chapitre I : l'économie (p. 48-160) ; la société et l'État (p. 48-67) ; le statut foncier (p. 67-91) ; l'exploitation du sol (p. 92-113) ; l'irrigation (p. 113-143) ; et, pour finir, l'année agricole d'après le « Calendrier de Cordoue », élevage, chasse, pêche, cuirs, textiles, papier, tapis, mines, etc.

Chapitre II : l'épanouissement de la civilisation ibéro-islamique (p. 161-232) ; la ville (p. 161-227) ; commerce, transports, relations culturelles (p. 228-232).

Chapitre III : les formes d'expression de la culture ibéro-islamique (p. 233-289) ; architecture et art (p. 233-275) ; sciences (p. 275-289).

Chapitre IV : la reconquista (p. 290-320).

Chapitre V : vestiges et influence de la culture islamique sur la péninsule ibérique (p. 321-331).

Chapitre VI : conclusion (p. 332-336).

Dans l'ensemble on demeure sur sa faim. L'auteur a condensé sa documentation avec conscience et rectitude sans y ajouter grand chose de son cru. Sont autrement suggestifs : *Les fondements géographiques de l'histoire de l'Islam*, Paris, 1968, et le chapitre

Revue des Etudes Islamiques c 40 s 207 (PARIS)
1971

Kütüphanesi
İslâm Araştırmaları Merkezi

ليفى بروفنسال

Tarandı
A-Yücel

11 EKİM 1995

الحضارة العربية في إسبانيا

İspanya

ترجمة
دكتور الطاهر أحمد مكى
أستاذ الأدب ووكيل كلية دار العلوم
بجامعة القاهرة

Türkiye Diyanet Vakfı
İslâm Araştırmaları Merkezi
Kütüphanesi
Demirbaş No: 34013
Tasnif No: 946 LEV.H

الطبعة الثالثة

دار المعارف

ENDÜLÜS
ISPANYA

Revue de L'Academie Arabe
c.47(1972) Dimeşk

9 TEMMUZ 1991

معجم أشهر المدن الأندلسيّة

صلاح الدين المنجد

عندما دخل العرب اسبانية ، وجدوا المدن والأماكن والبقاع مسماة بأسماء قَطَلانيّة أو قشتالية أو غير ذلك ، فاضطرّوا إلى تعريبها أو وضع أسماء عربية لبعضها . ولم تمض سوى برهة قصيرة من الزمن حتى أصبحت الأسماء كلّها في إسبانية ، من شمالها إلى جنوبها ، عربية صرفة .

وظلّت هذه الأسماء متداولة حتى خروج المسلمين من إسبانية في القرن التاسع الهجري . وعندئذ عادت الأسماء الاسبانية لتحلّ محلّها في بعض الأماكن ، واحتفظ الإسبان بأسماء كثيرة مما وضعه العرب لبعض المدن والقرى .

وقد كثرت الدراسات الأندلسية في أيامنا . فالباحثون عن الفردوس المفقود كثيرون . لكنّ الملاحظ أن بعضهم يخطئون في معرفة الأسماء العربية المدن الأندلسية ، أو يضعون الأسماء الاسبانية المعروفة اليوم .

وكان أول ما أثار انتباهي إلى هذه الأخطاء خارطة ظهرت في القاهرة[1] للعالم العربي ، وبدت فيها إسبانية ، وقد أثبتت فيها أسماء المدن الأندلسية كما تعرف بالاسبانية اليوم . فجاء فيها « تورتوزا » بدلاً من « طرطوشة » ، و « سيجوفيا » بدلاً من « شقوبية » ، و « تاراجون » بدلاً من « طرّ كونة » ،

(١) نشرتها مؤسسة المطبوعات الحديثة بالقاهرة واعدّها ونفّذها عبد العال محمد وشدان بمقياس ١/٧٥٠،٠٠٠ .

Makalenin devamı "ENDÜLÜS" postundadır.

و « فالنسيا » بدلاً من « بلنسية » ، و « كستلّون » بدلاً من « قشتالة » ، وغير ذلك من الأخطاء الشنيعة .

ثم وقع لي كتاب عن الفلسفة الإسلامية في المغرب ألفه الدكتور محمد غلاّب . فوجدته يذكر أن ابن جبير وُلد في « ملجا » بدلاً من « مالقة »[1] ، وأن ابن باجة وُلد في « سراجوس » بدلاً من « سرقسطة » ، وأن ابن طُفَيل وُلد في « وادي عش » بدلاً من « وادي آش » . وهذا من أعجب العجب . إذ كيف يتصدّى أستاذ معروف للتأليف عن الأندلس وهو يجهل أسماء المدن الأندلسية .

ثم صادفت أثناء قراءاتي ، الكثير من هذه الأخطاء ، يقع فيها كثيرون من الباحثين عن الأندلس . وكنت أثناء مقامي الأوّل في إسبانية ، عام ١٩٥٤ ، قد وضعتُ لنفسي معجماً بأسماء المدن الإسبانية ، وما عُرفت به أيام الحكم العربي الاسلامي فيها ، فرجعت إليه ، ووسّعتُه ، وها أنا ذا أنشره ، وفيه أشهر المدن الأندلسية التي يكثر ذكرها في مصادرنا . فلعلّه يعين على معرفة هذه الأسماء[2] .

(١) كذا ذكر الاستاذ غلاّب ، والصحيح انه ولد في بلنسية . انظر تاريخ الفكر الاندلسي ص ٣١٦ ، من ترجمة الدكتور حسين مؤنس .

(٢) كان الاستاذ الرئيس المرحوم محمد كرد علي قد نشر في المجلد السادس من مجلتنا (ص ٥٣٤) مقالا بعنوان : بعض اعلام اندلسية ذكر في مقدمته : « ارى في بعض المترجمات احيانا في الموضوعات التي لها علاقة بالاندلس بعض اعلام محرفة من اسماء البلدان وغيرها . وقد جمعت طائفة صغيرة منها اثناء المطالعة وعرضتها على الاستاذ العلامة آسين بلاثيوس فتفضل ونظر فيها واني اشكره على عنايته ... » « لجنة المجلة »

(synchronic) bir yöntemle ele almayı ve tespit etmeyi gerektirmektedir. Türkiye'de dil çalışmaları kapsamında ele alınabilecek, dilbilgisi kavramlarını açıklamaya ve tanık göstermeye yönelik bazı önemli çalışmalar yapılmıştır. Ancak bunların yanında, herhangi bir şair ve yazarın üslubunu ve sanatsal yönünü ortaya koymaya yarayan çalışmalar için bağlamlı dizin ve işlevsel sözlüklerin de yararlı olacağı düşünülmektedir.

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THE IMPACT OF THE FRENCH REVOLUTION ON THE OTTOMAN-SPANISH RELATIONS

İspanya
06 AĞU 2008

*Hüseyin Serdar TABAKOĞLU**

ÖZET

Osmanlı ve İspanya Devletleri 16. yüzyıl boyunca Akdeniz'in siyasi kontrolü için mücadele etmişler ancak yüzyılın sonunda her iki devlet de siyasi önceliklerini yeniden belirleyerek Akdeniz merkezli çatışmayı terketmişlerdi. Osmalılar ve İspanyollar 17. ve 18. yüzyıllarda siyasi ve askeri güçlerini büyük ölçüde kaybettiler ve İngiltere, Fransa ve Rusya gibi büyük güçlerin meydan okumalarıyla karşılaştılar. İspanya ancak 1782 yılında imzalanan Dostluk ve Ticaret Antlaşması ile Osmanlı Devleti ile ilişkilerini yeniden kurabildi. Osmanlılar ise bu antlaşmayı 18.yüzyılın sonunda Akdeniz'de beliren Rus tehdidine karşı bir güvence olarak gördüler. Fransız İhtilali bu dönemde yaşanan en önemli gelişme olarak Avrupa'da sosyal, ekonomik, siyasi ve diplomatik hayata doğrudan etki etmiştir. Yüzyıllardır İngiliz karşıtı politikalar benimseyen İspanya ihtilal Fransa'sı ile ittifak yapmayı tercih etmiştir. Napoleon'un Osmanlı egemenliğindeki Mısır'ı istila harekatına İspanyol gemilerinin de destek olması ve İstanbul'daki İspanyol elçisinin Fransızlara yardım etmesi Osmanlı-İspanyol ilişkilerinde önemli bir kırılma noktası oldu. Fransız İhtilali'nin ve Napoleon'un Mısır'ı istilasının yarattığı gerginlik İstanbul'da Fransız yanlısı ve karşıtı yabancı temsilciler arasında diplomatik bir savaş yaşanmasına sebep oldu. Bu çalışma Fransız ihtilalinin ve sonrasında değişen uluslararası dengelerin Osmanlı-İspanya ilişkilerine etkilerini incelemeyi amaçlamaktadır.

Anahtar Kelimeler: Osmanlı, İspanya, Fransız İhtilali, Napoleon, Bouligny, Correl, Elgin.

ABSTRACT

The Ottoman and Spanish Empires struggled for the control of the Mediterranean throughout the entire 16th century. However, they preferred to re-set their political objectives and left the strugle for the Mediterranean in the late 16th century. The Ottomans and Spanish lost their political and military powers in the 17th and 18th centuries and they were challenged by the new great powers namely Britain, France and Russia. Spain managed to re-establish her diplomatic relations with the Ottomans by the Treaty of Peace and Trade in 1782. The Ottomans, on the other hand, saw this treaty as a document that contributed their security in the Mediterranean against the increasing Russian naval activities. The French Revolution, as the most important development in this period, effected social, economic, political and diplomatic life in Europe. Spain which followed anti-British policies, made an alliance with the revolutionary France. However, Napoleon's invasion of Egypt and the pro-French acts of the Spanish ambassador in Istanbul was an important breaking point in the Ottoman-Spanish relations. The French Revolution and Napoleon's invasion of Egypt caused a diplomatic battle between the pro-French and anti-French diplomats. This article aims to understand the effects of the French Revolution and the new balance of power on the Ottoman-Spanish relations.

Key Words: Ottoman, Spanish, the French Revolution, Napoleon, Bouligny, Correl, Elgin.

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MADDE FAYDALANDIKTAN SONRA GELEN BOKUREAN

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ISLAM CHRISTIAN MUSLIM RELATIONS, C.I.C.
S. 123- , 1990 (BIRMINGHAM)

JOURNEY OF THE UNIVERSE AS EXPOUNDED IN THE QUR'ĀN. By SHAYKH FADHLALLA HAERI. London: KPI and Zahra Publications, 1985. 102pp. Hardback £15.00. ISBN 0-7103-0149-9.

The author is a well known Shī ī scholar. The principle theme of the book is man's journey through creation and the inward path he follows for the recognition of his Creator and his final return to Him.

It provides mystic interpretations of over one hundred *'āyāt* of the Qur'ān on the theme of the creation under the following headings:

> 'Creation Begins'; 'The Story of Man'; 'Growth and Sustenance'; 'The Meaning of Time'; 'Grinding to a Halt'; 'The Final Collapse' and 'Eternal Life'.

The author believes that the purpose of creation is to know Allāh in this time zone and he sees perfect balance in every formula in creation. He writes, 'Our current scientific discoveries can be changed, improved upon, expanded or negated, whereas the truths of Qur'ān are forever fixed'. He maintains that the totality of the Qur'ān is based on the totality of the Creator. Man is in creational limitation but the Creator is unlimited and the Word of the Creator is the Qur'ān.

CSIC, SELLY OAK COLLEGES M.I.H. SURTY

THE CIRCLING SONG. By N. EL SAADAWI. London: Zed Books, 1989. 88pp. Hardback, £7.95; paperback, £3.95. ISBN Hb. 0-86232-816-0; Pb. 0-86232-817-9.

Once again the Egyptian doctor and novelist has offered her English readers a thought-provoking analysis of issues pertaining to the conflicts of sex, class, gender and military brutality. In what must be regarded as her most original novel she deals with the story of two twins grown from a single embryo in the womb. They are violently separated, keep searching for one another, repeatedly finding and losing one another. Their search reflects experiences of corruption and brutality and is a reflection of the way society is treating its people.

CSIC, SELLY OAK COLLEGES S. v. SICARD

MYSTICAL ISLAM: AN INTRODUCTION TO SUFISM. By J. BALDICK. London: I.B. Tauris, 1989. 192pp. Hardback, £24.95. ISBN 1-85043-137X.

The historical development of Islamic mystical teaching and practice over fourteen centuries is presented in a carefully balanced chronological and geographical sequence. The author argues that Islam took longer to develop than has usually been supposed and that in the process particularly Christian materials were used to build up the mystical dimension. He exemplifies the diversity, inconsistency and contradictions inherent in Islamic mysticism. Instead of concentrating on abstruse philosophical aspects of Islamic mysticism represented by Ibn 'Arabī's disciples, the author has concentrated on Indian and Ottoman materials which give an indication of the immediacy of Islamic mysticism in everyday social and economic life. Various aspects of Islamic mysticism in the 18th-20th centuries with special reference to Egypt and Turkey are also dealt with. There is also a critique of the approach of Western social

scientists to Islamic mysticism. The final part of the book places Islamic mysticism in the wider context of Islamic civilization as a whole and raises the question of whether Islam could dispense with its mystical tradition and still remain Islam.

CSIC, SELLY OAK COLLEGES S. v. SICARD

REGIONAL

10 TEMMUZ 1992 — İSPANYA

Africa

THE MUSLIM CONQUEST AND SETTLEMENT OF NORTH AFRICA AND SPAIN. By A. D. TAHA. London: Routledge, 1989. 280pp. Hardback, £49.50. ISBN 0-415-00474-8.

It is a well known fact that Muslim Arabs conquered large areas of North Africa in the 7th century and then in the 8th century with the help of their former adversaries in North Africa, the Berbers, conquered Visigoth Spain. The book based on a PhD thesis at Exeter University, England, and part of the Exeter Arabic and Islamic Series, based on a careful analysis of Arabic and other sources, throws new light on the process of the conquest and settlement of the conquerors. It brings out the diversity of Arab, Berber and other groups reflecting a lack of unity which created considerable difficulties and led to constant changes of allegiance and leadership which in turn brought about strife, persecution, massacres etc. for over a century until the establishment of the Umayyad dynasty in Spain. The study provides a classification of Arabs and Berbers by tribal origin and their main areas of influence. Maps would have been a great help in getting an overview of a rather complex picture.

The introduction offers a valuable analysis of the main sources and the bibliography lists the Christian and Muslim primary sources in separate sections with an addition on secondary sources.

The book is an exemplary piece of work and is likely to become a basic reference work for further studies on Islam in North Africa and Spain.

CSIC, SELLY OAK COLLEGES S. v. SICARD

WA AND THE WALA: ISLAM AND POLITY IN NORTHWESTERN GHANA. By I. WILKS. Cambridge: Cambridge University Press, 1989. 256pp. Hardback, £27.50. ISBN 0-521-36210-5.

Most studies of Islam in West Africa have been on the macro-level. The present study based on fieldwork carried out primarily between 1962 and 1969 is at the micro-level and is minitiose in character. Using orally transmitted traditions and the recension of these in Arabic and Hausa, the author shows how the Wala emerged as a small state in the late 17th century. The creation of the Wala state, which is dealt with in great detail, involved on the one hand warrior groups of Mande, Dagomba and Mamprusi origin, and on the other scholars from Muslim centres of learning in the Middle Niger region. Particular attention is paid to relations between Muslims and non-Muslims and the impact of outside groups on the affairs of Wala. The author documents in great detail the growth of religious and secular factions in Wala and the way in which this has led to communal

Hispano-Arabic Poetry / A Student Anthology

by James T. Monroe

University of California Press
Berkeley | Los Angeles | London 1974

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سلسلة «الدورات»

التراث الحضاري المشترك بين إسبانيا والمغرب

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في تاريخ المغرب والأندلس

— Endelus
— Ispanya.

تأليف

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احمد مختار العبادي
استاذ التاريخ الاسلامي
كلية الاداب ـ جامعة الاسكندرية

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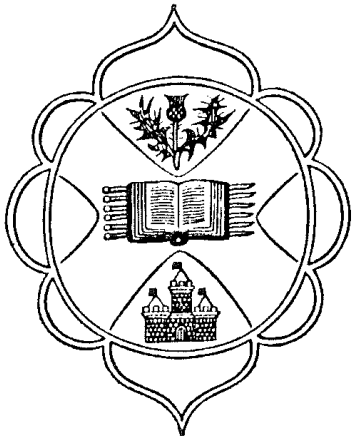
A HISTORY OF ISLAMIC SPAIN

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representativa que la que aquí aparece; hemos tropezado con una relativa falta de respuesta que explica un cierto desequilibrio en el material publicado. A pesar de nuestra insistencia en perseguir las colaboraciones solicitadas, de las 16 inicialmente previstas sólo nos han llegado las que ahora publicamos, y algunos colaboradores lo han hecho sobre temas diferentes a lo solicitado.

Aun con tales limitaciones, hemos considerado necesaria la publicación de esta Sección: tanto las aportaciones recibidas como las ausencias insisten en la necesidad de reflexionar sobre el campo de trabajo a que nos dedicamos y de continuar, profundizar y extender el debate y la discusión sobre temas, líneas y metodología.

LA REDACCIÓN.

AL-QANTARA, c. XIII/2 (Madrid)
1992, s. 379-393.
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ARABISTAS EN ESPAÑA: UN ASUNTO DE FAMILIA

MANUELA MARÍN
C.S.I.C., Madrid

Las páginas que siguen —y que el formato de esta Sección monográfica obliga a ceñir a un corto número— quieren ofrecer tan sólo unas reflexiones personales sobre el arabismo español. Estas reflexiones provienen de una serie de lecturas que habría necesariamente que ampliar; la bibliografía citada no pretende ser exhaustiva, aunque he intentado que fuese indicativa de las posibilidades que ofrece el tema y que aquí no hago más que esbozar.

El orientalismo cultivado en Occidente —lo que en España se ha llamado siempre «arabismo»— ha sufrido en los últimos años un replanteamiento radical[1]. En buena parte ello se ha debido a una presión exterior (la de los investigadores no occidentales), pero también a circunstancias internas, hasta el punto de que el propio término de «orientalismo» ha experimentado un proceso de desgaste cercano al desprestigio. El orientalista se ha visto así cuestionado desde fuera, por el objeto de su estudio (transformado en sujeto activo) y desde dentro, por colegas de otras disciplinas que consideran sus intereses exóticos o sus métodos anticuados. Los arabistas españoles han

[1] El debate sobre los estudios orientales en Occidente ha producido una creciente bibliografía en los últimos años. Entre los trabajos publicados por europeos, señalaré únicamente el de M. Rodinson, *La fascination de l'Islam. Suivi de Le seigneur bourguigon et l'esclave sarrasin* (París, 1989; la 1.ª ed. es de 1980); desde otro punto de vista, pero igualmente de gran interés es el trabajo de B. Johansen, «Politics and Scholarship: The Development of Islamic Studies in the Federal Republic of Germany» (*Middle East Studies. International Perspectives on the State of the Art*, ed. T. Y. Ismael, New York, 1990), 71-130), un magistral análisis de las corrientes intelectuales en el orientalismo alemán y de su evolución más reciente.

DİA kapağı çekildi.
R.K.

Türkiye Diyanet Vakfı
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الدَّولة العَرَبيّة في إسبَانيه

مِنَ الفَتح حَتى سُقُوط الخِلافَة

٩٢ - ٤٢٢هـ / ٧١١ - ١٠٣١م

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بيروت . ص.ب ٧٤٩-١١

Bayrut—1406/1986

İspanya

SAECULUM, III/3, 1952, München, s. 354-372. E. Fak. Isl. Araş. Der.

Spanien und der Islam

Von
MIGUEL CRUZ HERNÁNDEZ
Salamanca

1. Das Problem der Geschichte Spaniens

Gelegentlich, als *Ortega y Gasset* über das Problem Spanien nachdachte, fand er, daß Spanien „rückgratlos" sei, da ihm die großen geschichtlichen Stützen fehlen, die den Zusammenhang der anderen europäischen Länder ausmachen. Mangels dieser inneren Festigung bleibt Spanien in einer Lage, die so sui generis ist in der Geschichte Europas, daß für viele Historiker — und auch für das allgemeine Bewußtsein vieler Spanier und Europäer — Spanien, geschichtlich gesehen, nicht zu Europa gehört. Drei Gründe sind gegeben, um die Behauptung von der Nichtzugehörigkeit Spaniens zu Europa zu rechtfertigen: 1. Spanien ist nicht europäisch wegen des islamischen Einbruchs. 2. Spanien ist nicht europäisch, weil Europa — seit der Reformation — das Ideal des mittelalterlichen Kreuzzuges „verraten" hat, das nur in Spanien fortgedauert hat. Und 3. Spanien ist nicht europäisch, weil wir den Begriff des mittelalterlichen Kreuzzuges — nachdem die Muselmanen aus den letzten Schanzen von Granada vertrieben waren — auf die Eroberung und Kolonisation Amerikas übertragen haben. Das Wesentliche ist, daß in allen diesen drei Thesen der islamische Einbruch das hauptsächliche Element ist. Von diesen Thesen wird die erste durch *Unamuno, Ortega y Gasset* und *Américo Castro*, die zweite durch den Integralismus und den Traditionalismus, und die dritte durch *Sánchez Albornoz* vertreten.

Für *Unamuno* sind die geographische und ethnologische Situation und die muselmanische Invasion Grund dafür, daß Spanien eher zu Afrika als zu Europa gehört, worin der große Rektor von Salamanca ein großes Glück sieht. Für *Ortega y Gasset* kamen die Westgoten nach Spanien bereits vergiftet durch den Kontakt mit dem Römischen Reich und betäubt durch den Ruhm Roms. Außerdem kamen nur wenig Barbaren nach Spanien, schon ohne Lebenskraft und voller Heimweh. Das Ergebnis war, daß sie keinen Widerstand leisten konnten gegen die ungestümen islamisierten Mauren, die 711 als „Befreier" von der Herrschaft der westgotischen Minderheit Fuß faßten und die, nachdem sie 1492 endgültig vertrieben waren, schon für immer das spanische Blut und die spanische Kultur „vergiftet" hatten. Diese Auffassung der spanischen Geschichte führte *Ortega y Gasset* zur Behauptung, daß Spanien das Mittelalter fehlt. Ohne Zweifel hat der islamische

08 NİSAN 1995

Einbruch den Beginn des spanischen Mittelalters verzögert. Sowohl *Pirenne* als auch *Menéndez Pidal* und *Sánchez Albornoz* schieben den Beginn des spanischen Mittelalters auf bis zum Zeitpunkt der muselmanischen Invasion (711); aber wenn wir diesen Zeitpunkt festlegen wollen, müssen wir die Relationen zum europäischen Feudalsystem herstellen und ihn noch später datieren, auf 1086, die Zeit des Triumphes des cluniazensischen Ideals, des französischen Schrifttums und der lateinischen Riten in Spanien; um so mehr, da bis zum Zusammenbruch des Kalifats und bis zur Ankunft der weißen und schwarzen Mönche Spanien sich nicht vollkommen in die mittelalterliche Bewegung Europas einfügt. Erst mit der Ankunft der französischen Mönche und der europäischen Kreuzfahrer vom Norden her und der Almoraviden und der Almohaden vom Süden her erhält der Kampf zwischen Christen und Muselmanen die Bedeutung eines Kreuzzuges. Ein Pendant zum Schachspiel der Zisterzienser und der Mönche von Cluny ist das Weiß und Schwarz der beiden beduinischen Sekten der Wüste. Wie Al-Mu'tamid, der königliche Dichter von Sevilla, den Afrikanern als ein sehr mittelmäßiger Gläubiger erschien, so Alfons von las Navas den ultramontanen Mönchen und Kriegern als ein äußerst nachsichtiger und zeitverhafteter. Sie kehren nach Hause zurück, als die Spanier sich der Ermordung der muselmanischen Bevölkerung von Calatrava widersetzen. Dennoch: Obwohl sich die Reconquista über beinahe vier Jahrhunderte erstreckt, bleibt der Geist der Kreuzzüge — nach *Sánchez Albornoz* — bis zum Beginn der Renaissance lebendig, freilich schwülstig, kavaliersmäßig und ziemlich gedämpft. Im gleichen Jahr, in dem die katholischen Könige das letzte muselmanische Bollwerk von Granada einnehmen, entdeckt Christoph Columbus Amerika; und dann überträgt sich der Begriff des Kreuzzuges auf die Eroberung und Zivilisation der Neuen Welt[1].

Diese Problematik zeigt uns die Vielfalt der Probleme des spanischen Mittelalters auf. Die mittelalterliche Geschichte Spaniens, wie auch die Europas, ist im großen und ganzen auf meisterhafte Art von den Romanisten und Germanisten geschrieben worden. Die mittelalterliche Erforschung des Islams ist wegen der philologischen Schwierigkeiten immer zurückgeblieben[1a]. Andererseits hat man uns Forscher der islamischen Welt und Kultur als „Orientalisten" bezeichnet, obgleich es einen östlichen und einen westlichen Islam gibt, so daß manchmal ein größerer Unterschied zwischen Córdoba und Bagdad besteht als zwischen Córdoba und Paris. Die Forscher des spanischen Mittelalters, sowohl Historiker als auch Philologen, beharren hartnäckig darauf, daß sie die arabische Sprache und sehr oft sogar die muselmanische Kultur nicht zu kennen brauchen. Aber wenn wir die Bedeutung des Islams im Mittelalter verschweigen oder ihm die Rolle eines unerwünschten und unbequemen Gastes zuschreiben, verdrehen wir die gesamte Geschichte, die Spaniens und die Europas. Man pflegt die mittelalterliche Geschichte Spaniens so zu erzählen, als ob ein sehr christliches und ehrenhaftes Volk eines

[1] *Sánchez Albornoz*, España y el Islam (Buenos Aires 1943).

[1a] Hier sind jedoch die grundlegenden Werke von Lévy-Provençal zu nennen. Vgl. auch Anm. 9.

AL-ANDALUS
THE ART OF ISLAMIC SPAIN
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The Architectural Heritage of Islamic Spain in North Africa

CHRISTIAN EWERT

Even after the fall of the Cordobán caliphate in 1031 (A.H. 422) and the later transfer of the political fulcrum south into Morocco, Islamic Spain, though dwindling under the blows of the Christian reconquest, remained dominant in the artistic sphere. The political unification brought about by the Almoravids and Almohads favored the dissemination of the western Umayyad inheritance.

The Almoravids

The Almoravids were of Berber origin, as were their conquerors, the Almohads. In 1060 (A.H. 452) they founded Marrakesh in the south of Morocco, at the foot of the Atlas Mountains, and the city remained a metropolis under the Almohads as well. Called in at the close of the eleventh century to help the *mulūk al-Ṭawā'if* withstand the pressure of the reconquest, the Almoravids ended by crushing those helpless petty kingdoms. They then united a considerable part of the Maghrib and al-Andalus. In this way, the Maghrib, before the end of the eleventh century, was laid wide open to influences from Islamic Spain that were still deeply impregnated with the artistic heritage of the Umayyads. Spanish artists, perhaps whole workshops, went as far as southern Morocco. Marrakesh became a center of Andalusian art. The Islamic far west was an artistic as well as a political unit, and here was elaborated the repertoire from which in the mid-twelfth century the puristic Almohads filtered the essential elements of their use of forms. This transition can be understood best in mosque architecture.

The mosque with aisles perpendicular to the qibla had found acceptance in the leading monuments of western Islam as a hall of columns. Examples include the Great Mosque of Córdoba, begun about 785 (A.H. 169) and the Aghlabid rebuilding of the Great Mosque of Kairouan from 836 (A.H. 222). As the easily obtainable supplies of classical stone spoils became exhausted, the pillared hall now penetrated into the Maghribī mosque with brick architecture. Ṭūlūnid and Fāṭimid Cairo (the mosque of Ibn Tūlūn, built between 876 and 879 [A.H. 263–66]; the mosque of al-Ḥākim, founded in 990 [A.H. 380]), served as the transmitter between the ʿAbbāsid east (for example, the Abū Dulaf mosque in Samarra of about 860 [A.H. 246]) and the Maghrib. However, the overheavy ʿAbbāsid pillar profile, perhaps deriving from a continuance of ancient oriental tradition, was considerably reduced in the Maghrib, providing a formula for the almost standard dimensions of the Almohad workshops.

The Great Mosque in Algiers, built about 1097 (A.H. 491),[1] gives the clearest illustration of how the Almoravid prayer hall leads from the Umayyad tradition to the Almohad mosque (Figs. 1, 2). The narrow court, the T-type of oratory, the profiles of the pillars, and the arches of the arcades and their hierarchic distribution point toward the Almohads. But the hegemony and inertia of the Umayyad elements show astonishingly strongly here: not the purified stage of the T-type found in the Great Mosque of Kairouan but the type of the extension of al-Ḥakam II in the Great Mosque of Córdoba, with interpenetrating longitudinal and transverse arcades, persisting probably in the tradition of

Marrakesh, Kutubiyya mosque

Fasnaame-i Hüner, say. 33. 1376/1997 Tahran. s 98-123

مساجد اسپانیا و شمال آفریقا

آنتونیو فرناندز پورتاس
ترجمهٔ مصطفی کیانی

معماری اسلامی از قرن هشتم تا چهاردهم میلادی در شبه‌جزیره ایبریا [اسپانیا و پرتغال] و نیز مراکش، الجزایر و تونس فعلی [شمال آفریقا][1] دوره‌های گوناگونِ هنری و سیاسی را دربر می‌گیرد:

نخست؛ دورهٔ خلافت امویان (۷۵۶ تا ۱۰۳۱ میلادی) در آندلس یعنی بخشِ اسلامی اسپانیا بود که خلافتِ اسلامی تا شمال شبه‌جزیره گسترش پیدا کرد،

دوم؛ دورهٔ انحطاط و تجزیه به حکومت‌های کوچک‌تر و طایفه‌ای (۸۶-۱۰۳۱ میلادی) است،

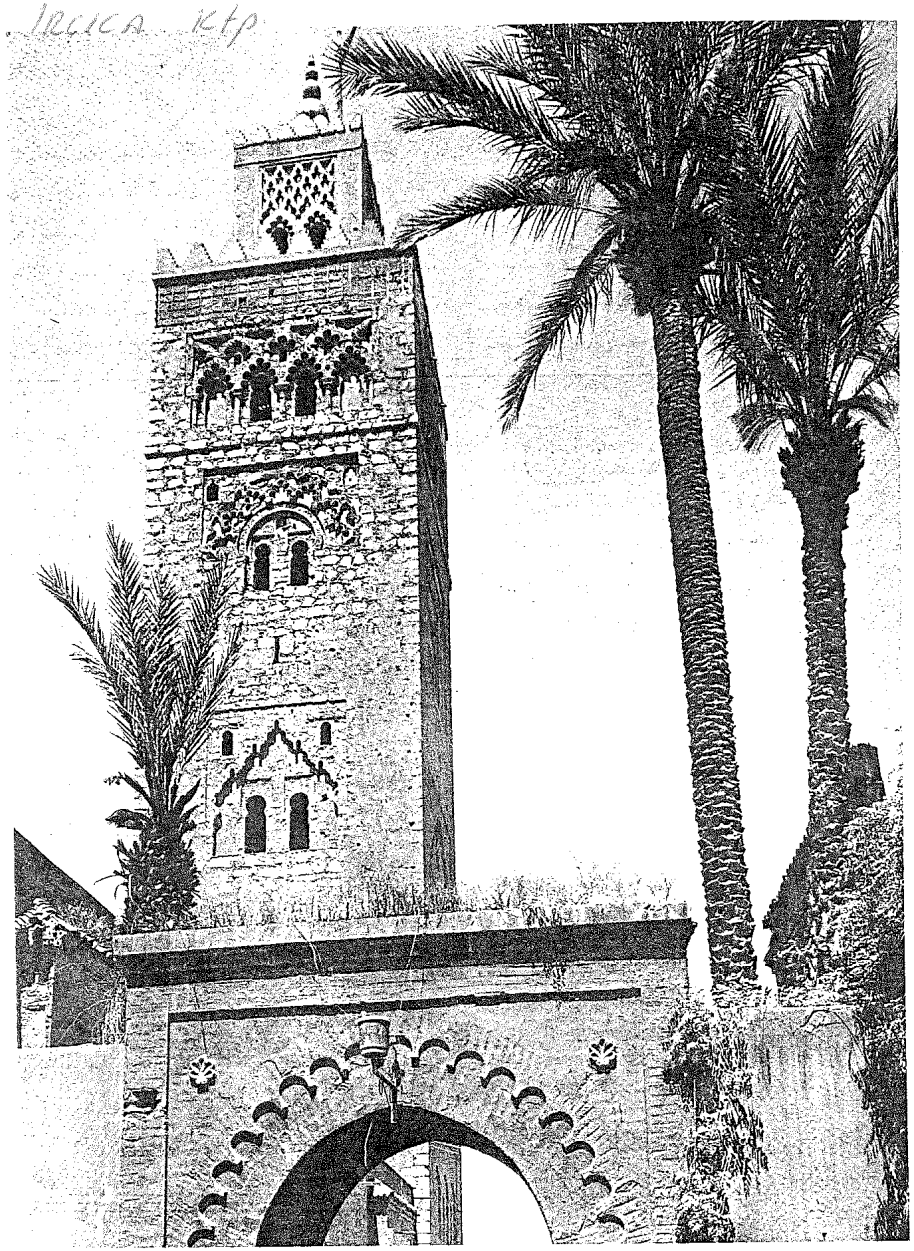
سوم؛ دورهٔ حکمرانی «المرابطون» (Almoravid ۱۱۴۷-۱۰۸۶ میلادی) و «الموحّدون» (Almohad ـ ۱۲۶۴-۱۱۴۷ میلادی) که آندلس تحت حکمفرمایی شمال آفریقا درآمد

و چهارم؛ در اواخر این دوران است که خلافتِ اسلامی به سه حکومتِ سلطان‌نشین و مستقل «نصریان» در غرناطه (گرانادا ـ تا سال ۱۴۹۲ میلادی)، «مَرینیان» [بنومَرین] در شمال مراکش و «عبدالواديان» در الجزایر تبدیل گشت.

در سیرِ تحوّل، گسترش و شکوفایی هنرِ اسلامی در این سرزمین دو دوره بیش‌ترین نقش را دارند، یکی دورهٔ حکومت امویان و دیگری دورهٔ حکومت‌های «المرابطون» و «الموحدون». اما در دورهٔ اخیر است که «مدرسه» یعنی مکان علمی دین با شیوهٔ خاص خود به‌وجود آمد، نوعی معماری که اساساً از اسلام شرقی به این سرزمین آمد.

دورهٔ امارت امویان

زمانی که دورهٔ «خلافت امویان» در دمشق در سال ۷۵۰ میلادی با روی‌کارآمدن عباسیان به‌سر آمد، یکی از امیرزادگان اموی به نام «عبدالرحمن» با فرارِ خود، از قتل‌عام جانِ سالم به‌در بُرد. وی از جنوب اسپانیا وارد



منارهٔ مسجد کتبیّه (قرن ۱۲ م.) در مراکش با ارتفاع بیش از ۶۰ متر.

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Las ciudades del Andalus:
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نيابة عن خادم الحرمين الشريفين:

الأمير سلمان افتتح أكبر مركز ثقافي وإسلامي في أوروبا

بتكليف من خادم الحرمين الشريفين الملك فهد بن عبدالعزيز آل سعود - يحفظه الله - افتتح صاحب السمو الملكي الامير سلمان بن عبدالعزيز امير منطقة الرياض يوم الاثنين الماضي الموافق ١٤١٣/٣/٢٤ هـ المركز الثقافي الاسلامي في العاصمة الاسبانية (مدريد).

وقد القى صاحب السمو الملكي الامير سلمان بن عبدالعزيز كلمة رحب فيها بالحضور وقال انه لمن دواعي سروري ان ارحب بكم اجمل ترحيب وان احييكم اطيب تحية كما تغمرني مشاعر السرور العميق وانا انقل شكر وتحيات خادم الحرمين الشريفين الملك فهد ابن عبدالعزيز.

وقال ان خادم الحرمين الشريفين انطلاقا من ايمانه العميق بعقيدة امتنا ورسالتها الخالدة وبتقاليد شعبنا الاصيلة وما للعلاقات المتميزة مع اسبانيا ملكا وحكومة وشعبا قام برعاية هذا المشروع الرائد منذ البداية كي يكون بعون الله ثم بالجهود المخلصة صرحا حضاريا وشعلة اشعاع يعم نورها الناس جميعا وتجسيدا حقيقيا لعمق الصداقة العربية الاسبانية بكافة ابعادها والتي تعد بكل حق امثولة لشعوب العالم على التفاهم والتعاون والود.

ايها السادة ..

ان اختيار اسبانيا وعاصمتها مدريد لاقامة هذا المركز لم يكن عشوائيا او بمحض الصدفة بل تم على اساس من الاعتقاد الراسخ والايمان الثابت بأصالة هذه العلاقات منذ عهود سحيقة.

واضاف سموه قائلا: لقد جئنا اليوم لنضيف لمعالم حضارتنا المشتركة هذا الرمز الثقافي كي يتعانق فيه مجد الماضي وواقع الحاضر وامل المستقبل وان انظارنا تتجه بكل الامل نحو المستقبل الى ذلك اليوم الذي تخرج فيه من هذا المكان شخصيات كان لها اثرها العميق في كافة مجالات الحياة.

وبهذا نعيد من جديد الى الاذهان والقلوب روح مدينة قرطبة والدور الذي لعبته الاندلس خلال قرون ثمانية في بناء الحضارة العالمية واستعادة الحضارة المشتركة كي تساهم مرة اخرى في مسيرة العالم نحو السلام والعلم والمعرفة.

كما القى معالي امين عام رابطة العالم الاسلامي الدكتور عبدالله عمر نصيف كلمة ضمنها خالص الشكر وجزيل الامتنان لخادم الحرمين الشريفين الملك فهد بن عبدالعزيز لما يقوم به - حفظه الله - من جهود مخلصة لخدمة الاسلام والمسلمين ولجهوده المخلصة - رعاه الله - في خدمة مبادىء الحق والعدل والسلام بين البشر.

وشكر سمو الامير سلمان بن عبدالعزيز على رعايته افتتاح المركز.

ووصف الدكتور نصيف افتتاح المركز الثقافي الاسلامي بانه مناسبة تاريخية عظيمة مؤكدا ان المركز سيكون - بمشيئة الله تعالى - صرحا ثقافيا كبيرا وشاهدا حضاريا.

وتحدث امين عام رابطة العالم الاسلامي عن جانب من المبادىء النبيلة التي جاء بها الاسلام.

كما تطرق الى جانب آخر من المبادىء التي اكدها الاسلام وبخاصة فيما يتعلق بأسلوب الدعوة الى الله بالحكمة والكلمة الطيبة والحوار الحسن.

وبعد ان اشار الى ما يعانيه العالم المعاصر من مشكلات وكوارث طبيعية وغيرها رأى ان خير السبل لوقف هذا التدهور هو التعاون الجاد لوقف هذا التدهور والسعي بمسئولية جادة وموضوعية لايجاد الحلول لهذه الاخطار التي تهدد الاجيال في حياتهم وامنهم.

وقد حضر الافتتاح أكثر من خمسمائة شخصية إسلامية وعالمية من بينها الدكتور عبدالله بن عمر بن نصيف الأمين العام لرابطة العالم الإسلامي بجانب رؤساء ومديري الجمعيات الإسلامية في أوروبا وأعضاء السلك الدبلوماسي المعتمدين في اسبانيا.

ويعتبر المركز الذي انشىء على نفقة خادم الحرمين الشريفين الملك فهد بن عبدالعزيز - حفظه الله - بتكلفة تبلغ أكثر من عشرين مليون دولار امريكي يعتبر أكبر مركز ثقافي إسلامي في أوروبا حيث يقع على مساحة تقدر بـ ٢٠ الف متر مربع على الطريق المسمى (م - ٣٠) بمدريد. ويتكون من ستة طوابق تقع ثلاثة منها تحت الارض وخمسة أفنية. ويضم مسجداً كبيراً يتسع لأكثر من ألف مصل وبه قسم خاص للنساء. وتبلغ المساحة الخاصة بساحة المسجد ٦٥٠ مترا تستوعب ٧٠٠ رجل و١٣٠ امرأة وله فناء مفتوح تتخلله الاضواء من كل ناحية. كما يضم ثاني أكبر قاعة اجتماعات في مدريد وتتسع لخمسمائة مقعد مجهزة بكافة الاجهزة الصوتية بالاضافة إلى مركز للترجمة الفورية.

ويحتوي المركز على مدرستين لتعليم العلوم الإسلامية واللغة العربية والقرآن الكريم للطلبة والاخرى للطالبات. على ان تصبحا مستقبلا مدارس نظامية اسلامية في منهجها ومدرسيها ومماثلة لاكاديمية الملك فهد في لندن وواشنطن وعلى

Edited by, Markus Hattstein and Peter Delius
Islam Art and Architecture, Cologne-2000

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The Coinage of The Umayyads of Spain

PART ONE

BY GEORGE C. MILES

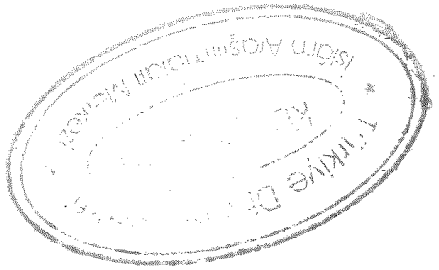
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THE ALHAMBRA COMPLEX: THE CLIMAX OF ARABIAN LANDSCAPE DESIGN IN SPAIN

1 Introduction

Between 1232 and 1492 (1), Granada of the Nasrids was the last European stronghold of the Moors and their last stand for empire in Spain, extending Muslim rule for two and a half centuries after the loss of Cordoba and Seville (2). Granada is located in the southern part of Andalusia, south of the Guadalquivir, at the confluence of the Darro and Genil rivers, and at the foot of the Sierra Nevada (3).

South-east of the old city lies The Alhambra plateau, upon which Al Ahmar, the founder of the Nasrid Dynasty, built the foundations of the Alhambra * as his royal seat (Fig. 1). Construction started in 1238 and was continued by his son Mohammed II (1272-1302). The major part of the work, the palace itself, was completed by Yusuf I (1333-54) and his son Mohammed V (1354-91) (4). Above the Alhambra fort towards the east, the Mo-

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(2) Newton, Norman T., **A history of Landscape Architecture, the Relation of People to Environment**, New York, American Elsevier Publishing Company, 1973, p. 40.

(3) The Columbia Electronic Encyclobedia, Franklin Electronic Publishers, Inc. NJ, 1991.

* Literally it means: the red one, here it could mean the red palace or the red castle, so mamed for the color of the red brick used.

(4) Al-Basha, Hassan, **Madkhal Aila Al-Aathar Al-Islamiah**, Egypt, Cairo, Dar An'nahdah Al-Arabiah, 1981, p. 229. Also see:

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To break through the impending polarization between Muslims and their Dutch surroundings, mutual understanding and respect must be deepened. A good relationship between Muslims and others on the local level is of the utmost importance. In the meantime, it appears that slowly but steadily Islam will find its place in Dutch society. For the time being, the internal divisions of the Islamic community in the Netherlands and its lack of representative central organization are two important obstacles to achieving Muslim goals faster than at present is the case.

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Muslims in Portugal and Spain

Jacinto Bosch Vila

FROM THE YEAR 92 of the Hijra (711 AD) until the present day, Islam has in one form or another maintained a constant presence in the Iberian peninsula. Whether through its men and women or its symbols, through its beliefs and practices or through the footprints left by its civilization, Islam has been a decisive factor in the history of both Spain and Portugal. It has been like a seed which, sown originally by Arabs and Berbers and then by Iberians, sank deep roots in the far west of the Mediterranean, bearing fruit through the cultural symbiosis that prevailed in those territories over several centuries, until the ninth century of the Hijra (15th century AD). Although the stubble was burned during the sixteenth and seventeenth centuries and the faith led an underground, just perceptible existence through the eighteenth and nineteenth centuries, it has begun once more to germinate in the last decades of the twentieth century and is again growing vigorously, still on small plots, yet well irrigated in anticipation of a new flowering.

Throughout the world this century seems to have marked a period of resurgence of Islam as a religion, a way of life and a civilization, perhaps as a reaction against the secularizing currents of our age. 'Loyalist' or 'fundamentalist' movements—depending on one's perspective—are at work to awaken minds to a need to return to the basic and pure principles of Islam within the context of the world in which we live and without repudiating the advances and conquests of modern science and technology. One consequence has been the energetic appearance of a new invitation or call (*dawa*) to Islam in the West, in Europe just as much as in America, articulated by associations, centres and communities founded and run by Muslims originally from Islamic countries or from the former European colonies in Africa and Asia, who are now residents of European and American countries and who open the doors of Islam to people of every social condition, who by entering into marriage with women of the Christian faith have produced a new generation, or who have also gained

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LES ORIGINES DE LA MÉDECINE ARABE EN ESPAGNE

Par le Dr H. P. J. RENAUD (1).

Les appréciations portées sur la civilisation des « Arabes », la culture des Maures d'Espagne en particulier, ont notablement varié suivant les époques. Après un engouement exagéré, vers la fin du XIXe siècle, où l'on confondit dans la louange ce qu'on croyait être arabe et qui n'était que musulman (2), on assiste de nos jours au phénomène inverse. Non seulement toute originalité est déniée a l'art, à la science et au droit musulmans, comme à la religion islamique (3), mais on conteste même l'existence de cette civilisation. La « prétendue influence musulmane », c'est, en réalité, le développement sous un masque arabe, par les anciens habitants du pays, convertis ou non, des embryons culturels » préexistants dans chacun des pays tombés sous le joug de l'islam (4).

Il n'est pas douteux que l'invasion et la conquête « arabes » de l'Espagne, au VIIIe siècle, furent le fait

(1) Conférence faite le 24 septembre 1935 au Palais du Sénat espagnol, à l'occasion du Xe Congrès international d'histoire de la médecine.

(2) C'est la tendance du grand ouvrage du Dr Gustave Le Bon, *La civilisation des Arabes*, Paris, 1884 après ceux de L. A. Sédillot, *Histoire des Arabes*, Paris, 1854 et 1877, et de L. Viardot, *Hist. des Arabes et des Mores d'Espagne*, Paris, 1851. Renan est à peu près le seul en France à apporter dans ce concert d'éloges une note discordante (*L'islamisme et la science*, Paris 1833). Quant au Dr Lucien Leclerc, *Hist. de la médecine arabe*, Paris, 1876, 2 vol., il adopte sur toutes ces questions une attitude qui, pour être sympathique aux Arabes, n'en est pas moins très modérée et judicieuse.

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HISTORY OF MUSLIM SPAIN

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SPAIN

A state occupying most of the Iberian peninsula in southwest Europe, 194,419 square miles in area including the Balearic and Canary Islands. Its 1960 population of 30,903,137 was almost all Catholic. The present capital is Madrid. The 50 provinces include more than 9,000 autonomous municipalities. Catholicism is the religion of the state.

This article deals with (1) the early history of Spain until A.D. 711, under Roman and Visigothic rule; (2) the medieval kingdoms, 711 to 1474; and (3) modern Spain, 1474 to 1965, under the Hapsburgs, Bourbons, the Republic, and Generalissimo F. Franco as Chief of State. Attention is devoted especially to ecclesiastical affairs.

1. Early

Spain was Christianized in Roman times, and the episcopacy was organized along the lines of the Roman administration. The danger to Christianity came first from official persecution and thereafter from survivals of paganism. The Visigothic kings supported Arianism in a predominantly Catholic Spain until they became Catholics in 587. Their rule was marked by an important amalgam of Roman and Visigothic law and by one of the most flourishing cultural periods of Spanish history, during which the episcopacy took an active part in the political affairs of the country.

Roman Rule. St. Paul planned to take the gospel to Spain, which had been incorporated into the Roman Empire by the time of Emperor Augustus, and he may well have done so; but there is no positive proof for his voyage (Rom 15.24, 28; Pope Clement I, 5.7; Muratorian Fragment of *c.* A.D. 63). In about 800 or later a legend arose that seven bishops, disciples of St. Peter, the "Varones Apostolicos," evangelized south Spain in the 1st century. Also legendary is the account of the mission to Spain of St. James the Apostle shortly before his death (*c.* 43 A.D..). This legendary mission, although rejected by Spanish scholarship in the 7th century, reappeared in its full connection with Santiago de Compostela only in 1139. Recent archeological finds in Santiago are far too rich to represent the tomb of an Apostle in the 1st century.

St. Irenaeus (*Adv. haer.* 1.10; 2) and Tertullian, (*Adv. iudaeos* 7) testify that there were Christians in Spain before A.D. 200. In 254 St. *Cyprian of Carthage (*Epist.* 67) mentions the bishops of León-Astorga, Mérida, and Saragossa and alludes to other unnamed sees. His letter reveals the close relations that existed then and later between Christians in Spain and in North Africa. In 259 St. *Fructuosus and two of his deacons were martyred at Tarragona. At the Council of *Elvira (*c.* 304), 43 bishops and priests represented 37 communities, all but 5 in south Spain. The great persecution begun by *Diocletian (303–304) apparently claimed Christian martyrs in all five provinces of Spain (Galicia, Tarraconensis, Baetica, Carthagena, and Lusitania), but sources are unreliable in details. With the peace of the Church under Constantine, the Church increased in numbers but was infiltrated with pagan influences, already condemned at Elvira. In the 4th century there were several remarkable bishops and theologians, *Hosius of Córdoba, Potamius of Lisbon, *Gregory of Elvira, and *Pacian of Barcelona. Spain at this time produced also the Emperor *Theodosius I, the poets *Juvencus and *Prudentius, and probably the Virgin Aetheria, whose account of her travels to the East is of great interest (*see* PEREGRINATIO AETHERIAE).

The late 4th-century controversy aroused by *Priscillian was a local manifestation of the difficulties encountered throughout western Europe by the new movement of monasticism. The struggle in this instance was exacerbated by the doctrinal insecurity betrayed by insistence on apocryphal writings. Priscillian's execution in 385 only encouraged the growth of *Priscillianism, which survived in Galicia as a powerful movement until the late 6th century. Councils to combat Priscillianism were convoked at Saragossa (380) and at Toledo (400).

Visigothic Rule. The 5th century, with its wars and invasions, is an obscure period in Spanish history. In 409 Spain was invaded by the barbarian *Alans, *Vandals, and *Suevi. Vandals and Alans who survived the subsequent attack of the Visigoths in 418 passed to North Africa in 429; the Suevi withdrew to Galicia and part of modern Portugal. The main Visigothic movement into Spain took place in 496 and again after their loss of most of south Gaul to the Franks in 507. In 554 the Visigoths established their capital in Toledo. Baetica, which had never been conquered by the barbarians, welcomed the Byzantines (552), who were expelled finally from south Spain only in 629. There is little evidence of religious persecution of the Church by the Arian Suevi or Visigoths. In the 6th century a number of councils were held, mostly in east Spain: Tarragona (516), Gerona (517), Toledo (527), Barcelona (540), Lérida (546), and Valencia (549). These councils, which reformed abuses, mark a revival of religious life, which was evident also in Christian literature. The Arian Suevi were converted to Catholicism by St. *Martin of Braga, who inspired two Councils of Braga (561, 572). The conversion of the Visigoths to Catholicism followed a civil war between King Leovigild and his Catholic son, St. *Hermenegild, in Seville (580–584). After Leovigild's victory he conquered the Suevi, incorporating their kingdom into the Visigothic. Leovigild's attempt to convert Catholics to Arianism by a compromise formula of faith had been ineffective. After the murder of Hermenegild (585) and the death of Leovigild (586), Hermenegild's younger brother, King Recared, became a Catholic (587) and officially brought the Visigoths into the Church (589). Arianism, rooted in the Visigothic monarchy, soon ceased to be a force in the peninsula.

The 7th century was the great age of Catholic Spain under the Visigoths. It saw an apparent Romanization of the Visigoths and a renaissance of Latin literature in cathedral and monastic schools, which produced such luminaries as St. *Isidore of Seville (d. 636); St. *Braulio of Saragossa (d. 651), St. *Eugene II (III; d. 657), St. *Ildefonsus (d. 667), and St. *Julian of Toledo (d. 690). Twelve national and several provincial councils were held at Toledo from 589 to 702. The acts of provincial councils at Narbonne (589), Seville (590, 619), Huesca (598), Barcelona (599), Egara (614), Mérida (666), Braga (675), and Saragossa (691) also are preserved. The kings and some of the nobility attended the national councils, whose legislation was in large part intended to invest royal

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Çev. Dr. Ali Hakan Çavuşoğlu***

Özet

Bu makale, İspanya'daki İslam Hukuku araştırmalarının daha geniş bir çerçevede yürütülen Arap ve İslam araştırmaları bağlamındaki konumunu tespitle başlamakta ve bu ikinci grupta yer alan araştırmaların iki belirgin özelliğine dikkat çekmektedir: Endülüs ile ilgili konulara ağırlık vermeleri ve Batı'da yürütülen diğer araştırmalardan nispeten kopuk oluşları. İspanyol bilim adamlarının İslam Hukuku alanındaki çalışmalarını, üç tarihsel dönemi dikkate alarak inceleyeceğim: XIX. yüzyılda atılan ilk adımlar (Gayangos, Ribera ve öğrencileri); İspanya'da İslam Hukuku araştırmalarının tam olgunluk aşamasına geldiği bir sırada López Ortiz, Orata ve Vila tarafından yürütülen çalışmaların kesintiye uğradığı İspanya İç Savaşı dönemi (1936-1939) ve İslam Hukuku araştırmalarını yeniden başlatmak üzere pek çok girişimin yapıldığı Savaş-sonrası dönem. Sonuçta, mevcut durum hakkında bir değerlendirme yapılacak ve bu araştırmaların geleceğine dair muhtemel öngörüler üzerinde durulacaktır.

GİRİŞ[1]

İspanya'daki Arap ve İslam araştırmalarının bugüne kadar kısmen ele alınmış kendine özgü bir tarihi vardır[2]. Bundan daha önemli olan iki özelliği

* "Spanish Scholarship on Islamic Law" (*Islamic Law and Society*, 2/1 [1995], s. 43-70) adlı makalenin çevirisidir.

** Consejo Superior de Investigaciones Científicas (CSIC)-Madrid

*** Onsekiz Mart Ü. İlahiyat Fakültesi, ahcavusoglu@hotmail.com

[1] Bu makaleyi yazarken, B. López García, M. Alfonso, J. M. Pérez Prendes, T. Alonso Turienzo, D. Waines ve D. Powers'ın cömertçe katkılarından yararlandım. Makale İspanya'da yapılan [İspanyol] araştırmalara tahsis edildiği için, Endülüs fıkhı konusunda M. Ebü'l-Ecfân, M. b. Cherifa, I. Goldziher, M. Haccî, W. Hoenerbach, V. Lagardère, E. Lévi Provençal, M. A. Mekkî, M. Halid Mesud, M. Muranyi ve Abdülmecid Türkî tarafından yazılmış önemli eserlere hiç değinmedim.

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Mehmed Said HATİBOĞLU

KONU DANIŞMANI
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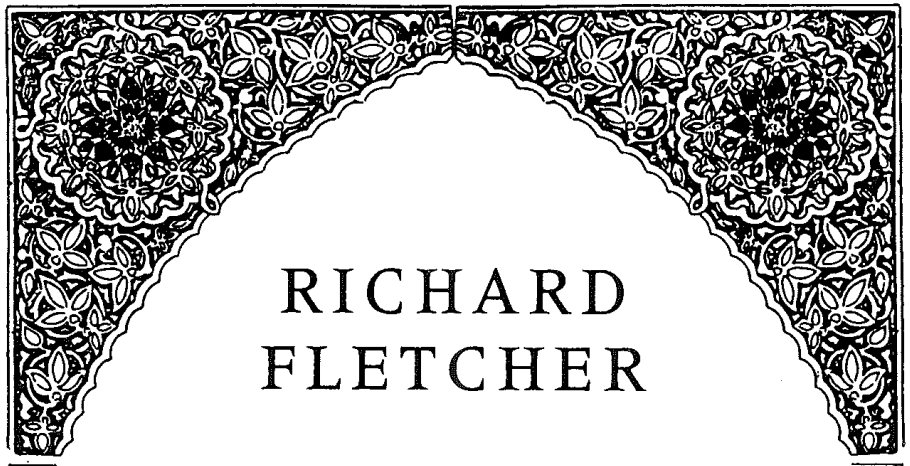
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Elisabeth Rudelle-Berteaud

LA MINORITE MORISQUE ENTRE CHRISTIANISME ET ISLAM EN ESPAGNE (XVI^{ème}-XVII^{ème} SIECLES)

En Espagne, la présence conjointe du Christianisme et de l'Islam a donné lieu à deux cas de figure : tout d'abord, une coexistence régulée par un statut juridique précis pour les minorités chrétienne ou musulmane selon les royaumes, puis la tentative d'assimilation des descendants des Musulmans par les Chrétiens. Cette seconde phase, qui voit le jour à la fin de la Reconquête, est celle de la constitution de la communauté morisque.

Après un siècle de violents rejets et d'essais de conciliation de la part des Chrétiens comme des Morisques, l'expulsion définitive de ces derniers est décrétée en 1609, soit un peu plus d'un siècle après celle des Juifs. La rupture est totale et les tentatives des deux parties pour l'éviter sont un échec : les Morisques ne feront pas partie intégrante de la société espagnole, comme les huit siècles de cohabitation auraient pu le leur faire espérer; et les Chrétiens n'ont pu assimiler et convertir entièrement à leur religion les descendants des Musulmans, comme ils l'avaient décidé.

Entre 1492, date de la prise de Grenade, et 1609, comment ces hommes et ces femmes ont-ils cohabité avec les Vieux Chrétiens? Quelles interactions ont été générées par cette situation? Dans un premier temps, les travaux portant sur les descendants d'al-Andalus prenaient surtout en compte les critiques qui leur étaient faites depuis toujours : la mauvaise observance de la religion chrétienne. Mais les chercheurs actuels centrent leur intérêt sur l'étude de la minorité morisque en tant que telle.

A SPANISH PERSPECTIVE OF THE 'SYRIAN QUESTION' IN 1844

The attention of the great powers of Europe was drawn to what Metternich dubbed "The Syrian Question", which was at its most intense phase in the half decade following the withdrawal of Muḥammad Ali, viceroy of Egypt, from the Syrian region in 1840-41.

Broadly defined, the term question is merely concealing the intent of those powers enjoying special interests in Ottoman Syria to preserve or further these interests. While France was the power traditionally enjoying a position of primacy in this region, she lost ground with the demise of the Egyptian imperium in Syria to those powers that formed an alliance to oust the viceroy, namely Great Britain, Austria, Russia and Prussia. In accepting their assistance, the government of the sultan legitimized their claim to a voice in the settlement of Syria's administrative and demographic problems.

While France's voice was dimmed in the counsels of the Ottoman government, she was not prepared to forsake a special privilege first granted to Francis I in 1547 by Sultan Suleiman the Magnificent, namely to speak on behalf of the Catholic population of the Ottoman empire concentrated mostly in Syria and, more specifically, in Mt. Lebanon. The Egyptian hegemony over Syria was furthered through the viceroy's dependence on the powerful Shihāb dynasty that headed the emirate of Mt. Lebanon, had provided France and her dependents in Syria a unique opportunity to solidify her position. But with the termination of Egypt's domination, France's position was drastically compromised.

Palmerston put together the Quadruple Alliance for the purpose of restoring direct Ottoman rule over Syria. For selfish reasons he did not wish to see France, Britain's principal rival in the Mediterranean, restored to a position of primacy in Syria. Ambassador Canning took up his post in Istanbul in 1841 with instructions to serve as chief spokesman in safeguarding Ottoman rights in Syria. If France were to enjoy a voice in determining the administrative restructuring of the Syrian provinces, she could do so only by collaborating with the other powers.

One of the targets of reform was the protégé system that had provided France the pretext for exercising a strong influence among the powerful Catholic sects of Syria and manipulating them thereby to advance her own imperial policies in the eastern Mediterranean. As protector of the Greek sects, Russia was opposed to French support of a system of administration that put her own protégés at a disadvantage. Seeking to build a Protestant base, Prussia through Great Britain advocated freedom of choice for both Greek and Catholic Christians who might be won over to Protestantism when efforts to convert Jews and Druzes came to naught. A staunch supporter of the principle of legitimacy, Metternich insisted that subjects of the sultan regardless of sectarian affiliation owed primary and exclusive allegiance to their sultan. Little wonder then that the government of the sultan turned to Metternich for counsel and advice in combating the centrifugal tendencies of the sects in Syria through the institution of an administrative structure that would eliminate pretexts for foreign dependence.

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CAESAR E. FARAH, ARABS AND OTTOMANS: A CHECKERED RELATIONSHIP, ISTANBUL 2002. ss. 271-277

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İspanya

منقذ، فورد ذكرهم في كثير من الكتب التي تتحدث عن بلاد الشام في القرنين الخامس والسادس للهجرة. وسمع عن أسامة الحافظ أبو سعد السمعاني صاحب كتاب «الأنساب» والحافظ ابن عساكر صاحب «تاريخ دمشق» والعماد الكاتب الأصفهاني وغيرهم. كما عني المستشرقون بآثار أسامة فترجم بعضها إلى الفرنسية والألمانية والروسية والإنكليزية.

ج.ت

الموضوعات ذات الصلة:
الحروب الصليبية - صلاح الدين الأيوبي - نور الدين زنكي.

مراجع للاستزادة:
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■ إسبانية

دولة أوربية ذات نظام ملكي عاصمتها مدريد[ر]، تشغل خمسة أسداس شبه جزيرة إيبرية[ر] التي تؤلف جسراً أرضياً من أوربة يمتد نحو إفريقية ويفصل بين البحر المتوسط والمحيط الأطلسي، في حين تشغل البرتغال[ر] السدس الباقي. وبهذا تكون إسبانية أكبر قطر في أوربة من حيث المساحة بعد روسية وفرنسة، ويعدُّ انفصالها عن أوربة بجبال البيرينه (البرانس) Pyrénées من أعظم العوامل أثراً في تكون شخصيتها القارية المصغرة، وكانت في وقت ما أقوى قطر في أوربة الغربية، وهي تجاهد اليوم لاستعادة مكانتها السابقة.

انعزلت إسبانية عن بقية أوربة منذ حربها الأهلية، غير أنها بدأت التحرك ببطء نحو علاقات طبيعية مع المجتمع الدولي. ففي ١٩٥٥ قُبلت عضواً في الأمم المتحدة وأصبحت عضواً في هيئة البنك الدولي ومنظمة التعاون والتطور الاقتصادي OECD. وفي عام ١٩٧٧ تقدمت بطلب للانضمام إلى السوق الأوربية المشتركة، ولها اليوم علاقات تجارية مع عدد كبير من دول العالم.

وكان العقد السادس وأوائل السبعينات من القرن العشرين سنوات المعجزة الإسبانية. ففيها حققت إسبانية أعلى معدلات النمو الاقتصادي في أوربة الغربية، إذ بلغ ٦,٤٪ سنوياً بين ١٩٦٤-١٩٧٤، مقابل معدل قدره ٤,٧٪ لأقطار المجموعة الأوربية، ذلك إنها بدأت في عام ١٩٦٤ تطبيق الخطط الاقتصادية الرباعية، فنفذت خطتين بنجاح وتخلت عن الخطة الثالثة نتيجة تفكك القيادة السياسية في السنوات



لبلاده في باريس فترة انتهت عام ١٩٧٣ على أثر استقالته احتجاجاً على إقامة نصب تذكاري في مدينة مرسيليا لضحايا المجازر الأرمنية أيام الامبراطورية العثمانية . وفي العام ١٩٧٤ عين وزيراً للدفاع ، ثم أعيد للوزارة نفسها في الحكومة التي تشكلت في كانون الثاني يناير ١٩٧٨ . وهو الأمين العام المساعد للحزب الجمهوري منذ العام ١٩٧٦ .

أزيكيوي ، نامدي (١٩٠٤ –)

Azikiwe, Namdi

أول رئيس جمهورية في نيجيريا المستقلة (٦٣ – ١٩٦٦) من مواليد مدينة زيجير إحدى مدن شمال نيجيريا . تفوق في الدراسة وأكمل دراسته في الولايات المتحدة الأمريكية .

وقد حصل ازيكيوي على أربع درجات علمية منها الدكتوراه في القانون والدكتوراه في الآداب . عاد لنيجيريا في عام ١٩٣٧ واشتغل بالصحافة فأسس جريدة وست أفريكان بيلوت ، وأصدر غيرها من الصحف والمجلات .

وفي عام ١٩٤٤ اختير سكرتيراً عاماً لحزب المجلس الوطني لنيجيريا والكاميرون ثم رئيساً للحزب . وفي عام ١٩٤٧ انتخب عضواً في المجلس التشريعي المركزي بلاغوس ثم عضواً في البرلمان المحلي ثم وزيراً في الحكومة المحلية .

وفي عام ١٩٦٠ احتفلت جمهورية نيجيريا بتنصيبه حاكماً عاماً ثم أصبح ازيكيوي أول رئيس لجمهورية البلاد عام ١٩٦٣ وفي مطلع ١٩٦٦ أطيح بحكمه واستولى الجيش على السلطة .

أساهي شيمبون ، صحيفة

أنظر : الصحافة العالمية .

اسبانيا

Estado Espanol

Spain

الموقع : تقع مملكة اسبانيا في جنوب غرب أوروبا وتحتل اكثر من اربعة اخماس شبه جزيرة ايبيريا. تحدها من الغرب البرتغال ومن الشمال فرنسا ، ومن الشرق البحر الأبيض المتوسط . وتقع افريقيا على بعد ٣٠ كلم من اسبانيا .

المساحة : ٥٠٤,٧٨٢ كلم مربعاً (٨٩٦, ١٩٤ ميلا مربعاً) بما فيها **جزر الكناري** والبليار .

المناخ : مناخها اقل اعتدالا من معظم اوروبا الغربية – صيفها حار في التلال الداخلية وشتاؤها بارد .

عدد السكان : ٣٥,٦١٥,٠٠٠ نسمة (تقديرات عام ١٩٧٧) .

اللغات : الأسبانية . وتنتشر اللغة الكتالانية (Catalan) في شمال شرق البلاد. والباسك (Basque) في الشمال ، والجاليسيانية (Galician) في الشمال الغربي .

الدين : الكاثوليكية هي دين الدولة .

العاصمة : مدريد .

اهم المدن : برشلونة ، ڤالينسيا ، اشبيلية ، ساراغوسا ، بلباو .

نبذة تاريخية :

ظلت اسبانيا حتى سنة ١٤٩٢ تحت الحكم العربي حيث شهدت عصورها الذهبية وشكلت احد مراكز الحضارة في العالم في ذلك الحين . بعد سقوط الاندلس تحولت اسبانيا الى امبراطورية استعمارية بلغت أوجها في القرن السادس عشر ومن ثم بدأت بالتفسخ تدريجياً وخسارة مستعمراتها في افريقيا .

حكمت عائلة **بوربون** المملكة الاسبانية حتى القرن العشرين. وامتد حكمها حتى عهد الديكتاتور ميغيل بريمو دي ريفيرا Miguel P. de Rivera الذي حكم من عام ١٩٢٣ حتى ١٩٣٠ حين تخلى عن العرش

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Doç. Dr. Mehmet ÖZDEMİR

GİRİŞ

İspanya'da hristiyan hakimiyetinde kalan Endülüs müslümanları, değişik açılardan çok sayıda mütehassısın alâkasını cezbetmiş, dolayısıyla birçok araştırmanın doğrudan ya da dolaylı konusu olmuştur. Bu hususta kitap, tez ve makale şeklinde yapılan çalışmalarla geniş bir literatürün oluşmuş bulunması, oldukça memnuniyet vericidir. Bu literatür içinde yer alan incelemelerden burada tek tek söz etmek mümkün olmamakla beraber -ki zaten gaye bu değildir-, önemli gözüken birkaç tanesine işaret etmeden geçmek de istemiyoruz. İspanyol Marmol Carvajal, bunlardan biridir. XVIII. yüzyılda yaşayan bu tarihçinin *Historia del rebelion y castigo de los Moriscos del Reyno de Garanada* isimli eseri, adından da anlaşılacağı üzere, münhasıran Gırnata müslümanlarının hristiyan idaresi altında gerçekleştirdikleri siyasî isyanları ve bilahere sürgün edilmelerini konu edinmekte olup, hem zaman olarak hadislere yakınlığı hem de ihtiva ettiği malumatın genişliği açısından oldukça önemlidir[1]. Amerikalı araştırmacı Lea'nın *The Moriscos* isimli eseri[2], zorla hristiyanlaştırılan Endülüs müslümanlarının, yani ***Moriskolar***'ın dinî ve sosyo-kültürel durumlarını, engizisyon mahkemelerinin faaliyetlerini, İspanya arşivlerine ve birinci el kaynaklara dayalı olarak, kısmen tarafsız sayılabilecek bir tutumla ele alan önemli bir çalışmadır. Moriskoların hristiyan halkla münasebetlerini, yine arşiv belgelerine dayalı olarak ele alan bir diğer önemli çalışma, Fransız Luis Cardaillac'ın *Morisques et Chretiens*[3] isimli eseridir. Chejne,

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2. Charles H. Lea, *The Moriscos of Spain*, London 1901.
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Jews, Muslims, and Christians in Medieval Spain

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Author: LENKER, MICHAEL KARL
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Abstract: This thesis examines Muslim education in Spain from the viewpoint of its significance for the preservation of Islamic civilization in the Iberian peninsula. It is based on an extensive analysis of Islamic biographical literature and other primary sources.

It begins with an examination of the claims that there were strong secular tendencies in the education of Spanish Muslims in all its stages. This claim is disproved completely: the educational system of Muslim Spain was thoroughly Islamic at all its levels. It did not show substantial differences as compared to the learning in the Islamic East. It did, however, rely heavily on communication with the intellectual elite in the heartlands of Islam.

Contacts with the central Islamic lands started at the same time as the conquest of Spain in 92/711. Visitors from the East played an important role in the successful Islamization of Spain. Extensive travel from Spain to the East developed in the middle of the second/eighth century with study and pilgrimage being the two most important motives for these trips. The fourth/tenth century was by far the most active period.

Studies in the Islamic East became an essential part of education in Muslim Spain and were considered its culmination. In the caliphal period (317/929-423/1031), the entire educational process consisted of four distinct phases: study in the student's hometown, in Cordoba, in other Spanish cities and in the Eastern Islamic lands.

The completion of the trip to the East for the sake of study (the rihla) meant significant practical advantages. It enhanced tremendously the popularity of the teachers and it became almost a pre-requisite for potential office-holders. Men who did not study in the East often tried to make up for this shortcoming. They did it mainly in two ways: by extended studies in Spain and/or correspondence with outstanding Islamic scholars abroad. . . . (Author's abstract exceeds stipulated maximum length. Discontinued here with permission of school.) UMI

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The commercial realignment of the Iberian peninsula, 900–1500

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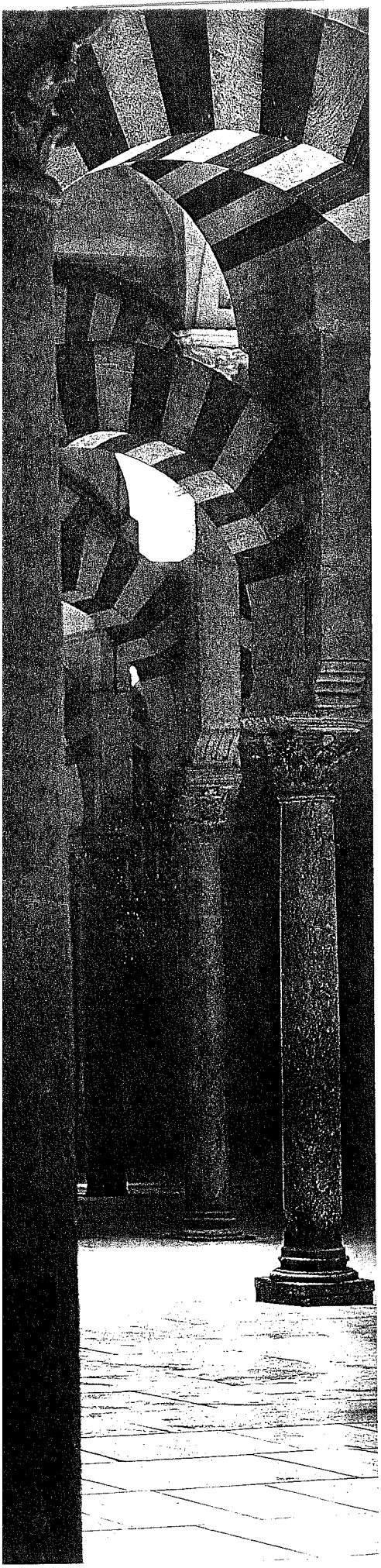
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History of the Nasirids of Granada 273

The Alhambra – acme and apotheosis 278
of Moorish architecture in Spain

I. ARABIA - MADE IN SPAIN
SONDER GEBIET BIBLIOTHEK

Prayer hall of the Great Mosque of Cordoba, 785-988
Since the 8th century the Great Mosque of Cordoba, known as the Mezquita, has always been – and still is – the major landmark of the city, forming the religious focal point of the 500-plus mosques which Cordoba apparently possessed in the years of the caliphate. The beauty of the architecture can be appreciated fully only from the inside, where one can see the symmetry of innumerable pillars with their capitals, as well as red and white striped arches. These constitute some of the most famous motifs of Islamic art and have been praised by leading literary and cultural figures throughout history. In the 16th century a Christian cathedral was built into the Mezquita's central nave. When Emperor Charles V saw this, he remarked in consternation: "You have built something that already exists elsewhere and to do so you have destroyed something that was unique in the world."

— İspanya
— Müsamaha

للدكتور أحمد مختار العبادى

صور من التسامح الدينى والتعاون المشترك بين المسلمين والمسيحيين فى اسبانيا

فى العصور الوسطى

اسمحوا لى أيها السادة فى هذه العجالة القصيرة أن أعرض على حضراتكم صورا من التسامح الدينى والتعايش السلمى بين المسلمين والمسيحيين فى اسبانيا . ولعل أول صورة فى هذا الصدد نجدها واضحة فى علاقات المصاهرة الواسعة النطاق بين الفاتحين وأهل البلاد الاصليين وما يرى فيها من قصص حول زواج القادة المسلمين بالاسبانيات . ولا شك أن هذه الظاهرة الاجتماعية تعد مثلا حيا للتسامح الدينى والحياة المشتركة بين الجانبين . ومن أمثلة ذلك زواج الامير عبد العزيز بن موسى بن نصير بالاميرة أيله المعروفة عند الاسبان باسم Egilona أرملة رذريق Rodrigo اخر ملوك القوط ، وقد تكنت بأم عاصم وأقامت معه فى اشبيلية .

وهناك قصة الاميرة ساره حفيدة الملك القوطى غيطشه Witiza التى سافرت الى دمشق وقابلت الخليفة هشام بن عبد الملك فى شكاية لها ضد عمها أرطباس على ميراث أبيها . وهناك زوجها الخليفة مولاه القائد العربى عيسى بن مزاحم الذى عاد بها الى الاندلس وأنجب منها سلالة كريمة من الابناء والاحفاد ، منهم المؤرخ المعروف أبو بكر محمد المعروف بابن القوطية (ت سنة ٢٦٧ هـ/٩٧٧ م) صاحب كتابى الأفعال (نشر ، اجناثيوس جويدى الايطالى) ، وتاريخ افتتاح الاندلس (نشره جاينوس وترجمه ربييرا) وهناك الاميرة البشكنشية ونقه Onneca أو Iñiga ابنة ملك نافارا Fortun Garcés التى تزوجها الأمير عبد الله بن محمد بن عبد الرحمن الاوسط فى قرطبة ، وأطلق عليها اسم در وأنجب منها ابنه محمدا والد عبد الرحمن الناصر .

فالملك فورتون Fortun هو الجد الأعلى للخليفة الأموى عبد الرحمن الناصر . وهناك السيدة صبح Aurora البشكنشية الاصل زوجة الخليفة الحكم المستنصر وأم ولده هشام المؤيد . وكان المستنصر يناديها باسم جعفر وهو اسم

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جدية وثقة الباحثين فى مؤسستنا والقائمين عليها انما تنبع من انطلاق وايمان أكيد بدورها الضليع ، وبالرسالة التى خطاها طه حسين عميد الادب العربى مؤسس هذا الصرح العملاق ، الذى يعضده المسئولون فى مصر باعتباره أحد المؤسسات العلمية الهامة فى أوربا والتابع لوزارة التعليم العالى بجمهورية مصر لعربية ؟

أ. د. جمال عبد الكريم
مدير المعهد المصرى للدراسات الاسلامية بمدريد
والمستشار الثقافى بسفارة جمهورية مصر العربية

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(1973) Aix-en-Provence, s. 153-158.

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THE MADRASA IN SPAIN : SOME REMARKS

by George MAKDISI

It is often said that Spain did not see its first madrasa until late in the historical development of this institution of higher learning. The date is generally placed in the year A.H. 750 (A.D. 1349). This late date is of some interest to historians of Muslim education since it represents a delay of about three centuries after the appearance of the Madrasa Nizamiya in Baghdad (459/1066) and another half-century or so after the latter's generally known precursors farther to the East.

Beginning apparently in the lands of the Eastern Caliphate, the movement of the madrasa took a westward direction and made its appareance in Iraq, Syria, Palestine, and Egypt whence it swept westward across North Africa and finally to Spain. This westward movement, according to our presently available sources, is generally correct if we further limit ourselves to speaking of movement in quantity. For, here and there, a madrasa may have existed in a given country sometime before it did so in another country east of it.

The available sources do not have much to say about madrasas in Spain. The eighth/fourteenth century Madrasa Nasriya in Granada, said to be the most famous of its day, stands out because of an inscirption which has come down to us, and was edited and translated by Antonio Almagro Cárdenas (1). The inscription gives the name of the founder : the Nasrid Sultan Abû 'l-Hajjâj Yûsuf (2), son of Nâsir ad-Dîn Abû 'l-Walîd 'Ismâ'îl b. Faraj b. Nasr (3), as well as the date of the completion of the madrasa's construction : Muharram of the year A.H. 750 (= March-April, 1349 of our era) (4).

Ibn Farhûn (5) and his continuator, Ahmad Bâbâ at-Tinbuktî (6) cite some of the professors who taught in the Madrasa Nasrîya : Abû 'Abd Allâh al-Bayâni

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(1) See his *Estudios sobre las inscriptions árabes de Granada, con un apéndice sobre su madraza ó universidad árabe.* (Granada : Venturea Sabatel, 1879), p. 205.

(2) Reign : 733-755/1333-1354.

(3) Reign : 713-725/1314-1325.

(4) Lisân ad-Dîn b. al-Khatîb cites the Nasrid vizier Ridwân as the founder of the first madrasa in Granada ; see Ibn al-Khatîb, *al-Ihâta fi akhbâr Gharnâta,* vol. I, p. 330 ; cited in Ghunaima, *Târîkh al-jâmi'ât al-islâmiya al-kubrâ,* with the Spanish title *Historia de las grandes universidades islamicas,* but with Arabic text throughout (Tetuan ; Dâr at-Tibâ'a al-Maghribîya, 1953), p. 116.

(5) Ibn Farhûn (d. 799/1397), *ad-Dîbâj al-mudhahhab fî ma'rifat a'yân 'ulamâ' al-madhhab* (Cairo : al-Ma'âhid Press, 1351/1932).

(6) Ahmad Bâbâ at-Tinbuktî (d. 1036/1627), *Nail al-ibtihâj bi-tatrîz ad-Dibâj,* on the margins of the previously cited work.

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is less than 100 km. from Aden and about 80 from Ta'izz. On the right bank of Tuban, it consists of little more than the sultan's rude stone palace and a cluster of huts. The Hawshabi tribe may number some 10,000 souls.

The Hawshabi are identified by al-Hamdani (4th/10th century) as a branch of Himyar living on Jabal Sabir (not far west of their present home) with the Sakasik and the Rakb, all under a Hawshabi chief. The implication in *EI* that the modern tribe is of "pure Himayarite descent' is not, however, accurate, as among its members today a strong African strain is evident.

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A. BARAM

Hawwara

Tribe of Algeria, Egypt, Morocco, Sicily, Spain, Sudan, Tunisia and Yemen

The Hawwara, also known as Huwwara or Howwara or Hewwara, is a name of a Berber people. Disregarding the legends which give them a Yemeni origin, we must remember that ancient Arabic authors do not agree about their place in the Berber family. The Muslim geographer al-Istakhri (340/951) regards them as members of the Butr branch of the Berbers, whereas most Berber and Arabic genealogists, whose opinions are given in the *History of the Berbers* of Ibn Khaldun (8th/14th century), regard them as a tribe forming part of the al-Baranis branch, believing them to be descended from Hawwar b. Awright (Ibn 'Idhari: Awzigha) b. Burnus.

It must be said, however, that according to the Berber genealogist, Sabiq b. Sulayman al-Matmati, and Ibn Hazm at least a part of the tribes considered to belong to the Hawwara, that is to say the descendents of Addas, son of Zajjik, drew their origin from the Butr Berbers, thus agreeing with the opinion of al-Istakhri. The tribe of the Hawwara and other Berber tribes related to them were very numerous. The principal ones were:

> "the Addasa (Tasa), the Andara, the Awtita (Hutita), the Baswa, the Gharyan, the Haragha, the Banu Irmazyan (Marmazyan), the Kaldin (Kaldin) the Kamlan, the Karkuda, the Lahan or Lahana (Luhan, Luhana), the Maghar, the Malila, the Maslata (Masallata), the Mindasa or Mindas (Mandasa, Mandas), the Misrata (Misrata), the Razin (Rasin), the Satat, the Tarhuna (Tarhuna), the Wannifan (Wannifa), the Warfalla (Warfal), the Wargha, the Warsatifa (Warsatif), the Washtata, the Yaghmorasen (Ghomrasen), the Zakkawa and the Zanzafa".

In the earliest days, say Ibn Khurradadhbih (232/846–7) and al-Mas'udi (345/956), the Hawwara lived in the country of Ayas (Oea), that is, Tripolitania, "a country which then belonged to the Rum/Byzantines". They continued to live there, along with other Berber tribes, such as the Nafusa, the Zenata, the Mazata and the Lawata, at the time of the Muslim conquest.

It seems that in the later decades of the 1st/7th century, at the time of the great movements of the Berber people, in flight from the invaders and resettling in the west of Ifriqiya and in the 1st/7th century, at the time of the Muslim conquest.

It seems that in the later decades of the Maghrib under the leadership of Kusayla and afterwards under that of Kahina several Hawwari fractions left Tripolitania, and spread throughout North Africa. Other Hawwara followed this first wave of emigration at the time of the Khariji rebellion against the orthodox Arabs, a rebellion which broke out about the year 122/740 and in which practically all the Berbers took part.

The Hawwara, who had been converted to Islam at the end of the 1st/7th century or the beginning of the 2nd/8th, embraced with fervour the doctrines of the Khariji sect, becoming in turn Sufris, Ibadis (Wahbis) and finally Nukaris and took part in every revolt of this sect from the rising of the Sufris 'Ukasha and 'Abd al-Wahid al-Huwwari (124/742), and that of the Ibadi Abu'l-Khattab 'Abd al-A'la b.

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SONRA HELEN DOKÜMAN

Studia Islamica, 2001, 92, (Paris) s. 113-126.

« Andalou », « Arabe », « Espagnol » dans l'*Histoire des musulmans d'Espagne* de Reinhart Dozy

Gabriel Martinez-Gros

Arabes ou Européens?

« Arabes » *ou* « Européens », voilà résumée en deux mots ce qu'on pourrait appeler la « question andalouse ». Si l'alternative est posée, c'est que la ligne de partage des deux mondes, arabe et européen, se laisse dans l'ensemble aisément tracer, même au siècles centraux du Moyen-Age. Elle court d'un bout à l'autre de la Méditerranée, dont les îles – Sicile, Malte, Chypre, Crète – figurent par excellence, au gré des conquêtes et des reconquêtes, les zones de contact privilégiées des deux civilisations (1).

Mais le « contact » suppose précisément des adversaires ou des interlocuteurs dont les influences réciproques qu'ils exercent l'un sur l'autre n'effacent pas les traits essentiels de l'identité. La religion – chrétienne ou musulmane –, la langue – franque, grecque ou arabe –, ou le camp du prince, suffisent le plus souvent à marquer des frontières approximatives. L'Espagne de la Reconquête chrétienne, entre XII[e] et XIV[e] siècles, n'offre pas moins d'exemples d'imprégnation arabe que la Sicile de la Reconquête normande. Leur appartenance à l'Europe n'est pourtant guère contestée (2). Mais en Espagne, ce n'est pas la question décisive. Le débat en effet n'y porte pas sur le temps de l'hégémonie chrétienne, mais sur celui de la domination musulmane, entre VIII[e] et XIII[e] siècles. Il ne vise pas à mesurer le nombre et l'étendue des emprunts respectifs de chaque communauté, mais à nier ou à

(1) C'est exactement l'image de la Méditerranée que donnent les géographies d'Ibn Hawqal et d'Istakhrî. Les trois grandes îles – Sicile, Crète et Chypre – auxquelles s'ajoute la colonie andalouse de la Garde-Freinet, dans le massif des Maures, sont disposées en ligne au centre de la Méditerranée, dont la rive nord est chrétienne, la rive sud musulmane. Voir J. H. Kramers, *Opus geographicum auctore Ibn Hauqal, Liber imaginis terrae*, BGA II, Leyde, 1938; traduction française de J. H. Kramers et G. Wiet, *La configuration de la terre*, 2 vols, Paris, 1965. Sur Istakhrî, voir H. Mzik, *Al-Istakhrî und seine Landkarten im Buch Suwar al-Aqâlîm*, Vienne, 1965, p. 45-46 pour la carte de la Méditerranée.

(2) Ainsi l'historien de la Sicile normande des XI[e]-XIII[e] siècles distingue des communautés franque, grecque, arabe, aux contours certes flous, dont le détail de la vie quotidienne révèle d'étranges et émouvantes contaminations, mais dont l'existence, *en tant que communautés*, ne fait guère de doute; non plus que l'identité chrétienne de leurs souverains.

Muharib (Beni) Palestine

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G.M. BADR

Muharib

Tribe of Arabia, Spain and Syria

The Muharib, the name of several Arab tribes (Wustenfeld, *Register zu den geneal. Tabellen*, 320, gives five of this name) of which the most important is that of the Muharib b. Khadafa b. Kays ʿAyla. They do not however seem to have been of very great importance either in the Jahiliyya or in Islam; Ibn al-Kalbi only gives them two pages of his *Jamharat al-ansab C.B.L. ms.*, Add, 23, 297, tols. 163b-165b; cf. Ibn al-*Kalbi* Caskel *Tabellen*, 92 *Register* 425, but these add considerably to the very meagre information in the *Tabellen* especially as regards the lines of ʿAli b. Jasr b. Muarib and of Badhawa (*sic*) b. Dhuhl b. Tarif b. Khalaf b. Muharib.

A typical Bedouin tirbe, the Muharib lived in the mountainous region of southern Najd between Medina and al-Yamama; several places in their territory are recorded in Yakut's geographical dictionary. We know very little about their history before Islam; they were closely connected with other tribes of the great group of the Kays ʿAylan, like the Hawazin, with whom they are said to have shared the worship of the idol Jihar (notably their clan Thaʿlaba b. Saʿd. b. Dhubyan), alongisde of whom the clan of the al-Khudr b. Tarif b. Khalaf b. Muharib (the genealogy of the *Tabellen* is to be rectified inasmuch as al-Malik is the name of al-Khudr and not that of his father) fought the war known as the *yawm al-huraka or yawm Darat Mawdu'* alluded to by the poet of the Dhubyan Husaya b. al-Humam in some of his poems.

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the Hilalians and fled along with the entire Zirid army. Despite the occupation of the plains of Tripoli by the Hilalian Arab tribes, the capital of the province remained in the hands of al-Muntasir, who was still in residence there in *ca.* 468/1075–6. It was at about this date that he decided to lead the Arabs of the tribe of the Banu 'Adi in an assault on the central Maghrib, which was at this time in the possession of the Sanhaja dynasty of the Banu Hammad. The forces of al-Muntasir occupied the towns of al-Masila and Ashir, and also the regions of Zab and Righ.

Al-Muntasir established his headquarters in the small town of Waghlana, to which reference has been made above; in addition, he remained master of Tripoli. It has also been mentioned above that he was treacherously killed by the chief of Biskra, who recognised the authority of the Banu Hammad.

After his death, another member of the Banu Khazrun family, whose name is not mentioned in the sources, took control of Tripoli. The subsequent history of Tripoli under this dynasty is not known. It is known, however, that the last *amir* claiming descent from the Banu Khazrun was expelled from the town of Tripoli by King Roger II of Sicily, who replaced him with Abu Yahya Ibn Matruh al-Tamimi (540/1146). However, according to Ibn Khaldun, a section of the Banu Khazrun family was still residing in the plains of Tripoli at the time of the conquest of this land by the Almohads (*ca.* 555/1160).

As for the Maghrawa of Tripolitania, they subsequently took refuge in the Jabal Nafusa. They were still present in this area in the 8th/14th century, at the time of Ibn Khaldun, according to whom the dense population of the district was composed of Nafusa, of Maghrawa and of some Sadrata families. These Maghrawa seem to have converted to Ibadism, the religion of the Berber population of the Jabal Nafusa.

It has been observed above that the Maghrawa remained, after their conversion to Islam, supporters of Sunnism, with the exception of some branches of the confederation which embraced Ibadism. However, it seems that the conversion of this tribe to Islam was for a long time superficial and that certain Maghrawa tribes were still, in the 5th/11th century, semi-pagan. In fact, according to al-Bakri (1068), there existed among the Banu Warsifan the cult of demons known as *al-shamarikh* (sing. *shumrukh*), to whom offerings were made.

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N.N. AYUBI

Maguindanao

Community of Philippine and Spain

The Maguindanao are the largest Muslim ethnic group in the Philippines. They number approximately 885,000, or about 1.7 per cent of the population. Nearly all live in the province of Cotabato on the large southern island of Mindanao.

Magrave

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Rahman I b. Mu'awiya, in order to disembark at al-Munakkab (Almunecar) in al-Andalus. In our opinion, this port is none other than Marsa Maghila, an anchorage situated a little to the west of Tenes, which is noted in the geographical work of al-Bakri.

Another Algerian section of the Maghila lived, in the 2nd-4th/8th-10th centuries, in a region situated in the province of Tlemcen. Ibn Khaldun says that the Zanata tribe of Banu Ifran domiciled in this region, supported by Berbers of the tribe of Maghila, revolted in 148/765 against the 'Abbasids, "having chosen as their chief Abu Kurra the Ifranid, or rather the Maghilid".

In another passage of his work, Ibn Khaldun however puts in doubt Abu Kurra's belonging to the Maghila. He says only that the Banu Ifran and the Maghila lived alongside each other, the Banu Ifran being stronger and more numerous. According to another passage of Ibn Khaldun's work, the Maghila professed the Sufri faith.

They lived always in the lands which depended on the town of Tlemcen towards the middle of the 4th/10th century, and al-Bakri cites an Arabic poem which speaks of the losses of this tribe in a war which took place in 338/949–50.

Morocco. In Morocco also, there were, according to al-Bakri, al-Idrisi, Ibn Khaldun and other Arab mediaeval authors, two branches of the tribe of Maghila, of which the remnants lived in the 8th/14th century dispersed in the triangle formed by the towns of Fas, Meknes and Sefrou. One of these branches occupied the region situated to the southeast of Fas, where the mediaeval Arab geographers place, halfway between Fas and Meknes, the fortress called Maghila.

Al-Bakri also locates there a district called Maghila, which, in his period, was under the command of a certain Musa b. Jalid. Al-Bakri places to the south of Fas, on the road leading from this capital to Sijilmasa, two localities doubtless inhabited by the Maghila, of which one was called Maghilat Ibn Tijaman (its population professed the Sufri faith), while the other was Maghilat al-Kat.

It seems that these two fortresses belonged to the same branch of the Maghila as that which was governed Musa b. Jalid. They were also perhaps the same Maghila as those who, united with the Awraba and Sadina, supported the cause of the Idrisids from the arrival of Idris I b. 'Abd Allâh in the north of present-day Morocco.

Another branch of the Maghila occupied, in the 5th/11th century, the district of Maghila which al-Bakri locates to the south of Oued Ouergha, to the north-west of Fas and which has to be distinguished from the district of Maghila situated to the south-west of the same town.

It may further be added that it is to the tribe of Maghila that Ibn Abi 'l-Madid al-Maghili belonged, author of a genealogical work devoted to the Berbers and quite frequently cited in the Maghribi chronicles.

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M.N. SHAHRANI

Maghrawa

Tribe of Algeria, Morocco, Spain and Tunisia

The Maghrawa, a major confederation of Berber tribes, belong to the Butr group and forming the most powerful branch of the family of the Zanata. The ascendancy, real or imaginary, of this confederation is traced back to Maghraw, who is said to have been, according to the mediaeval Berber genealogists, the ancestor of the Maghrawa as such.

Ukayl (Beni)
Peoples

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and death, a further element of this strand appears to be a genuine continuation of the original concept.

In the second, more realistic strand, *'udhri* love is not so much an emotion or state of mind, but a code of behaviour among lovers. It can be associated with the literary and social ideal of *zarif* (refinement), described in detail by al-Washsha' (d. 325/936) in his *Kitab al-Muwashsha* (ed. R.E. Brunnow, 1886, German tr. in 1984). There are further numerous stories about men or women of the Banu 'Udhra, often anonymous, which fit in this concept.

The gist of these traditions seems to be that lovers 'among Bedouin' are allowed to mix freely, to converse and even to exchange caresses, provided they refrain from sexual intercourse, as it would destroy passion and desire. The idea is already expressed by al-Jahiz and amply documented in later treatises on love and women, as the *Dhamm al-hawa* (Cairo, 1381/1962) of Ibn al-Jawzi (d. 597/1201) and the *Akbar al-nisa* (Cairo, 1319, p. 39, German tr. Bellmann, *Uber die Frauen*, Munich 1986, 62) of Ibn Kayyim al-Jawziyya (d. 751/11350).

However variegated the transformation of *al-hubb al-'udhri* in later periods have been, it is always identified with Bedouin as contrasted to urban love. Initially, this may have been a tendency to idealise the Arabic past, connected with the Shu'ubiyya movement, but there must be more to it that. For *'udhri* traditions not only exemplify high moral standards, they also manifest the longing for a kind of society where the segregation of the sexes is not strictly observed.

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SHERIFA ZUHUR

Ufran

See under **Ifran Banu**

'Ukayl

Tribe of Arabia, Iraq, Spain and Syria

The 'Ukayl are an old Arab tribe and in recent usage, until the motor age, in the pronunciation 'Agel, the name for caravan-leaders and camel-dealers. Its genealogy is 'Ukayl b. Ka'b b. Rabi' b. 'Amir b. Sa'sa'a of the Hawazin branch of the Kays-'Aylan; among the larger sections are the 'Ubada and Rabi'a b. 'Ukayl as well as the Khafaja b. 'Amr and al-Muntafik b. Amir b. 'Ukayl. Al-Mukallad b. Ja'far, the ancestor of the dynasty of the 'Ukaylids, traced his descent directly from Hazn b. 'Ubada. Al-Kalkashandi (*Nihaya*, 297) besides these knows of a clan of the Asad b. Khuzayma, called 'Ukayl (not in Wustenfeld).

The 'Ukayl were settled in southern Najd and the adjoining western part of al-Yamama. Their habitat is more accurately defined by a number of districts, waters, hills and villages, which the geographers describe as lying in their territory. The list given by Wustenfeld, *Register*, 362, based on al-Bakri's *Mu'jam*, can be completed from Yakut. It is worthy of note that a number of mines were in their possession, including the gold-mine of al-'Akik, said to be the most productive in all Arabia; with reference to this, the Prophet is alleged to have said: "The land of 'Ukayl rains gold" (al-Hamdani, *Sifa*, 153–4, 177). This "Akik of the Banu' Ukayl" is also called "Akik Tamra" and lies in the vicinity of Ranya, Bisha and Tathlith, which all belong to the 'Ukayl. Among other places belonging to them, the watering-place of Hubala is better known from the encounter there with the Ghanm (al-Bakri, 826; Dhu 'l-Rumma, *Diwan*, ed. Macarney, 231). Their best-known battles date only from the 2nd/8th century and show that the conditions of the *Jahiliyya* survived for a long time into Islam.

There are two different stories of the conversion of the 'Ukayl to Islam (both in Ibn Sa'd). According to one, three delegates from the 'Ukayl brought the homage of their people to the Prophet, who gave

Ifren (Beni)
Dokeltinda

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-Tunus
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SONRA GELİŞTİRİLMİŞTİR

(136 mm. at Kidal) and sometimes join the Tilemsi to the west. The valleys and depressions are fairly rich in vegetation (acacias, tamarisks and tropical types of plant); the water there is fairly shallow and the pasturage relatively rich.

The region was probably at first inhabited by Songhai Negroes, to whom are attributed the ruins of some villages. It is then thought to have been for a long time disputed between the Touareg, the Moors and the Songhai. The Touareg Ifoghas became and remained masters of the country, which was an important cross-road of caravan routes to the Niger (Gao), Agades, the Ahaggar and the oases of the north, particularly Touat.

The Ifoghas, like the other Touareg, are fair skinned, speaking *Tamahakk* (a Berber dialect) and are nomadic shepherds and caravaneers. They are however, less poor than the Touareg of the north (Ahaggar and Azjer). Their line of descent is not through the women and their social structure is somewhat different; they have neither 'warriors' nor slave tribes. They travels in small groups with their goatskin tents and their sheep and goats over fairly short distances, entrusting most of their camels, which travel farther afield, to keepers.

In spite of the advent of lorries, they still trade by caravan with the oases of Touat and Tidikeit, from which they obtain dates, and increasingly with the Sahel area, whence they obtain millet and rice. Their only fixed points are the very small palmgrove of Tessalit, in the north-west, and the administrative centre of Kidal in the south; Kidal is the only market, its stall-holders being Mzabis and 'Arabs' from the north.

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MAULVI AL-HAQ

Ifran

Tribe of Cordova, Morocco, Spain and Tunisia

Ifran, also known as Ufran, are the most important branch of the large Berber tribe of the Zenata. According to the writings, now lost, of three Berber genealogists used by Ibn Khaldun, namely Sabiq b. Sulayman al-Matmati, Hani' b. Masdur al-Qumi and Kahlan b. Ab. Luwa, the Banu Ifran are descended from Islitan (also Yaslitan), son of Misra, son of Zakiya, son of Wardiran (or of Warshik), son of Adidat.

According to the same tradition, Zakiya was the brother of Dammar (Demmer), the eponymous ancestor of the Berber tribe of that name, while the sister-tribes of the Banu Ifran, descended from Islitan, were the Maghrawa, the Banu Irniyan and the Banu Wasin. Along with this tradition, which seems to have been generally adopted in Berber circles during the Middle Ages, Ibn Khaldun also transmitted another, which appears to be far more authentic, since it derives from an Ifranid informant.

It was taken by Ibn Khaldun from the *Jamhara* of Ibn Hazm who reproduced it from the account given by the Spanish historian Yusuf al-Warrak (or Muhammad b. Yusuf Ibn al-Warrak), d. 363/973. This last named scholar took his account from Ayyub, son of Abu Yazid Makhlad b. Kaydad whom he had met in Cordova, where Ayyub had been sent by his father on a mission to the Umayyad caliph 'Abd al-Rahman III.

Now this second tradition regarding the origin of the Banu Ifran, which may be called the 'tribal' tradition, does not differ greatly from the first as known from the writings of al-Matmati, al-Qumi and Kahlan b. Abi Luwa. According to Ayyub, the Banu Ifran were descendants of Ifri, son of Islitan, son of Misra, son of Zakiya, son of Warsik (or Warshik), son of Adidat, son of Jana, the eponym of all the Zanata tribes.

We may add that the Ifranid tradition transmitted by Ayyub also regards the Banu Maghraw

– Cezayir pazarında
– Libya
– Fas

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SONRA GELEN DOKUMAN
– Sicilya
– İspanya
– Tunus

maulvi. The *maulvi* performs the marriage and the *shariat mohammadī* is recited. He also issues the marriage certificate. The dead are buried; the mourners place dust in the grave (*mātti dena*) and recite *fatiha*. *Qurankhani* is performed on the tenth and fortieth days in the house of the deceased.

The Mian are mainly agriculturists; some of them are engaged in business while others are employed in government jobs. They visit local shrines, especially Dwar Sharif and Shah Mina. Traditionally, they share food (*kachcha* and *pucca*) with their Muslim brethren except with lower occupational communities. Hindu communities are also invited to participate in their functions and a Hindu cook makes food for them at a separate place. The Chamar cultivate their fields, the Basoor women act as midwife while the Dhobi and Nai serve them during their ceremonies.

They have scholars, members in white-collar jobs, businessmen and political leaders at the village *panchayat* and regional levels. They make use of drinking water, self-employment, educational, banking and media and communication facilities.

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LEELA BUBE

Midyuna

Tribe of Algeria, Libya, Morocco, Sicily, Spain and Tunisia

The Midyuna, also known as Madyuna or Medyuna, are an important Berber tribe, belonging to the major branch of Butr and descended from the family of Fatin, son of Tamzit (or Tamsit), son of Daris, son of Zahik (Zajik), son of Madghis al-Abtar. According to Ibn 'Idhari, Madyuna was said to be the son of Tamzit, son of Dari and brother of Matmata, Madhghara, Sadina, Maghila and Malzuza. According to Ibn Khaldun, the Midyuna (Medyuna) were related to the Matghara Sadina, Lamaya, Kumiya, Maghila, Duna, Matmata, Malzuza, Kashana (Kashata) and Darisa.

Little is known of the history of the Midyuna. It is very likely that the tribe is derived from the Numidian tribe of Mideni, mentioned by Ptolemy and, if J. Desanges is to believed, resident in Khoumiria at the beginning of the Christian era. Judging from Islamic sources, the Midyuna as such appear only at the beginning of the 2nd/8th century. According to a statement in Ibn Khaldun's *Histoire des Berbers*, all of the Midyuna were resident, at this period, in the province of Tlemcen.

However, from the start of the 2nd/8th century, various segments of this tribe are encountered, dispersed throughout North Africa, from Libya to Morocco. The earliest mention of the Midyuna found in Arabic sources relates to a significant portion of this clan which, according to Ibn Khaldun, moved into Spain 'at the time of the first invasion of that country'.

The historian no doubt refers here to the major expedition of Tarik b. Ziyad who marched into Spain in 92/711 at the head of 12,000 Berbers and conquered the country in the name of Musa b. Nusayr. Now, if Ibn Khaldun is to be believed, a large proportion of these conquerors was composed of Midyuna warriors, no doubt accompanied by their families. it is for this reason presumably, that Ibn Khaldun states, in this regard, that they soon became very powerful.

Further information regarding the early Midyuna dates from the second half of the 8th century A.D. and realtes to certain sections of this tribe inhabiting present-day Algeria, Tunisia and Libya. This is the case of a Midyuna chieftain named Jarir b. Mas'ud who took part, with a detachment of the Midyuna, in a major Berber revolt which erupted in 151/168–9 and which was directed against the Arab governor of the Maghrib, 'Umar b. Hafs, Hazarmard.

Matmata pectinid

EDIT. N. K. SINGH, A. M. KHAN, ENCYCLOPAEDIA OF THE WORLD MUSLIMS: *Tribes, Castes and Communities*, VOL.III, 2001 DELHI. IRCICA DN. 41904. pp.

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MADDE 24 UYARINCA SONRA İSPANYA —Tunus
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BELGE DOKÜMAN

Three sections had reached the western Maghrib as early as the 2nd/8th century and formed there an important bloc. These were:

1. The Matghara of Fas and the corridor of Taza; al-Bakri observes that the source of the Wadi Fas was on their territory in the region where Leo Africanus still mentions the *Suk al-khamis* of the Matghara 'fiftheen miles west of Fas'.
2. The Matghara of the Middle Atlas in the Jabal Matghara, which Ibn Khaldun locates to the southeast (*kibli*) of Fas and which Leo Africanus says is five miles from Taza (to the south?). The reference then is to the mountain region now occupied by the Ayt Warayn; an important section of the latter, the Ayt Jellidasen, represents the Banu Gallidasan whom al-Bakri gives as a section of the Matghara, settled near Tenes in Algeria. We still find among the ayt Warayn several sections of the Imghilen who represent the Maghila, brethren of the old Matghara. The name of Matghra is today applied to all the eastern splinters of the Ghayyatha tribe; Taza is situated in their territory. In al-Bakri's time (5th/11th century) these two sections of the Matghara had as neighbours in the west the Zawagha of Fazaz and of Taza.
3. The Matghara of the oases of the Sahara settled in the region of the Sidilmassa and in the town itself, in which they constitute the main element of the population, in the region of Figig, in Tuwat, Tamantit and as far away as Wallen (Ouallen).

At the beginning of the Arab conquest, the Matghara are represented by Ibn Khaldun as settled and living in huts built of branches of trees (*khasas*); those of the Sahara lived in fortified villages (*kusur*) and devoted themselves to growing dates. In the time of Leo Africanus, the Matghara of the Central Atlas occupied about fifty large villages.

Like other peoples belonging to the group of the Banu Fatin, the Matghara took an active part in the events at the beginning of the Arab conquest and weakened themselves considerably in the fighting. As soon as they had become converted to Islam, a number of groups of Matghara went over to Spain and settled there, later, like their brethren, the Matmata they adopted the principles of the Sufriyya one of their chiefs, Maysara, provoked the famous schismatic rising of 122/740, which was the beginnig in Morocco of the Baraghawata heresy. In a list of the tribes which adopted this heretical teaching, we find the Matmata and Matghara of the Central Atlas, as well the Banu Abi Nasr, the modern Ayt Bu-Nsar, the eastern section of the Ayt Warayn.

With the rise of Idris, the chief of the Matghara, Bahlul, declared himself at first a supporter of the caliph of Baghadad. Harun al-Rashid, then rallied to the new dynasty. Later and down to the 11th/17th century, the Matghara of the Central Atlas do not seem to have played any part in politics; but they nevertheless retained their independence. From the 11th/17th century, they seem to have been supplanted on their territory by invaders from the south.

As to the Matghara of the shore, settled in the region of Nadruma, their alliance with the Kumiya gained them considerable political importance, when the latter became supporters of the Almohads. It was at this period that they built the fortress of Tawunt. They then rallied to the Marinids but this brought upon them the wrath of the ruler of Tlemcen, the celebrated Yaghmurasen, who finally crushed them.

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Ibn Khaldun, *Kitab al-'Ibr*, tr. de Slane, I, PP. 237–41.

Leo Africanus, *Description de l'Afrique*, tr. Epaulard, pp. 303–4, 353 and index.

S. DYER

Matmata

Tribe of Algeria, Morocco, Spain and Tunisia

Matmata, name of a large Berber people mentioned as early as the middle of the 3rd/9th century in the geographical work of Ibn Khurradadhbih as being among the thirty most

شغل الطغراء أيضاً .

وأنوشروان، شخصية مهمة، شغل وظائف عدة، منها وزارة محمد والمسترشد ومسعود، ويظهر خلال التأريخ عادلاً عاقلاً عالماً كريماً . وفي ديوان الأرجاني زهاء عشرين قصيدة في مدح أنوشروان يذكر فيها أصله الفارسي [١] ويتحدث عن شجاعته وكرمه وعلمه، وينص على ثقة السلطان به [٢]، ويتكلم على الخلع التي خلعها عليه [٣] (قميص من التبر المضاعف نسجه، تاج، من الخيل سباق)، ويصف المواكب بما فيها من رعود الكوسات ومن بروق الأعلام، ويشير إلى نجاحه في الوساطة بين السلطان والخليفة [٤] . ويؤكد الأرجاني أن أنوشروان لم يسع الى الوزارة أو يطلبها وانها هي التي بحثت عنه [٥] .

* * *

هذا هو أهم ما يحدثنا به الشعر عن وزراء آل سلجوق ما بين أواسط القرن الخامس وأواسط القرن السادس . وقد رأينا أن حديثهم — على أنهم شعراء — لا يخلو من فوائد تاريخية، وكثيراً ما جلا نقاطاً لم تتضح في كتب التأريخ التي بين أيدينا .

وللشعراء أحاديث أخرى عن حاشية سنجر نجد أمثلتها عند الغزي والأرجاني .

علي جواد الطاهر

Mecelletü'l-Mecmai'l-İlmi'l-Iraki,
c.7 (1379/1960) Bagdad, s. 211-221
IRCICA

(١) ديوان الأرجاني ص ٣٨٦ .
(٢) ص ٣٨٦ .
(٣) ص ٢٩٠ .
(٤) ص ٣٨٦ .
(٥) ص ٢٢٠ .

MAÜ ... KÜTÜPHANESİ ... DOKÜMAN SONU ... 22 MAYIS 2002

الدراسات العربية في اسبانية (*)

ترتقي نهضة الدراسات العربية القائمة الآن في اسبانية الى بداية الجيل الماضي . ففي القرن التاسع عشر ، ظهر رجال عظام اشتغلوا بالدراسات العربية من أمثال أي . لافوينتى الكانتاري بكتابه « تاريخ غرناطة [١] » وهو مؤلف في أربعة مجلدات ، وأف . غوليين روبليس بكتابه « مالقة الاسلامية [٢] » ، وأف . فرناندیز أي غونزاليز بكتابه « أحوال المدجنين الاجتماعية والسياسية في قشتالة [٣] » ، واف . خافيير سيمونتي بكتابه « تاريخ النصارى المستعربين في اسبانية [٤] » ، وبي . ليرجوندي [٥] ، وغيرهم كثيرون ، امتاز منهم بسكوال غايانغوس جامع القسم الاكبر من المخطوطات العربية في مجمع التاريخ الملكي

(*) للمستشرق الأستاذ فرنسيسكو كانتيرا بورغوس مدير معهد آرياس مونتانو في « مدريد » . ترجمها وعلق عليها الدكتور روفائيل بيداويد مطران العمادية .

(١) E. Lafuente Alcantare: Historia de Granada, 1843-1846

(٢) F. Gullien Robles: Malaga Musulmana, 1880 ومالقه مرفأ اسباني على البحر المتوسط قرب جبل طارق .

(٣) F. Fernadez y Gonzalez: Estado social y politico de los mudejares de Castilla, 1886. والمدجنون mudejares اسم أطلق على أصحاب الاخاذات الغربيين الاسلام من تبعة ملوك اسبانية المسيحيين .

(٤) F. Javier Simonte: Historia de los mozarabes de Espana, 1897. والمستعربون mazarabes اسم اطلق على المواطنين النصارى تحت حكم دولة مسلمي الأندلس ، ألفوا طبقة اجتماعية قائمة بذاتها ، كانت تماشي العرب في طريق معيشتهم ، ولذلك أطلق على أفرادها اسم المستعربين المعاهدين .

(٥) P. Lerchundi

IRCICA

MESTRE SANCHIS, Antonio y GIMÉNEZ LÓPEZ, Enrique (eds.), *Disidencias y exilios en la España moderna. Actas de la IV Reunión Científica de la Asociación Española de Historia Moderna. Alicante, 27-30 de mayo de 1996*, Alicante, Caja de Ahorros del Mediterráneo –Universidad de Alicante– A.E.H.M., 1997, 848 págs. (24x17'5 cm), ISBN: 84-7908-372-7.

Volumen II de las actas del congreso mencionado en el subtítulo. Entre las numerosas ponencias y comunicaciones dedicadas a esas "disidencias y exilios" (monjes y monjas diversos, irlandeses refugiados en España, judíos y judeo-conversos, chuetas, gitanos, esclavos, iluminados diversos, partidarios de los Austria en el XVIII, jesuitas expulsos, afrancesados exiliados, etc.), se presentan una ponencia y doce comunicaciones sobre moriscos y sobre su expulsión (ver resúmenes individualizados en Sección "Bibliografía"):

R. BENÍTEZ SÁNCHEZ-BLANCO, «Las relaciones moriscos-cristianos viejos: entre la asimilación y el rechazo» (pp. 335-346).

M.C. ANSÓN CALVO, «Poder económico, poder social y persecución: tres variables significativas en procesos inquisitoriales aragoneses» (pp. 193-212).

M.I. PÉREZ de COLOSÍA RODRÍGUEZ, «La esclavitud y el Santo Oficio de Granada: 1550-1600» (pp. 213-224).

A. BOMBÍN PÉREZ, «Procesos y causas en el tribunal inquisitorial de Logroño (1580-1600)» (pp. 225-243).

J. CASTILLO FERNÁNDEZ, «La asimilación de los moriscos granadinos: un modelo de análisis» (pp. 347-361).

M. BARRIOS AGUILERA, «La suerte de los moriscos vencidos. El proceso de Valdeinfierno» (pp. 363-376).

A. GARCÍA PEDRAZA y M.L. LÓPEZ MUÑOZ, «Cofradías y moriscos en la Granada del siglo XVI (1500-1568)» (pp. 377-392).

J.M. MAGÁN GARCÍA y R. SÁNCHEZ GONZÁLEZ, «Los nuevos convertidos del reino de Grnada en las sinodales de las diócesis castellanas» (pp. 393-409).

A.M. de MARTOS JIMÉNEZ, «Hipótesis de un posible camuflaje de moriscos en los montes malagueños: los Verdiales» (pp. 411-422).

F.J. RESA MONCAYO, «Realidad morisca en Antequera (1560-1585)» (pp. 423-433).

S. LA PARRA LÓPEZ, «Los moriscos y moriscas de los Borja» (pp. 435-446).

A. SANZ de BREMOND y MAYANS, «Los cristianos viejos de la villa morisca de Benilloba y su influencia en la repoblación» (pp. 447).

Además del evidente interés de cada monografía y de la inevitable fragmentación de los temas, propia de un congreso de investigación, la posibilidad de comparar situaciones de moriscos con las de otras "minorías" también marginadas de la convivencia social de la España moderna (siglos XVI-XVIII, pero algunos parámetros parecen vigentes hasta el XIX-XX), da un interés específico a este volumen. Y el interés por las minorías en la investigación histórica indica un progreso, aún poco analizado a su vez, en pro de unos derechos políticos comunes, dentro de las diferencias sociales, culturales y religiosas. Este interés se manifiesta ya en esa época por algún

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هاميلكار واحتلال وسط اسبانيا

توصل القرطاجيون، عند نهاية القرن السادس قبل الميلاد، إلى التمركز قويّا في جزيرتي سردينيا ومالطة وجزائر البالير، وقد أبحر الربان حانون، في أوائل القرن الخامس كما يظن، نزولا على طول الساحل الافريقي، حتى سيراليون. وتوصل السياسي ماكو إلى عقد معاهدات مع الأتروسكيين والرومان وبعض اليونانيين. إلا أن جزيرة صقلية، الواقعة على عتبة قرطاج تقريبا، لم تقع قط يوما تحت السيطرة الكاملة للقرطاجيين، وقد بدأ الاستيطان في هذه الجزيرة، في القسم الغربي منها، ليتوقف عام 480 ق.م، عندما مني الجنرال القرطاجي هاميلكار بالهزيمة على يد جيلون، طاغية سرقوسة، في معركة هيميرا. وبنتيجة هذا الانتصار أمكن للمدن ـ الدول اليونانية أن تحافظ على وجودها. إلا أن التهديد القرطاجي ظل ماثلا، وأخذ يتزايد مع تعاظم القوة القرطاجية.

وفي عام 409 ق.م، قام حنبعل (وهو غير القائد حنبعل) حفيد هاميلكار السابق الذكر، بتدمير هيميرا ونهبها، وتبعه زميله هيميلكو فاستولى على مدينة أكراكاس (أكريكنتو المعاصرة) ونهبها كذلك، عام 406 ق.م. وقد امتنعت سرقوسة على الغزاة. وبعد مضي قرون من الزمن، 307 ـ 310، تعرضت قرطاج نفسها إلى التهديد بالغزو، بنزول أغاثوكلس طاغية سرقوسة مع جيشه على سواحل افريقيا، ولكن قرطاج توصلت، بعد موت أغاثوكلس، إلى بسط سيطرتها التامة على كامل الحوض الغربي للبحر المتوسط.

الحروب البونية

كانت روما، بحلول القرن الثالث قبل الميلاد، قد سيطرت على جزء كبير من أراضي شبه الجزيرة الإيطالية، وأخذت تنظر إلى قرطاج كمنافسة لها في البحر الأبيض المتوسط، وبدأت تتحدّى السيطرة والنفوذ القرطاجي في هذا البحر. وقد أدى هذا التحدي إلى نشوب حروب طويلة بين الدولتين، حروب تعرف باسم الحروب البونية، نسبة إلى بوني، وهي كلمة تعني النسبة إلى فينيقيا، وهي التسمية التي أطلقها الرومان على القرطاجيين.

XVIII. YÜZYILIN SONUNDA OSMANLI-İSPANYA İLİŞKİLERİ: İLK İSPANYOL DAİMİ ELÇİSİ DON JUAN DE BOULIGNY ÖRNEĞİ

*Hüseyin Serdar TABAKOĞLU**

ÖZET

Osmanlı ve İspanya devletleri 16. yüzyıl boyunca birbirleriyle mücadele etmişler ancak yüzyılın sonunda bu mücadeleyi diğer öncelikleri için terketmişlerdi. 17. ve 18. yüzyıllarda benzer şekilde güç kaybına uğrayan ve kurumları yıpranan Osmanlı ve İspanya devletleri benzer reform çalışmaları ile eski parlak günlerine dönmeye çalışmışlardı. 1782 yılında imzalanan ahidnâme ile İspanya ile doğrudan siyasi ve ekonomik ilişkiler kurulmuş ve ayrıca bir de tarafsızlık antlaşması imzalanmıştı. Böylece Osmanlılar 1770 Çeşme Baskını sonrası Akdeniz'deki güvenlik endişelerini bir ölçüde gidermiş oldular. İspanya bu antlaşmadan sonra ilk defa olarak İstanbul'a bir daimi elçi atamış, Don Juan de Bouligny 1783 yılında görevine başlamıştı. Bouligny elçiliğin kuruluşu, tercüman temini ve İspanyol esirlerin serbest bırakılmaları ile uğraşmıştı. Fransız ihtilâlinden sonra Avrupa'da yaşanan diplomatik gerilim İstanbul'a da yansımış ve Fransız yanlısı ve karşıtı diplomatlar arasında bir mücadeleye sebep olmuştu. İspanya 1796 yılında Fransa safına geçmiş ve İspanyol gemileri Napoleon'un Mısır'ı istila harekatına katılmışlardı. Bouligny ise Akdeniz'deki konsoloslarına Fransız filosuna lojistik destek emrini vermiş ve bu sebeple İngiliz ve Rus elçilerinin de baskılarıyla 1799 yılında sınırdışı edilmiş ancak İspanya ile dostane ilişkiler korunmuştu.

Anahtar Kelimeler: Osmanlı, İspanya, ahidnâme, Bouligny, Fransız İhtilâli.

* Tarihçi-Siyaset Bilimci, htabakoglu@yahoo.com. 18. yüzyılda Osmanlı-İspanya ilişkilerine dikkatimi çeken ve bu konuda çalışmamı teşvik eden hocam Prof.Dr. Kemal Beydilli'ye sonsuz teşekkür borçluyum. Ayrıca çalışmalarımda ve İspanyolca öğrenmem konusunda bana destek olan Cervantes Enstitüsüne ve eski direktörü Pablo Martin Asuero'da teşekkür ederim.

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THE RELATIONSHIP BETWEEN OTTOMAN AND SPAIN IN THE END OF XVIIIth CENTURY

ABSTRACT

The Ottoman and Spanish empires struggled for the control of the Mediterranean during the 16th century but they withdrew their forces from this conflict for other priorities at the end of the century. In the 17th and 18th centuries their power decreased and classical institutions were damaged. The Ottomans and Spanish tried to restore their former glory by reforming their institutions. The Ottomans and Spanish re-established their political and economic relations and signed a treaty of neutrality in 1782. Thus, the Ottomans had an important support against the Russian presence in the Mediterranean. Spain, after re-establishing relations with the Ottomans, appointed their first permanent ambassador to İstanbul and Don Juan de Bouligny started his mission in 1783. He worked to establish the embassy, find translators and dragomans, release the Spanish prisoners in the Ottoman lands. After the French Revolution, a struggle occured between the pro-French and anti-French diplomats in İstanbul. Spain signed an alliance with the Revolutionary France in 1796, and the Spanish vessels joined the French armada to occupy Egypt. Bouligny ordered the Spanish consulates in the Mediterranean to assist the French armada. That was why, the first Spanish permanent representative in İstanbul, Don Juan de Bouligny was declared *persona non grata* and deported in 1799. However, friendly relations with Spain was preserved.

Key Words: Ottoman, Spanish, ahidnâme, Bouligny, the French Revolution.

GİRİŞ

Osmanlı ve İspanya devletlerinin 16. yüzyılda Akdeniz'in kontrolü için mücadele etmesi dönemin en büyük siyasi ve ideolojik karşılaşmasını temsil etmektedir. Ancak 16. yüzyıla kadar doğrudan ve geniş kapsamlı bir çatışma gerçekleşmemiştir. Çünkü 14. ve 15. yüzyıllarda Osmanlı, Doğu Roma İmparatorluğu'nu ortadan

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HOW MUSLIMS, JEWS, AND CHRISTIANS
CREATED A CULTURE OF TOLERANCE
IN MEDIEVAL SPAIN

María Rosa Menocal

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4 The Legal Status of Islam in Spain

JAVIER MARTINEZ-TORRÓN

Introduction

It is possible to state with certainty that the situation of the Muslims in Spain has changed considerably. Five centuries ago, with the conquest of the last bastion of Islam in Andalusia, the Nazarì kingdom of Granada, the unification of the kingdom of Spain was attained, and the new monarchy was proud to have finished, at least theoretically, with the Mohammedans present in its territory. Just three years ago the Spanish government expressed its satisfaction over the signing of a formal agreement with the Islamic Commission of Spain, considering it as symptomatic of the political maturity of our legal system in religious matters.

In reality, as we can see, what had changed was not so much the situation of Islam in itself, but rather the way in which Spanish law focused on the question of the regulation of the religious (and social) phenomenon. Religious unity, or rather Roman Catholic religious unity, was supposedly a reflection, and in a certain sense also a premise, of the political unity of Spain. But with the constitutional reform of 1978 our political society is to be understood as founded on the idea of freedom and, therefore, also on the pluralism that is its inevitable consequence.

In any case what is evident is that the number of Muslims in our country has multiplied, in a sort of geometric progression, over the last few years (it is not possible to provide precise figures, but their numbers have been estimated to be in the region of 250,000).[1] This is not an exclusively Spanish phenomenon, it is an experience that regards the whole of Western Europe. However, the Spanish case probably presents some characteristics that distinguish it from the rest of the European context. This does not involve the particular fascination that certain zones of Spanish territory, the southern areas in particular, seem to hold for the emigrant Maghreb population. This fascination is the fruit of specific historical circumstances that have produced a partial cultural and aesthetic affinity and which has led a certain public opinion, endowed with limitless imagination, to view this

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THE SPANISH INQUISITION

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S. M. Ghazanfar, Islamic Civilization: History Contributions and Influence: A Compedium of Literature, Lanham 2006, pp. 267, 268.
İSAM DN: 177085

B-321. Altamira, Rafael. *A History of Spanish Civilization* (translated from Spanish by P. Volkov). London: Constable and Company, 1930. İspanya

The book describes the history of Spain during various periods, including political background and international relationships, as well as the Spanish institutions in existence at various times and the functions they performed. Also covered is the evolution of Spanish art and architecture, and what was thought and written. Unlike some other authors, the coverage of the Spain's Moorish civilization is said to be objective.

Beyond the introductory chapter, the 280-page book has ten chapters: (1) The Primitive Age, (2) The Roman Influence, (3) Christianity, (4) The Domination of the Visigoths (5th–8th centuries), (5) Muslim Domination (8th–11th centuries), (6) Hegemony Passes to the Christian Kingdom (11th–15th centuries), (7) End of the Reconquest (1479–1517), (8) Political and Spiritual Supremacy of Spain in Its Decline (1517–1700), (9) The Revival in the 18th Century (1701–1808), (10) The 19th and Beginning of the 20th Centuries (1808–1914).

Chapters 5 and 6 provide considerable detail concerning the Islamic civilization in Spain ("the most brilliant perhaps that the Muslim world has ever known" [p.xvii]). "In spite of the intransigent character of certain Muslims," it is stated, "in general, they respected the religious ideas and practices of the Spanish people, their laws, customs, and, to a great degree, even their property. Thanks to this tolerance, and to the liberty conceded to all their subjects and slaves who embraced the religion of Islam, they did not meet with much resistance on the part of the inhabitants" (p.48). Further, although the Muslims inherited various areas of knowledge from classical antiquity, "they gave them an original and very powerful development, and so became the most cultivated people of those times" (p.50).

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As for the Islamic cultural influence, the author quotes a ninth-century monk, San Alvaro de Cordoba, who complained: "Many of my co-religionaries read the poems and stories of the Arabs, and study the writings of Muhammadan theologians and philosophers, not in order to refute them, but to learn how to express themselves most elegantly and correctly in the Arabic tongue. Alas!. All the young Christians who become notable for their talents know only the language and literature of the Arabs" (p.55). Elsewhere, Altamira notes, "The sphere in which the Muslims chiefly shone" during the period 11th to 13th centuries "was that of science and literature, and more especially in philosophy, medicine, astronomy, and mathematics, and in poetry and history. The Jews, numerous in Muslim districts, contributed greatly to this scientific and literary movement, which flourished most brilliantly in the 12th and 13th centuries. Their most illustrious representatives, both by reason of the importance of their doctrines and the influence they exerted all over Europe, were the Muslim philosophers Averroes, Avempace, and Abentofail (Ibn Tufail), with the Jewish savants Ben Gabriol (known to the Latins as Avicebron), Ben Ezra, and Maimonides" (p.71).

The book is interspersed with 50 illustrative pictures in various chapters. An appendix provides a detailed bibliography, with some annotations, classified by 36 topics relevant to the chapters of the book. There is a name-subject index, followed by a brief glossary of several key Spanish words.

MADDE YAYINLANDIKTAN SONRA GELEN DOKÜMAN

S. M. Ghazanfar, Islamic Civilization: History Contributions and Influence: A Compedium of Literature, Lanham 2006, pp. 269, 270
İSAM DN: 177085

B-323. Brann, Ross, ed. *Languages of Power in Islamic Spain*. Bethesda, MD: CXDL Press, 1997. İspanya

The book includes papers presented at a 1994 conference at Cornell University. Focusing on Al-Andalus (Islamic Spain) during the period 711 to 1492, the papers discuss, among other things, various aspects of the cultural interaction and explore "the significance of some of the contested cultural boundaries erected between and within the three monotheistic communities" (p.vii). The editor notes that whether one ascribes to the notion of conflict-ridden Iberian society or to the notion of *convivencia*, "Spain was unique in the history of medieval Europe for its religious and ethnic diversity" (p.vii). The papers also explore "how various discourses mediated tensions between pietists and members of the courtly class, conflicts and rivalries among and within religious communities, and ethnic or socio-economic cleavages within the Andalusi society and in Christian Spain" (p.viii).

The eight essays in the 220-page book are: (1) The *Qasidah* and the Poetics of Ceremony: Three 'Id Panegyrics to the Cordoban Caliphate by Suzanne Pinckney Stetkevych, (2) Philologians and Poets in Search of the Hebrew Language by Angel Saenz-Badillos, (3) Representation and Identity in Medieval Spain: Beatus Manuscripts and the Mudejar Churches of Teruel by D. Fairchild Ruggles, (4) Textualizing Ambivalence in Islamic Spain: Arabic Representations of Ismail Ibn Naghrilah by Ross Brann, (5) The Arabicization and Islamization of the Christians of Al-Andalus: Evidence of Their Scriptures by Hanna Kassis, (6) Ambivalence in Medieval Religious Polemic: The Influence of Multiculturalism on the *Dialogues* of Petrus Alphonsi by Barbara Hurwitz Grant, (7) Longing, Belonging, and Pilgrimage in Ibn Arabi's *Interpreter of Desires (Tarjuman al-Ashwaq)* by Michael A. Sells, (8) Practical Intelligence: Don Juan Manuel by Ciriaco Moron Arroyo.

Notes and references are integrated in the text of each essay, and there is a name-subject index.

B-324. Burckhardt, Titus. *Moorish Culture in Spain* (translated by Alisa Jaffa). New York: McGraw-Hill Book Company, 1975. İspanya

Burckhardt states, "In order to understand a culture, it is necessary to feel affinity for its values. These are fundamentally the same in all cultures, at least in those which meet not only the physical but also the spiritual requirements of man, without which life is meaningless" (p.7). Further, the Moorish culture (synonymous with Arab-Islamic culture) lasted over 800 years. This book offers a selection of certain aspects which are relevant to those fundamental values and which, according to the author, "are of more than mere historic interest" (p.7).

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The 230-page book contains 13 chapters: (1) Cordoba, (2) Religion and Races, (3) The Caliphate, (4) The City, (5) Heaven and Earth, (6) Language and Poetry, (7) Chivalric Love, (8) Spain in Check, (9) The Philosophical Outlook, (10) Faith and Science, (11) The Mystics, (12) Toledo, (13) Granada.

In discussing the "philosophical outlook," the author notes, the Arab philosophers "have often been accused with having inextricably woven Platonic elements into the Aristotelian heritage, which they passed on to the Christian West, as if by so doing they were guilty of misrepresentation. In reality, this 'mingling' for which they are censured, represents a splendid work of adaptation, a synthesis in the truest sense of the word without which the intellectual flowering of the Christian Middle Ages would have been inconceivable" (p.129). Elsewhere, referring to Ibn Rushd (1126–1198), the author notes that once this scholar's "most comprehensive rendering of Aristotelian philosophy" reached the Christian West, "it caused an absolute upheaval in academic thought. The Cordovan philosopher was without question the most penetrating and faithful exponent of the great Greek thinker" (p.145).

MADDİ YAYINLAMA İZİN SÜRESİ DOLMUŞTUR

The book contains 90 pictures and sketches (listing provided at the end). There is also a chronological table of dates and events in the history of Moorish Spain (from 711 to 1492). This is followed by a selected bibliography, organized in terms of (1) History, (2) Islamic-Moorish Culture in General, (3) Fine Arts, (4) Languages and Literature, (5) Philosophy, (6) Mysticism, (7) Science. There is also a name-subject index.

THE RE-ESTABLISHMENT OF OTTOMAN-SPANISH RELATIONS IN 1782

Hüseyin Serdar Tabakoğlu*

Özet

Osmanlı İmparatorluğu ve İspanya arasındaki münasebetler daha çok 16.yüzyılda; iki devletin de Akdeniz coğrafyası içinde siyasi egemenlik mücadelesi içine girdikleri dönemde yoğunlaşmış ve zirveye ulaşmıştır. Ancak 16. yüzyılın sonlarından itibaren iki devlet de yeni siyasi rakiplerle karşılaşmış ve karşılıklı olarak mücadeleyi terketmişlerdir. Ancak iki devlet arasında sadece bir ateşkes imzalanmış, resmi bir barış antlaşması imzalanmamıştır. 17. ve 18. yüzyıllar boyunca bu Osmanlı ve İspanya imparatorlukları gitgide güçten düşmüş ve dünya siyasetinde önde gelen konumlarını kaybetmişlerdir. Bu makale 1782 yılında imzalanan Osmanlı-İspanya ahidnamesi ile ilişkilerin yeniden kurulmasını ve iki devlet arasındaki tarihsel benzerlikleri konu almaktadır.

Anahtar Kelimeler: Osmanlı, İspanya, Bouligny, Ahidname.

Abstarct

The political relations between the Ottoman and the Spanish empires around the Mediterranean reached its peak during the 16th century. However, these two great powers were challenged by the new powers and due to this threat they abandon the struggle around the Mediterranean by the end of the 16th century. The Ottomans and the Spanish sign a truce rather than a formal peace. Throughout the 17th and the 18th centuries the Ottoman and the Spanish Empires lost their power as the primary forces in the world politics. This article aims to understand the Ottoman-Spanish Peace Treaty in 1782, and bring a comparative look to the Ottoman-Spanish relations.

Key Words: The Ottoman Empire, Spain, Bouligny, Ahidname.

INTRODUCTION

The Ottoman-Spanish relations can be perceived differently according to the historical conjuncture. For example, we see no direct relations between the Ottomans and the Spanish until the 16th

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century. Although Catalan merchants and corsairs were active in the Mediterranean, they were mostly limited to the western edge of the Mediterranean basin. The 16th century, however, witnessed the rise of empires around the Mediterranean as Braudel emphasized. One of these empires was the Ottomans who controlled the Eastern Mediterranean for the rest of the period of engagement while the other empire was the Habsburgs. In the beginning of my article, I would focus on the Spanish branch of the Habsburg Empire and look into the nature of the relations between the Ottoman and the Spanish Empires. Then, I would try to explain the changing positions of the Ottoman and the Spanish and their efforts to keep their status in the 17th century when both of them were challenged by the newly rising powers. In the end, the reasons for the Ottomans to agree on the re-establishment of the Ottoman-Spanish relations in 1782 would form the basis of my article.

In my research, I tried to focus on the documents in the Ottoman archives but I could not reach much countable data on the Ottoman-Spanish relations. That is why, I mainly used the Turkish and English secondary sources. The famous work of Fernand Braudel, *The Mediterranean and the Mediterranean World in the Age of Philip II* probably keeps its status as the best source on the 16th century Mediterranean. I used this monumental work to explain the nature of relations between the Ottoman and the Spanish Empires at that period. For the 18th century, there are not enough primary sources except for *İspanya Ahkâm Defteri* in the Ottoman archives. In addition, *Tarih-i Cevdet* by Ahmet Cevdet Paşa is one of my main sources for this period since it includes vast information about the negotiations with the Spanish envoy and it also has copies of some parts of the Ottoman chronicles.

In the academic field, there is much more focus on the Ottoman-Spanish relations in the 16th century, but there is very little research on the 18th. That is the reason why I would try to understand the needs of the Ottoman diplomacy in the late 18th century and reveal the position of the Ottoman-Spanish re-approachment within that framework. In that period, the Ottomans had to deal with the Russian aggression as well as the Austrian hostility. The two shocks forced the Ottomans to re-think their strategies. This first shock was the Battle of Çeşme in 1770 when the Russian fleet, for the first time, entered the Mediterranean and disturbed the Ottoman territories. The second one was the loss of Crimea as a result of the Russian victory. These shocks certainly shaped the direction of the Ottoman diplomacy in the late 18th century. We do not know if there was a major plan to contain the

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SPANISH CONTRIBUTION TO THE STUDY OF HADITH LITERATURE

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Bir adanın kaderini değiştiren saldırı: İspanyol ve Katalan kaynakları ışığında 1550'lerde Akdeniz'de Osmanlı Osmanlı'nın 1558 Minorka çıkarması

ÖZLEM KUMRULAR

İspanya

"Però no ploris, fill meu,
Per fatigues tan llunyanes,
Que altres penes més propanes
Tindrà que plorar el cor teu."[1]

Osmanlı'nın 1558'de Minorka adasındaki Ciutadella şehrine yaptığı saldırıyı ölümsüzleştiren bu mısralar hiç de sanıldığı gibi XVI. yüzyılda kaleme alınmamıştır. Şair-yazar Rafael Torrent y Faner'in *Amor y Patria* (Aşk ve Vatan) adlı antolojisine aldığı bu saldırıyı tema alan beş şiirinden biri olan bu eseri 1915 yılında basılmıştır. Yani saldırıdan tam 357 yıl sonra! Katalanca olarak bir babanın ağzından oğluna adada Osmanlıların yaptıklarını hatırlatan bu mısralar Katalanca ve İspanyolca olarak bu vakayı ölümsüzleştiren sayısız eserden sadece biridir. Adanın tarihine "9 Temmuz sefaleti/felaketi" olarak geçecek bu saldırıda Piyale Paşa'nın askerleri adayı yerle bir ettikten sonra 4.000 esirle İstanbul'a döneceklerdir. Minorkalılar bu trajik olayın kolektif hafızadan silinmemesi için şaşırtıcı bir biçimde XX. yüzyıla uzanan bir zaman çerçevesinde epik ve milliyetçi söylemlerle romantik romanlardan kahramanlık destanlarına, romanslardan tiyatro oyunlarına kadar uzanan geniş bir çerçevede sayısız eser üretmişlerdir. Bu eserler zincirinin bugün bile adada olayın hâlâ travmatik bir şekilde hatırlanmasında çok büyük payı vardır.

Braudel'in II. Felipe döneminde Akdeniz'i işleyen *opus magnum*'unda, 1558 yılında Piyale Paşa'nın Ciutadella şehrine yaptığı bu saldırıyı birkaç cümle ile geçmesi ve sonuçlarına dair hiçbir ayrıntı vermemesi hayli şaşırtıcıdır. Adanın nüfusunun % 40'ını kaybettiği bu saldırı için Katalanca olarak "l'assalt turc" (Türk saldırısı), "la destrucció de Ciutadella" (Ciutadella'nın

1 Ağlama yavrum benim / Böylesine uzak dertler için/ Daha derin acılara/ Ağlayacak bu yüreğin. Josefina Salord Ripoll, "Les formes literàries del nou de juliol", henüz basılmamış makale, s. 6.

SUOMALAISEN TIEDEAKATEMIAN TOIMITUKSIA
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Mohamed Meouak

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(II^{e}-IV^{e}/VIII^{e}-X^{e} siècles)

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SONRA GELEN DOKÜMAN

The New Encyclopaedia Britannica, vol: XXVIII
[Macropaedia] 1990, Chicago, s. 1-75.

OL KRCIM 1002

Spain

Lying at the southwestern end of the European continent, Spain (España), or the Spanish State (Estado Español), occupies about 85 percent of the Iberian Peninsula. With Portugal, which forms its western boundary, it is shaped like the hide of a bull, the neck pointing toward Africa in the south and a large base formed by the Pyrenees Mountains and the Bay of Biscay in the north. It is separated from France by the small principality of Andorra and by the Pyrenees; and in the far south lies the small peninsula of Gibraltar, which has been under British sovereignty since 1713. Off Spain's eastern coast lie the Balearic Islands; the Canary Islands, in the Atlantic Ocean off the coast of Africa, are also a part of Spain. The cities of Ceuta and Melilla, in northern Morocco, have belonged to Spain for several centuries and are considered by Spain to be an integral part of that country, despite Moroccan claims to their suzerainty. The total area of the national territory of Spain is 194,900 square miles (504,782 square kilometres).

One of the most ancient countries in Europe, Spain was also long one of the most powerful and, from the 16th to the 19th century, ruled a large empire. Evidence of that empire is the continuing use of the Spanish language in 18 Latin-American states, Puerto Rico, and the Republic of Equatorial Guinea. Lying at the crossroads of Africa and Europe, and holding the key to the Mediterranean from the Atlantic, Spain retains traces of European, African, Mediterranean, and Atlantic cultures that make of it a distinctive country within western Europe.

Under the constitution adopted in 1978, Spain is a constitutional monarchy in which the king assumes a ceremonial position. Its economy is fully integrated in the Western world, with large-scale foreign investments, tourism, and trade relations with other countries of the Atlantic area. Spain is a member of the North Atlantic Treaty Organization (NATO) and maintains a close relationship with that organization through bilateral agreements with the United States. Spain is a member of the United Nations and its specialized agencies and belongs to the Council of Europe and most technical organizations of western Europe. It is tied to the European Economic Community (EEC) with a commercial agreement. Close diplomatic, cultural, and economic links are maintained with most Latin-American countries and international organizations, such as the Andean Pact, the Inter-American Development Bank, and the Organization of American States.

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HENRI STIERLIN
ISLAM: Early Architecture from Baghdad to Cordoba, vol: I
Köln 1996, s. 87 -
ON: 54816

An Arab Civilization in Spain

Page 85

A bronze from Umayyad Spain
This deer from the Umayyad palace of Madinat al-Zahra, dating from the second half of the tenth century, confirms the Islamic tolerance of images – even of three-dimensional statuary – during the time of the Cordoba caliphate. This detail shows the stylization of such figurative pieces. (Archeological Museum, Cordoba)

When the family of the Caliph Marwan II was massacred in 750, a single member escaped. This was Abd al-Rahman, who fled to North Africa. The Umayyad caliphs of Damascus had reigned for ninety years over the Arab empire. By 750, the Islamic world extended from the Atlantic to the gates of China. But the upheavals caused by the assassination of Marwan and the accession of the Abbasids in Mesopotamia allowed the fugitive not only to save his life but also to carve out a kingdom in Spain, at the other end of the Mediterranean, where the splendor of Umayyad civilization was re-established.

Abd al-Rahman contacted his relatives and allies who lived in al-Andalus (Andalusia or "Vandalusia" – the Iberian peninsula – whose name derives from the Vandal invasions). A number of supporters rallied to him, uniting under his banner. Thus he took Seville, then entered Cordoba following a victory that allowed him take the title of emir in 755. When he came to the throne, Abd al-Rahman made Spain the first secessionist region of the Islamic empire, at a time when the Iberian peninsula had belonged to the Muslims for less than fifty years.

Victory over the Visigoths

It was in 711 that the horsemen of Islam had gained a lightning victory over the kingdom of the Visigoths. Christian Spain collapsed, almost without resistance, in the face of the troops led by Tariq. At the head of 12,000 Berbers from North Africa, Tariq crossed the Strait of Gibraltar, originally with the mere intention of carrying out a raid on the rich Spanish lands. But the weakness of the Visigoth resistance caused Tariq to transform a looting foray into a permanent occupation. A century after the Prophet had begun preaching in Mecca, Islamic conquests were still just as swift and unexpected. How could a century-old, unified kingdom succumb to an army of a few thousand warriors bent on plunder? The victory can only be explained by the formidable impetus of the new faith, which had already given the Arabs and their allies half the ancient world. Furthermore, the Muslims benefited from favorable circumstances here, too. At the end of the seventh century, the Iberian peninsula, which had been subject to "coups d'etat", sank into chaos. Soon civil war tore apart the Visigoth nation, divided between the followers of Roderick and those of Akhila. The latter took refuge in Ceuta, on the African shore of the Strait of Gibraltar. There the ruler of the city advised him to enroll Muslim forces to fight against Roderick, who had just acceded to the throne of Toledo in 710. Thus it was a Visigoth Christian who summoned the Islamic troops, counting on them to help him carry out his designs on the throne.

The art of ivory sculpture
Continuing a late-Roman tradition, sumptuously decorated ivories were characteristic of the splendor of palace life. This medallion on the so-called casket of Leyre comes from Cordoba, and dates from the end of the tenth century. It depicts a bearded king, identified by an inscription as Abd al-Malik, framed by two servants, one holding a fly-whisk and the other a fan and a flask.

Another factor may have played an important role in the Muslim conquest: the Jews were being persecuted in Spain and had prayed for an end to the monarchy in Toledo. They were in contact with their fellow Jews in North Africa, who encouraged the Arab Berber troops to embark. Thus Tariq, ruler of Tangiers and lieutenant to the Arab Musa ibn Nusayr, crossed the Strait and landed in the province of Cadiz. Roderick – who was in the north of the country suppressing a Basque

06 NISAN 1994

Titus Burckhardt

MOORISH CULTURE IN SPAIN

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Ruskin House Museum Street

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diffused by the recent invention of the printing-press. Many humanists expressed contempt for the learning of the 'Arabs'.[6] On the other hand, the more sophisticated methods of scholarship which were developed in the Renaissance, especially in the realm of textual criticism, led eventually to the demand for the oriental versions of the Bible, which became a primary motive in the seventeenth century for searching out and publishing oriental manuscripts. Likewise in medicine, where Arabic authors such as Avicenna were still held in high repute, there was considerable interest in consulting the original Arabic texts rather than the corrupt medieval Latin translations. Furthermore, the 'new astronomy' of Copernicus and Kepler brought about renewed interest in recovering ancient and medieval observations which had been transmitted by the Arabs. It is no accident that some of the most prominent Arabists of the seventeenth century were physicians or (especially in England) astronomers.[7] But above all, that expanded curiosity, that sense of history, which men had learned in the Renaissance to bring to the treatment of classical antiquity, was applied by the best of the seventeenth-century Arabists to the literature, history, and civilization of the lands of Islam as well.

In the following survey of the study of Arabic in Europe (outside England) individual countries or areas are treated separately, but this is merely for convenience of organization. As will appear from my narrative, there were multiple links and influences between the different areas. Indeed some of those involved were active in more than one area; for instance Postel, who began his career in France, also worked in Italy and Austria. Conversely the Maronites Gabriel Sionita and Abraham Ecchellensis moved from Italy to France. Joseph Scaliger was a Frenchman and learned Arabic in France, but since his greatest influence was in the Netherlands he is treated here under that heading, as is the Frenchman Salmasius, whose principal publications connected with Arabic were done in the Netherlands.

[6] From the extensive literature on the disputes between 'humanists' and 'Arabists' in 15th- and 16th-century Europe, especially among medical writers, I cite only Klein-Franke, *Die klassische Antike in der Tradition des Islam*, ch. 1, and Siraisi, *Avicenna in Renaissance Italy*, 65ff. The term 'Arabist' in this context implies no knowledge of the language, but was applied to those who continued to favour the old Latin translations from the Arabic.

[7] The Germans Kirsten and Elichmann were Arabist physicians, as was the Frenchman Vattier and the Flemish Vopiscus Fortunatus Plempius. English Arabist astronomers include John Bainbridge, John Greaves, Edward Bernard, and Edmund Halley. Elsewhere we may mention Schickard in Germany and Golius in Holland.

09 EYLÜL 1997

(1) SPAIN

The country where Arabic studies were most energetically and successfully pursued during the Middle Ages contributed very little during the early modern period. The reason for this lies in the political and social policies of the ruling powers. The last independent Islamic enclave, Granada, fell to the Reconquista in 1492. There were many 'Moriscos' (as the Muslim Spaniards were called)[8] left, not only in Granada, but in other parts of the Iberian peninsula, for some time after. But the centuries of war between Christian and Islamic states had left a legacy of hatred and suspicion, which soon led to a policy of eradication, not only of the religion of Islam, but of all aspects of its culture, including the Arabic language.[9] As early as 1499 we hear of about 5,000 Arabic manuscripts being burned in the public square at Granada on the orders of Ximénez de Cisneros, Archbishop of Toledo.[10] In 1567 a decree of Philip II, repeating and enforcing an earlier edict which had remained a dead letter, forbade the Muslims of Granada the use of their traditional dress and customs, including the use of the Arabic language,[11] which led to the last great rebellion of the Arabic-speaking population of Granada. This, and its suppression by the royal forces, were accompanied by horrifying atrocities in which ethnic hatreds were intensified by religious zeal. The final unhappy act was the expulsion of all Moriscos in 1609, in imitation of the example of Ferdinand and Isabella, who expelled the Jews in 1492.

In the preceding period missionary activity did leave its mark on Spanish Arabic scholarship. This appears in two works written, at the behest of the Archbishop of Granada, by Pedro de Alcalá, and printed at Granada in 1505: the *Vocabulista aravigo en letra castellana* and the *Arte para ligeramente saber la lengua aravíga*, respectively a vocabulary and grammar intended for the use of missionaries in the newly conquered territories. For lack of any but Gothic letter-types

[8] In Spain the term 'Morisco' was narrowed to apply only to former Muslims who had been converted to Christianity and their descendants, while those who retained their allegiance to Islam were termed 'Mudéjares' (Arabic مدجّن).

[9] This was a secular policy, but was vigorously advocated and enforced by the religious authority, the Inquisition, whose excesses in Spain need not be rehearsed here.

[10] Gómez de Castro, *De Rebus Gestis a Francisco Ximenio*, fo. 30b (according to Dannenfeldt, 'The Renaissance Humanists and the Knowledge of Arabic', 105 n. 61); p. 99 of Oroz Reta's translation.

[11] For a vivid account see Prescott, *History of the Reign of Philip the Second*, iii. 20–35.

G.J. Toomer, Eastern Wisedome and Learning:
The Study of Arabic in Seventeenth-Century England,
Oxford 1996, IRCICA Ktp. 32536.
sayfa - 17 -20

Yazarı: Mouloud Gaid (çev; Faik Melek)
Türkler İdaresinde Cezayir, Ankara, 1996 s.81-84

Fransa kralı, 1604 yılı başlarında, büyük elçisi de Breves yoluyla Osmanlı padişahı ile yeni görüşmelere girişti. İki taraf, Fransa kralının bütün Fransız limanları ile ticari trafiği kolaylaştıracağı ve İspanya ile her sahada savaşacağı bir anlaşmaya vardılar. Buna karşılık Fransa kralı, yağmacılıkta ısrar edecek, esirleri iadede direnecek ve Fransız bayrağı çekmiş her hangi bir geminin seyretmesine karşı çıkacak Cezayirlileri bizzat cezalandırabilecekti. Ayrıca, Cezayirliler mercan avına izin verecekler ve "Bastion de France" ı tekrar inşa edeceklerdi.

İçeriği Cezayir'de öğrenilince bu anlaşmalar Divan tarafından kötü karşılandı. "Taiffanın reisi Murat tarafından zorlukla bastırılan bir isyan, bu anlaşmaların uygulanmasını önledi. Anlaşmalarına saygı gösterilmesini istemek için padişahın Cezayir'e gönderdiği temsilcisine Divan, evvelce kararlaştırılmış olan şeylerin hiçbir şekilde geri alınamayacağını, "Bastion'un yeniden tamir edilemeyeceğini ve Fransız kökenli esirlerin de ancak Marsilya'daki Türkler serbest bırakıldıktan sonra iade olunabileceklerini cevap olarak bildirdi.

Divan ayrıca, ileride eski duruma dönülmesini önerecek herkesi ölüme mahûm edeceğini de ilân etti. Köse Mehmet bu anlaşmalara saygıyı tek başına sağlayamayacağını anlayınca padişahın ordusunun müdahalesini istedi. Padişah bu işe Kapıcı Köse Mustafa'yı tam yetki ile görevlendirdi. Bu zat, içlerinde antlaşmanın uygulanmasını kontrol ile görevli Fransız büyük elçisi de Bréves'in de bulunduğu kalabalık bir maiyetle Cezayir şehrine çıktı. Divan bundan hiç de etkilenmedi ve Heyet üyelerinin ısrarlarına rağmen, Köse Mustafa hiçbir tâviz alamadı. Osmanlı donanması, gözdağı vermek için, limanda bir gösteri yapmayı denedi; fakat halk padişahın yolladığı heyetin kaldığı Djenina sarayını kuşattı. Bu eyaletin ilerisi bakımından çok vahim sonuçlar doğurabilecek bir ihtilâli önlemek için Köse Mustafa, o günkü koşullar altında sorunun çözüm olanağı bulunmadığını padişaha bildirmek üzere donanmasını ve Fransız büyük elçisini geri yolladı.

Olayların kenara etmiş olduğu Köse Mehmet ise kısa bir süre sonra 80 yaşında iken vebadan öldü. (107)

KÖSE MUSTAFA PAŞA (1605-1607)

Göreve resmen atanan Köse Mustafa, enerjisi ve inatçılığı sayesinde Marsilya'daki Türk tutsaklarını Cezayir'deki Fransız tutukluları ile değiştirmeyi başardı. (108)

Oran'daki İspanyol topraklarını 1606 yılında istilâ etti. Mahallin kumandanı Don Ramirés de Guzman, büyük zorluğa uğramadan onu geri püskürttü. Türk birliklerinin bu başarısızlığının nedeni maddî yetersizlik veya cesaret noksanlığından çok milis içinde süregelen huzursuzluktan ileri geliyordu.

---

(107) 1605- - St. Vincent de Paul, Tunuslu korsanlar tarafından tutuklanıp Tunus'a getirildi ve orada 18 Haziran 1607'ye kadar esir kaldı. O tarihte, bazı arkadaşları ile hafif bir kayığa (fréle esquif) binerek kaçtı. Péchot; a. g. e. , s. 68.

(108) Galibert'in "Eski ve Yeni Tarihi"nden ve "1830'dan Evvelki Kuzey Afrika Tarihi, c. III, s. 60-65.

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A. KAVAS kitp.

Köse Mustafa Paşa Cezayir'e dönünce, Simon Danser adında Flamen bir korsanı hizmetine aldı ve bu kimse Cezayir donanmasına, İspanyollara karşı reislerin etkinlikle kullandıkları yuvarlak güverteli ve yelkenli gemiler ithal etti.

1607 yılında paşa, Djemaa-Saridj'de bir garnizon kurmak için Djurdjura Kabileleri ile anlaşmayı başardı.

RIDVAN PAŞA (BEKERLİ (1607-1610)

İstanbul'a çağrılan Köse Mustafa'nın yerine Rıdvan Paşa atandı.

Toscana dükünün 14 gemi ve 2000 kişilik bir kuvvet ile Annaba'ya giriştiği saldırıya karşı koymak durumunda kaldı. Bu sürpriz saldırı şehri harap etti. Kurtarmaya gelen garnizon kumandanı ile Konstantin Beyi Ben Ferath şehir duvarları altında öldüler.

Rıdvan Paşa idaresi sırasında, Simon Danser'in tahriki ile meydana gelen bir olay Fransa ile Cezayir Beyliği arasındaki savaşı yeniden tutuşturdu. Cezayir şehrinde üç yıllık bir ikametten sonra (1608)'de Danser kendine önemli bir servet yapmıştı. Bir iş seyahati bahane ederek bir gemiyi silâhlandırdı ve beraberine Cezayir'de tutuklu bir miktar cizvit papazıgizlice alarak Marsilya'ya gitti. Oraya yerleşmek için dük de Guise'den sığınma ve korunma isteğinde bulundu ve paşanın kendisine vermiş olduğu iki topu düke tevdi etti. Paşa, topların geri verilmesini ve Danser'in cezalandırılmasını, boşuna talep etti durdu. Fransa kralından olumlu bir karşılık beklemekten yorulan Divan, Fransız gemileri üzerine reislerini gönderdi.

Sultanın bayraklarına rağmen reisler, birçok gemi ele geçirerek Marsilya ticaretini tamamen felce uğrattılar. Ne Konsolos de Vias, ne de halefi Chaix, Fransız liman ve kıyılarının istilâsının durdurulmasını sağlayamadılar. Bu yüzden savaş yirmi yıldan fazla sürdü.

1609 yılında Rıdvan Paşa, Mitidja çiftliklerine kadar uzanmış olan bir Kabili ayaklanması ile savaşmak zorunda kaldı.

Ayrıca 1610 yılında St Etienne şövalyelerinin Cherchell kıyılarına vâki bir saldırısını püskürttü.

İSPANYA'DAKİ KUZEY AFRİKA ARAPLARI

İspanya (Endülüs müslüman ları)

Aynı dönemde (1609) İspanya'da vahim olaylar cereyan ediyordu. Etrafındaki müfritler ve kilise tarafından elde edilmiş olan III. Philippe, bütün Müslüman Morlar ile, din değiştirmeleri şüpheli görülen herkesin İspanya dışına sürülmesine karar verdi. Bu harekâtı haklı gösterecek her bahane geçerli oldu. Bu tedbirler için fikri sorulan Alcala Üniversitesinden bir âlim doktor "düşman söz konusu olunca, mümkün olduğu kadar azının yaşamasına müsaade etmek" şeklinde karşılık vermişti.

11438
s. 158-172

MOSQUE TO CHURCH CONVERSIONS IN THE SPANISH RECONQUEST*

JULIE A. HARRIS

The Christian appropriation of Toledo's major mosque and its subsequent conversion to the Cathedral of Santa María is a narrative tour-de-force in Spanish history. As recounted in Book 6, chapter 24 of Rodrigo Jiménez de Rada's *De rebus Hispaniae*, the appropriation was instigated by Archbishop Bernard of Sédirac and Queen Constance against the wishes of King Alfonso VI, and in violation of Toledo's capitulation accord.[1] As Rodrigo tells it, the actions occurred under cover of darkness when the King was out of town. Christian forces entered the mosque, purified it, erecting an altar and placing bells in the minaret to summon the faithful. Historians debate whether Rodrigo's account, in which the sovereign is blameless, or a Muslim version, in which he is culpable, should be credited.[2] Likewise, the original state of Toledo's Visigothic cathedral is uncertain—was it entombed within the confiscated mosque or still standing, as the Mozarabic church of Santa María de Alficén?[3] Despite these controversies, there is general agreement on one thing: Toledo's major mosque functioned as the city's cathedral at least until 1226, when the first stone of a French Gothic structure was laid.[4]

Issues of Alfonso's complicity in these arrangements aside, Toledo's mosque conversion was not unusual. It is the earliest mosque to church conversion related to us in a detailed manner, but it was not the first. A poetic work of Ermold the Black describes similar events in Barcelona under the Carolingians.[5] The *Historia Silense* hints at mosque conversions in the reigns of Alfonso I of Asturias and Ferdinand I of León, but no details are given.[6] In the thirteenth century, during the reigns of James the Conqueror and Ferdinand III, making a conquered city's central mosque into a Cathedral dedicated to Our Lady was nearly routine. As James himself states in the *Book of Deeds* regarding the conquest of Murcia, "When we had got the great mosque, we turned it into a church, and I immediately ordered an altar of Our Lady Saint Mary to be set up in it; for in all the large towns that God had given me to take from the Saracens, I had a church of Our Lady Saint Mary built. . . ."[7] The record shows that James's and Ferdinand's churches were converted mosques.[8]

In the heat of Reconquest warfare, one might expect mosques to be destroyed rather than converted into churches—yet only under Alfonso VII are such orders given.[9] In general, mosques, their properties, and their rents are

* The author would like to acknowledge the generous support of the Getty Grant program.

[1] J. Fernández Valverde, ed., *Roderici Ximenii de Rada, Historia de Rebus Hispanie sive Historia Gothica* (Corpus Christianorum Continuatio Medievalis vol. LXXII) (Turnholt, 1987), book 6, chapter 24, 206. "Cumque rex ad partes Leionis iuisset, ipse electus, regina Constancia adhortante, de nocte ascitis militibus Christianis maiorem mezquitam ingressus est Toletanam, et eliminata spurcicia Machometi erexit altaria fidei christiane et in maiore turri campana ad convocationem fidelium collocavit." See also, *Primera Crónica General*, ed. R. Menéndez Pidal (2 vols., Madrid, 1955), vol. II, chapter 871, 540-42. After the first complete citation primary sources will be cited by the author's name or by title if anonymous. Subdivisions of the text will be cited in the following order: book, chapter, page.

[2] For two opposing opinions, see P. Linehan, *History and the Historians of Medieval Spain* (Oxford, 1993), 216 and B. Reilly, *The Kingdom of León-Castilla under Alfonso VI* (Princeton, 1988), 181-2. The Muslim source is al-Maqqari, *History of the Mohammedan Dynasties in Spain*, Book 7, chapter 5, ed., P. de Gayangos (2 vols., reprinted New York 1964), vol. II, 264. al-Maqqari puts the conversion of the mosque in 1102. For the document of consecration, dated to December 18, 1086, see J.A. García Luján, *Privilegios Reales de la Catedral de Toledo* (2 vols., Granada, 1982), vol. II, 15-20.

[3] F.J. Hernández, "La cathedrale, instrument d'assimilation," in L. Cardaillac, ed., *Tolede, XII'-XIII': Musulmans, chretiens et juives: le savoir et la tolerance* (Paris, 1991), 75-91. For the church of Santa María de Alficén, see J. Porres Martin-Cleto, "La Iglesia mozarabe de Santa María de Alficén," *Historia Mozarabe, Primero congreso internacional de estudios mozarabes* (Toledo, 1978), 29-44 and B. Pavon Maldonado, "Arte Islámico y Mudéjar en Toledo. Hacía unas fronteras arqueológicas," *Al-Qantara* 3 (1982), 434-37.

[4] Jiménez de Rada, book 9, chapter 13, 294. "Et tunc iecerunt primum lapidem rex et archiepiscopus Rodericus in fundamento ecclesie Toletane, que in forma mezquite a tempore Arabum adhuc stabat, cuius fabrica opere mirabili de die in diem non sine grandi anmiratione hominum exaltatur."

[5] Mundavit locos, ubi daemonis alma colebant,
Et Christo grates reddidit ipse pias.
Missis, dante Deo, remeat custodibus aedes
Ad proprias victor rex populusque suus.

E. Faral, ed., *Ermold le Noir, Poeme sur Louis le Pieux et epitres au roi Pepin* (Paris, 1932) lines 568-572, 46-7.

[6] J. Pérez de Urbel and A. González Ruiz-Zorrilla, eds., *Historia Silense* (Madrid, 1959), 136 and 191 for Alfonso and Ferdinand respectively.

[7] *The Chronicle of James I, King of Aragon*, trans. J. Forster, (2 vols., London, 1883), vol II, 571.

[8] James converted the major mosques of Mallorca (1229), Valencia (1238), and Murcia (1266). Ferdinand III converted the major mosques of Baeza (1226), Córdoba (1236), Seville (1248), and Jaén (1246). Mosque conversions are mentioned in historical surveys of Spain but receive more extensive discussion in J. O'Callaghan, "The Mudejars of Castile and Portugal in the Twelfth and Thirteenth Centuries," in J. Powell, ed., *Muslims under Latin Rule, 1100-1300* (Princeton, 1990), 11-56 and in J. Orlandis, "Un problema eclesiástica de la Reconquista española: la conversion de mezquitas en iglesias cristiana," in *Mélanges offerts à Jean Dauvillier* (Toulouse, 1979), 595-604.

[9] Alfonso VII ordered the destruction of Coria's mosques. A. Maya ed. "Chronica Adefonsi Imperatoris," in E. Falque, J. Gil, and A. Maya, *Chronica Hispana Saeculi XII*, pars I (Corpus Christianorum Continuatio Mediaevalis LXXI) (Turnholt, 1990) book 2, chapter 66, page 225. "Postquam autem reddita est civitas imperatori, mundata est ab inmunditia barbarice gentis et a contaminatione Mahometis et, destructa omni spurcitia paganorum civitatis illius et templi

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E T L 1997

Türkiye Diyanet Vakfı
Kütüphanesi
İslâm Araştırmaları Merkezi

SLAVERY AND SOLIDARITY: MUDEJARS AND FOREIGN MUSLIM CAPTIVES IN THE KINGDOM OF VALENCIA

MARK D. MEYERSON

The history of medieval Spain lends itself particularly well to an analysis of the role of the institution of slavery in the evolution of Christian-Muslim relations. During the centuries of conflict between Iberia's Christian kingdoms and the sultanates of Islamic Spain and North Africa, armies, raiding parties, and seaborne corsairs from both sides returned home with human booty for their respective slave markets. Scholars have shed much light on the lot of Christian captives in Islamic lands and on the development of procedures, institutions, and religious orders, such as the Mercedarians, for the ransoming of these captives. This assertion can be made more strongly with respect to the early modern period, since the plight of Spanish Christians captured by the "Barbary corsairs" or the Ottoman Turks has especially kindled the scholarly and popular imagination.[1]

Comparatively less is known about the fortunes of Muslim captives in the Spanish Christian kingdoms, even though they comprised throughout the Middle Ages the majority of their slave populations. The Christians of the realms of Castile and the Crown of Aragon (composed of the principality of Catalonia, the kingdom of Aragon, the kingdom of Valencia, and the Balearic islands) obtained Muslim slaves through frontier raiding and the conquest of expanses of Muslim-held territory. By the end of the thirteenth century the Christian kingdoms had conquered all of the Iberian peninsula from the Muslims, with the important exception of the Naṣrid sultanate of Granada. This military success and the subsequent stabilization of borders between the Christian kingdoms and the Naṣrid sultanate curtailed considerably the flow of Muslim slaves into Christian hands. Henceforth, the supply of slaves to Castile was limited mainly to the relatively few Muslims who happened to be captured along the Granadan frontier. Since after 1304 the territories of the Crown of Aragon no longer bordered on Islamic states, its Christian subjects increasingly turned to privateering and piracy in Granadan and North African waters in order to procure Muslims slaves. Also, Catalan merchants, through their participation in the Mediterranean slave trade, added Sards, Greeks, Russians, Armenians, and other peoples to the hitherto entirely Muslim slave population. Only in the latter half of the fifteenth century did the influx of black slaves from Portuguese factories in west Africa begin to alter significantly the ethnic and religious composition of Christian Iberia's slave populations.[2]

The late medieval kingdom of Valencia is, for a number of reasons, an especially appropriate setting for exploring the fortune of Muslim captives in Christian Spain. A frontier region occupying much of the Iberian peninsula's eastern seaboard, it saw the coming and going of both peaceful Maghriban merchants and Maghriban corsairs intent on enslaving Christians and plundering. Also, although Valencia was separated from Naṣrid Granada by the Castilian kingdom of Murcia, it nonetheless suffered from the depredations of Granadan raiders (*almugavers*) and profited from trade with Granadan merchants. Valencian Christians thus approached foreign Muslims with a mixture of religious hostility, fear, and profit motive. They were prepared to conduct commerce with Granadan and Maghriban Muslims as well as aggressively to seek Muslim captives on land and sea. The propensity of their own kings to establish truces and commercial arrangements with Muslim princes, and then, after a few years of pacific interaction, to make war against them accentuated this rough-and-ready quality of Valencian frontier life.

[1] For example, R. Arié, *España musulmana (siglos VIII-XV)* trans. B. Julià (Barcelona: Editorial Labor, 1982), 193-198; M.T. Ferrer i Mallol, "Els redemptors de captius: mostolafs, eixees o alfaquecs (segles XII-XIII)," *Medievalia*, 9 (1990), 85-106; J.E. López de Coca Castañer, "Institutions on the Castilian-Granadan Frontier, 1369-1482," in *Medieval Frontier Societies*, eds. R. Bartlett and A. MacKay (Oxford: Clarendon Press, 1989), 135-141; M. González Jiménez, "Esclavos andaluces en el Reino de Granada," in *Actas del III Coloquio de Historia Medieval Andaluza. La sociedad medieval andaluza: grupos no privilegiados* (Jaén: Diputación Provincial de Jaén, 1984), 327-338; E. Cabrera, "Cautivos cristianos en el reino de Granada durante la segunda mitad del siglo XV," in *Relaciones exteriores del Reino de Granada. IV Coloquio de historia medieval andaluza*, ed. C. Segura Graiño (Almería: Instituto de Estudios Almerienses, 1988), 227-236; and J.W. Brodman, *Ransoming Captives in Crusader Spain: The Order of Merced on the Christian-Islamic Frontier* (Philadelphia: University of Pennsylvania Press, 1986). On the early modern period, see, for example, E.G. Friedman, *Spanish Captives in North Africa in the Early Modern Age* (Madison: University of Wisconsin Press, 1983); B. and L. Bennassar, *Los cristianos de Alá. La fascinante aventura de los renegados*, trans. J.L. Gil Aristu (Madrid: Editorial Nerea, 1989); M.A. de Bunes Ibarra, *La imagen de los musulmanes y del Norte de Africa en la España de los siglos XVI y XVII. Los caracteres de una hostilidad* (Madrid: Consejo Superior de Investigaciones Científicas, 1989), 139-199; and, in a more popular vein, S. Clissold, *The Barbary Slaves* (London: Elek Books, 1977).

[2] C. Verlinden, *L'Esclavage dans l'Europe médiévale*, vol. 1: *Péninsule ibérique-France* (Bruges: Universiteit te Gent, 1955); J.M. Ramos y Loscertales, *El cautiverio en la Corona de Aragón durante los siglos XIII, XIV, y XV* (Zaragoza, 1915); A.C. de C.M. Saunders, *A Social History of Black Slaves and Freedmen in Portugal, 1441-1555* (Cambridge: Cambridge University Press, 1982); and J.L. Cortés López, *La esclavitud negra en la España peninsular del siglo XVI* (Salamanca: Ediciones Universidad de Salamanca, 1989). W.D. Phillips, Jr., *Slavery from Roman Times to the Early Transatlantic Trade* (Minneapolis: University of Minnesota Press, 1985) provides a particularly useful overview; also, see the comments of O.R. Constable, *Trade & Traders in Muslim Spain: The Commercial Realignment of the Iberian Peninsula, 900-1500* (Cambridge: Cambridge University Press, 1994), 234-235.

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CLAUDIO SÁNCHEZ-ALBORNOZ

L'ESPAGNE MUSULMANE

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XIV.-XVI. YÜZYILLARDA TÜRK-İSPANYOL İLİŞKİLERİ VE DENİZCİLİK TARİHİMİZLE İLGİLİ İSPANYOL BELGELERİ

(Las relaciones Turco-Españolas en los siglos XIV y XVI. Documentos Españoles relativos a la historia naval Otomana)

Prof.Dr.Muzaffer ARIKAN

Dr.Paulino TOLEDO

Türkiye Diyanet Vakfı
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D. 219

analysis, is the fact that this last category is quantitatively insignificant, however it may be measured or calculated. It can be easily controlled and investigated. And surely, the modern western debate about authenticity would be considered absurd if its object were to be confined to a handful of such *ḥadîths*. That the debate was not so confined, and that it dealt in fact with the vast majority of the *ḥadîth* is quite obvious and need not be demonstrated. If both the traditionists and the jurists - the two most important groups in the study of *ḥadîths* - have acknowledged the precarious epistemological status of the literature, then we need not squander our energies in arguing about the matter of authenticity. We have been told that except for a score of *ḥadîths*, the rest engenders probability, and probability, as we know - and as we have also been unambiguously told by our sources - allows for mendacity and error. What more do we want?

Wael B. HALLAQ
(McGill University)

ANNALES 2001

Studia Islamica, 1999, 89, Paris, s. 91-108.

Islam et chrétienté dans l'Espagne du haut Moyen Age : la naissance d'une frontière

Philippe Senac

à la mémoire de Charles Pellat

Si le thème de la frontière dans le monde méditerranéen connait depuis plusieurs années un incontestable regain d'intérêt (1), le sens que recouvrait le mot dans la péninsule du haut Moyen Age reste encore difficile à cerner (2). Pour tenter d'apprécier ce que fut la frontière entre l'Islam et la chrétienté pendant cette période, l'enquête sera menée en Aragon. Cette région constitue en effet un terrain privilégié, non seulement parce qu'elle se situe aux confins du *Dār al-Islām* et aux lisières de l'Occident chrétien, mais surtout parce que, si l'on en croit le *Glossarium mediae et infimae latinitatis*, c'est ici, vers le milieu du XI[e] siècle, que naquit le mot frontière (3). Conformément à la réflexion qui m'a été proposée, trois questions seront donc abordées : à quelle époque voit-on naître une "frontière" ? Quelle réalité recouvrait-elle ? S'agissait-il enfin d'une barrière ou d'un lieu propice aux échanges ? Une frontière mettant, par définition, en présence deux éléments, ces questions seront posées en terre musulmane puis en terre chrétienne...

(1) *La Marche Supérieure d'al-Andalus et l'Occident chrétien*, Madrid, 1991 ; *Frontière et peuplement dans le monde méditerranéen au Moyen Age*, Paris, 1992 ; E. Manzano Moreno, *La Frontera de al-Andalus en época de los Omeyas*, Madrid, 1991 ; *Frontières et Espaces pyrénéens au Moyen Age*, Perpignan, 1992 ; *Las sociedades de frontera en la España medieval*, Saragosse, 1993.

(2) La meilleure analyse demeure celle de J. Gautier Dalché, "Islam et Chrétienté en Espagne au XII[e] siècle. Contribution à la notion de frontière", *Hespéris-Tamuda*, t. XLVI, 1959, pp. 183-217.

(3) D. du Cange, *Glossarium mediae et infimae latinitatis*, t. III, Paris, 1844, p. 421. Le texte cité en référence donne l'année 1099, mais il s'agit en fait de l'année 1061 puisque le millésime employé dans l'acte correspond à l'ère espagnole, en avance de 38 années sur l'ère chrétienne. La nouvelle édition du *Mediae latinitatis lexicon minus* confirme cette datation en précisant que la plus ancienne mention du mot *frontaria* remonte à l'année 1061 (J. F. Niermeyer, *op. cit.*, Leiden, 1984, p. 455). Sur le premier emploi de ce mot: Ph. Sénac, "Frontière et reconquête dans l'Aragon du XI[e] siècle", *Frontières et Espaces pyrénéens au Moyen Age*, pp. 47-60.

MUDEJAR CRAFTS IN THE AMERICAS

with illustrations and maps

حرف الفن المدجن بامريكا

for Professor Mehmet Ali Sari,

by Thomas Ballantine Irving

الحاج تعليم علي — ispanya

Professor Emeritus
University of Tennessee, Knoxville

with best regards. On architectural remains of the Spanish Muslims in America.

Cordially
TBIrving

25 ARALIK 1991

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حرف الفن المدجن بامريكا

د.ت.ب. إرفيجن
جامعة تنيسي-الولايات المتحدة الامريكية

نقله من الانقليزية :
د. عبد الجليل التميمي

ان الفن المدجن هو ثمرة المهن الاسلامية المتبقية في قرى الوسط والشمال الشرقي لإسبانيا وعلى الخصوص تلك التي عكست المهن التقليدية بعد الاسترداد المسيحي لهذه المناطق الجغرافية.

ففي القرنين السادس والسابع عشر أجبر العديد من المهنيين الى التحول الى المستعمرات الاسبانية بالهند مثل المكسيك والبيرو الاعلى (بوليفا حاليا) وغرناطة الجديدة (كولومبيا الجديدة) وقواتيمالا وكوبا، ففي هذه المناطق كانت التركيبة الاستعمارية قد حملت معها ولا شك مزخرفات الفن المدجن في الاجر والحديد والخشب الى آخره... على أن جزءا من هذه الاشياء قد تطرق اليها مانوال توسان (Manuel Toussaint) المؤرخ المكسيكي في كتابه: الفن المدجن بامركا 1946، وقد استمر هذا التاثير حتى يومنا هذا لمهنيي الصنلعات الحديثة والذين يعدون الوارثون الطبيعيون لهذه الفنون. ويمكن ملاحظة ذلك لدى العمال اليدويين في الاسواق المركزية والبناءات العمومية.

وبالإضافة الى ذلك، فاننا نعثر في الولايات المتحدة الامريكية و كاليفورنيا اسلوب ميسيو Mission Style في الخطوط الحديدية وفي النزل بفلوريدا وفي دواخل البيوت السينمائية الاولى لهذا القرن.

ان هدفنا من هذا العرض هو اثارة الانتباه لهذه الابعاد الفنية التي ولا شك تستحق العناية والعمل على العثور على أرصدة جديدة من الوثائق حول هذا الموضوع.

Cover Photo: The lovely Mudéjar cloister at the colonial University of San Carlos in Antigua, Guatemala.

BSOAS, 53/3, 1990 London
04 TEMMUZ 1992

cereal production patterns by introducing soft wheat as a major cereal crop, to the detriment of the more traditional and better-adapted cereal strains of duum wheat and barley.

By 1934, however, a new vision had presented itself—that of transforming Morocco into an African version of the Californian success in irrigated export agriculture. The chosen vehicle was citrus and the market, once again, France and Europe. This involved the wide-scale introduction of irrigation schemes and a change in landholding structures which affected both Moroccan and European farmers. The picture changed once more in 1937, in the wake of a severe famine and of the 1936 census which revealed horrifying population growth rates that implied a food deficit economy in the near future. From the end of the 1930s until Independence in 1956, the colonial authorities pursued a policy of attempting to expand irrigated agriculture in Morocco to one million hectares by the end of the century and of ensuring that, '... not a drop of water was to flow unused to the sea'.

The result was that 6,000 European farmers ended up controlling the modern agricultural sector, together with 7,500 Moroccans who aquired large estates in both the modern and traditional sectors. Landholding patterns have not changed today, except that 8,500 Moroccans have eventually replaced the European landowners. Government policy over irrigation has, however, followed its colonial precursor. The irrigated sector had expanded to 625,000 hectares by 1986 and twenty new dams had been built. All this development, however, is vitiated by the fact that, although agricultural exports (75 per cent of which come from the modern irrigated sector) have doubled between 1969 and 1982, agricultural imports have increased eightfold.

Swearingen's study is an excellent analysis of colonial policies in irrigated agriculture and of their effect on the policies of the independent Moroccan government. In addition to providing a general discussion of the issue, he has also looked at specific examples of the way in which the policies were applied on the ground. He points out that many of the developments were directed at the Moroccan peasantry, particularly after the appalling 1947 famine, and explains why they failed—partly because they were construed by settler interests to be too radical (as occurred with the *secteurs de modernisation du paysannat*) or because of a conflict over the use of water for hydro-electricity or for irrigation during the 1950s.

It is unfortunate that Swearingen's study does not extend to the issue of Spanish agricultural policy, particularly over the Compañia Agricola de Luccus which also became a major citrus producer. Nor does it deal in any detail with the far more complex and contentious subject of colonial policy towards the traditional agricultural sector. None the less, within the limits he has set himself, his analysis of the development of modern irrigated agriculture in the former French zone of Morocco is impeccable. Not only does it throw new light on the historical development of modern agriculture in Morocco, but it also illuminates the acute problems that Morocco's food producers face today. It thus acquires a contemporary relevance in addition to its intrinsic academic interest.

GEORGE JOFFÉ

'ABDULWĀḤID DHANŪN ṬĀHA: *The Muslim conquest and settlement of North Africa and Spain*. (Exeter Arabic and Islamic Series.) xiv, 280 pp. London and New York: Routledge, 1989. £49.50.

In the conclusion to his preface to *Islamic history: a new interpretation, II; A.D. 750–1055 (A.H. 132–448)* (Cambridge), Professor M. A. Shaban remarked:

> 'Finally, I have left out, as much as possible, the developments in North Africa and Spain because from the beginning the 'Abbāsids themselves did not concern themselves much with these regions. Furthermore, the history of North Africa and Muslim Spain warrant a separate study which I am now preparing in collaboration with Dr Richard Hitchcock. I hope it will not be long before its appearance.'

His words were penned in December 1975.

Whatever Professor Shaban's plans may yet be in this field, one can only conclude, after reading the book under review that at least a goodly portion of the study that he contemplated has appeared, some dozen years later in these pages.

The author is Professor in the Department of History in the College of Education at the University of Mosul. The content is based upon his Exeter thesis, written under the supervision of the (then) Dr. Shaban. In his acknowledgements, the author adds that Dr. Richard Hitchcock, of the Spanish Department at Exeter, carefully scrutinized every chapter and Dr. Ian Netton also helped in its revision. Care has been taken throughout in its production. Certainly the influence and approach of Professor Shaban is to be discerned in its chapters, though one misses the latter's comprehensive approach, the attention throughout to *milieu*, to trade routes and communications, the constant interrelationship between one part of the Islamic empire and another, that distinguished his writings. They occur here incidentally and, in a way, intermittently. Also missing (and here it is serious) are his helpful maps. On the other hand, it is a major strength of this book—and no doubt Dr. Hitchcock's advice has been invaluable—that an impressive series of Latin and Spanish sources have been consulted and used in addition to little-known and untapped Arabic sources. These are listed in the Introduction and in the Bibliography (pp. 1–18 and 254–9).

North Africa is almost entirely understood to be the littoral regions and the adjacent mountainous hinterland. The desert interior receives scant attention, although it played an important part in the conquest. In this respect, Professor Dhanūn Ṭāha's study differs from that by his compatriot, Dr. Sabah Ibrahim Said al-Sheikhly. Her (unpublished) thesis, *Arab military and commercial penetration of the Maghrib and its Sahara, the Western Sudan and Southern Europe during the fifth/eleventh century: a reinterpretation in the light of medieval Arabic sources*, submitted to the University of Manchester in 1980, also has a different timespan. In the work under review (more specifically, in ch. viii), the establishment of the Umayyad Emirate in Spain concludes the discussion. But the two studies overlap in their introductory chapters where the interfused events of history and the legends of the conquest are surveyed in great detail and are well footnoted. Both are substantially catalogues and chronicles of 'Arab tribes' and 'Berber tribes': who were their members, where they fought, where they settled in Spain and how well or badly they treated one another. But the term 'tribe' is never clearly defined. Perhaps this is not possible in view of the nature of the sources. Little is said about the 'mécanismes de l'arabisation' that are so important to writers on North Africa like Gabriel Camps and to French and Maghrébin specialists to whom this interrelationship means so much more than the element of *geste* which seems to mesmerize Arab writers from the Mashriq when they attempt to clarify the historical exploits of the early Arab and Muslim warrior heroes in these westerly regions.

-ispanya
-kaynaklar

In style one is here offered a cross between Dozy, O'Leary, Ibn Ḥazm and Ibn Khaldūn. Perhaps the source material makes this inevitable. Yet for ease of reference this book will be of use to student and specialist alike. On the other hand, for sheer readability, if one turns to Watt and Cachia's *A history of Islamic Spain* (Edinburgh, 1965), one has to admit that a far more lucid account is available. The more qualified comment of Watt and Cachia on Arab-Berber relationships is arguably nearer the reality:

> 'While the chief control remained in the hands of men of Arab race (reckoned solely on the male side), after the submission of the Berbers of Tunisia and eastern Algeria about 700, much of the man-power in the expeditions was Berber. Without the accretion of man-power the conquest of Spain would have been impossible. It is thus more correct to speak of Muslim expansion than of Arab expansion. Yet the distinction between Arabs and Berbers did not disappear when the latter became Muslims, and was to prove a grave source of internal dissension in Islamic Spain (p. 9).'

Wisely, the present study is entitled 'the Muslim conquest and settlement'. Most carefully documented, it is prepared to criticize the views of Dozy and Lévi-Provençal where these are now untenable. It does not take much account of research on toponyms, which supplements and sometimes would appear to contradict the geographical information furnished by Arab historians. However, all in all, this book fulfils to a marked degree the wishes expressed by Watt and Cachia (p. 186): 'It may be that when some scholar with a different perspective familiarizes himself with all the material (of the earlier history of Islamic Spain) the general line of interpretation will be modified.'

H. T. NORRIS

JOHN WRIGHT: *Libya, Chad and the Central Sahara*. vii, 168 pp. London: Hurst and Co., 1989. £23.

This short, fact-filled book provides a well-balanced and lucidly written account of the historical and cultural relationship between Libya's peoples, especially the Arabs, and the Kanembu, the Tubu (Teda) and other non-Arab peoples who inhabit the regions adjacent to Lake Chad and the desert to the north, towards Tibesti and the Fezzan. A long period of pre-history and history is covered within its pages. There is not, to my knowledge, a book currently in print in English that surveys this whole subject so comprehensively. As an introduction to the subject it is a book to be welcomed and it should appeal to a varied readership in view of this region's cultural, historical and strategic importance.

Chapters i to vi, are built upon a selection of archaeological and documentary sources. Attention is paid to the slave-trade, the penetration of the *Sanūsiyya* and inter-state rivalries in the age of Imperialism. The truly original material is to be found in chapter vii, where the author, who is an authority on recent Libyan and Chad history, is able to cite little-known facts accessible to him from within and without the BBC Arabic Service. It is here that the struggle for the control of the Auzou strip figures to the fore in a protracted and as yet, unconcluded dispute, in which Tombalbaye, Colonel Gadafi, Hissene Habre and Goukouni Oueddai are key figures in the events that have taken place.

Although 'the Arabs' of Chad and their lineal and linguistic relationship to other Arabs figure prominently throughout this book, it is not entirely clear who is meant at various points in the author's discussion. The Banū Hilāl, as usual, are the principal intruders who are to blamed for an ecological disaster: 'By about 1050 these nomads were loosed on the Maghrib', and 'up to 1 million men, women and children spent nearly a century moving from the Nile Valley to Algeria'. The Banū Sulaim 'over-ran' Cyrenaica (p. 37), although as long ago as 1935, G. W. Murray in his *Sons of Ishmael* (London, Routledge, 273), showed how unacceptable was all this 'Arab' ancestry of the Western Bedouin, especially the Murabtin. 'This aspiration of the Berbers has flooded their genealogies with so many lies that it is difficult to disentangle the truth.' Perhaps in the long run it matters little anyway. According to Wright (p. 38), 'From the Banu Sulaim descended many of the Arab tribes (and principally the Awlad Slaiman) that later dominated southern Tripolitania, the Sirtica and Fezzan, and thus the northern stages of the Tripoli-Chad trade route. By the end of the fourteenth century, when the first Muslim Arab nomads were penetrating the Chadian lands from the north, Arabs were also coming from

Muslim Spain and Portugal

A Political History of al-Andalus

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العلاقات بين

الأندلس الإسلامية

واسبانيا النصرانية

في عصر بني أمية

وملوك الطوائف

تأليف
الدكتور رجب محمد عبد الحليم
معهد البحوث والدراسات الافريقية
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Author: LENKER, MICHAEL KARL
Title: THE IMPORTANCE OF THE RIHLA FOR THE ISLAMIZATION OF SPAIN
School: UNIVERSITY OF PENNSYLVANIA (0175) Degree: PHD Date: 1982 pp: 388
Source: DAI 43/03A, p.835 Publication No.: AAC8217145
Subject: RELIGION, HISTORY OF (0320)
Abstract: This thesis examines Muslim education in Spain from the viewpoint of its significance for the preservation of Islamic civilization in the Iberian peninsula. It is based on an extensive analysis of Islamic biographical literature and other primary sources.

It begins with an examination of the claims that there were strong secular tendencies in the education of Spanish Muslims in all its stages. This claim is disproved completely: the educational system of Muslim Spain was thoroughly Islamic at all its levels. It did not show substantial differences as compared to the learning in the Islamic East. It did, however, rely heavily on communication with the intellectual elite in the heartlands of Islam.

Contacts with the central Islamic lands started at the same time as the conquest of Spain in 92/711. Visitors from the East played an important role in the successful Islamization of Spain. Extensive travel from Spain to the East developed in the middle of the second/eighth century with study and pilgrimage being the two most important motives for these trips. The fourth/tenth century was by far the most active period.

Studies in the Islamic East became an essential part of education in Muslim Spain and were considered its culmination. In the caliphal period (317/929-423/1031), the entire educational process consisted of four distinct phases: study in the student's hometown, in Cordoba, in other Spanish cities and in the Eastern Islamic lands.

The completion of the trip to the East for the sake of study (the rihla) meant significant practical advantages. It enhanced tremendously the popularity of the teachers and it became almost a pre-requisite for potential office-holders. Men who did not study in the East often tried to make up for this shortcoming. They did it mainly in two ways: by extended studies in Spain and/or correspondence with outstanding Islamic scholars abroad. . . . (Author's abstract exceeds stipulated maximum length. Discontinued here with permission of school.) UMI

Dorothee Metlitzki
The Matter of Araby in Medieval England, New Haven 1977, s. 10-12. DIN: 59490

cosmopolitan culture in which the Saracen strain is an unmistakable fiber in both romance and scholarship.

Arabian Culture in Spain

The disintegration of the caliphate in the East, bad as it was for the political power of Islam, played an important part in stimulating the cultural flowering of the Muslims of Spain, where the Latin "intelligentsia" came into closest contact with Islamic society. Just as Baghdad had deprived Byzantium of its supremacy in the East, the Fatimid, Aghlabid, and Umayyad rulers of the independent Arab provinces were anxious to outshine the Abbasid capital in cultural achievements. In the West, Cordova, the seat of the Umayyad dynasty of Spain, had become the center of a brilliant civilization in the tenth century.

We have the accout of Sa'id ibn Ahmad, qadi of Toledo (d. 1070), who describes the flourishing culture of Cordova under al-Hakam II, second Umayyad caliph of Spain (961–76):

> The Sultan Al-hakem . . . having ascended the throne, the cultivation of letters received a new impulse, and by his encouragement of all sorts of studies, by his unwonted liberality towards the learned, whom he invited to his capital from Baghdad, Cairo, and other distant countries, and, above all, by his exquisite taste for literature, which he had cultivated with success during his father's lifetime, the torch of science shone brighter than ever. . . . He caused all sorts of rare and curious books to be purchased by his agents in Cairo, Baghdad, Damascus, Alexandria, and other great cities in the East; and no work on ancient or modern science was discovered that was not immediately procured at any cost and sent to him. By these means he collected a richer and more extensive library than the Khalifs of the Abbasid dynasty ever did during the whole period of their reign, and the learned of Andalus devoted their attention to the study of the sciences contained in the books of the ancients. . . .[31]

With the rise of the petty dynasties after the fall of the Umayyads in the eleventh century, the cultivation of learning was intensified. According to ash-Shaqundi (d. 1231), "the cause of science and literature, instead of losing, gained considerably . . . when, after the breaking of the necklace and the scattering of its pearls, the kings of small states divided among themselves the patrimony of the Beni Umeyyah." For "the usurpers disputed with each other the prize of prose and poetical composition, and overstocked the markets with all departments of science. . . ."[32]

The conquest of Toledo by Alfonso VI in May 1085 was thus one of the most important events not only in the political but in the intellectual

history of medieval Europe. At one stroke the Christian world took possession of a civilization next to which the Latin West, to quote Daniel of Morley, seemed "infantile,"[33] provincial, and barbaric. While France and England were agrarian, monastic, and feudal, Islamic society resided in the cosmopolitan sophistication of its cities and courts whose lifeline spanned the most ancient centers of civilization along the Mediterranean which, in the famous words of Henri Pirenne, was a Muslim lake.[34] The conqueror of Toledo himself had married an Arab. He admired the culture of Jews and Muslims to whom he extended his patronage, so that for two generations at least Toledo remained the seat of the most important Moorish community in Christian Europe.

The Toledo fountains which Daniel of Morley admired and which "varied in fulness with the moon's phases and contained salt water although distant six days' journey from the sea,"[35] were from the time of its most famous ruler, al-Ma'mun (1043–75), who had taken the "by-name" of the great Baghdad caliph and whose palace and fountains were the wonder of the Muslim world. A decade before the Christian conquest he had turned Toledo into an intellectual center equal to Seville and Cordova. In the tradition of the Arabs, its learning was concentrated at court and at the great mosque which, in July 1085, barely two months after the Christian conquest, was turned into a cathedral.

It was there that the "armaria Arabum," the rich library cabinets of the Arabs, were situated to which northern scholars soon began to flock and which enabled Peter the Venerable to boast that Christian scholars had finally penetrated the secrets of the Arabs.[36] The fanaticism of the Cluniac monks violated Alfonso's agreement with the Muslim population which included the preservation of the mosque as an Islamic place of worship. But the Church continued Islamic tradition in encouraging the teaching and translation of mathematical, astronomical, and philosophical works at the cathedral itself which "in forma mezquitae a tempore Arabum adhunc stabat."[37] (Daniel of Morley still saw the mosque and it was not subjected to the usual Christian alterations until 1226.) Indeed the foundation of the college that emerges from the picture drawn by Daniel of Morley is attributed to the primate, Don Raimundo, whose term of office was from 1126 to 1152. The first sign of a systematic activity of translation is found in the collaboration of Yohannan ben David (Johannes Hispalensis), a Spanish Jew, and the archdeacon of Segovia, Domingo González (Dominicus Gundissalimus) who expressly state that they worked at the bidding of Raymond, archbishop of Toledo and primate of Spain.[38]

"Dixit translator: et ego complevi eius translationem ex arabico in latinum . . . apud urbem Toletanum."[39] There are a great number of manuscripts which show that for a hundred years, from about 1150 to

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The Muslims of Portugal and Spain

Jacinto Bosch Vila

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Introduction

From the year 92 of the Hijra (711 AD) until the present day Islam has in one form or another maintained a constant presence in the Iberian peninsula. Whether through its men or its symbols, through its beliefs and practices or through the footprints left by its civilisation, Islam has been a decisive factor in the history of both Spain and Portugal. It has been like a seed which, sown originally by Arabs and Berbers, and from then on by Iberians, grew and put down deep-roots in the far west of the Mediterranean, bearing fruit through the cultural symbiosis which prevailed in those territories over several centuries, until the 9th century of the Hijra (the 15th century AD). Although the stubble was burnt during the 10th and 11th (16th and 17th) centuries, and the faith led an underground, just perceptible existence through the 12th and 13th (18th and 19th) centuries, it has begun once more to germinate in the last decades of the 14th-15th (20th) century, and is again growing vigorously; still on small plots, yet well irrigated in anticipation of a new flowering.

Throughout the world the fourteenth century of the Hijra seems to have marked a period of resurgence and revival of Islam as a religion, a way of life, and a civilisation, perhaps as a reaction against the secularising currents of our age. "Loyalist" or "fundamentalist" movements – depending on one's perspective – are at work to awaken minds to a need to return to the basic and pure principles of Islam within the context of the world in which we live and without repudiating totally the advances and conquests of modern science and technology. One consequence of this has been the energetic appearance of a new "invitation" or "call" (*da'wā*) to Islam in the West, in Europe just as much as in America, articulated by associations, centres and communities founded and run by Muslims originally from Islamic countries or from the former European colonies in Africa and Asia, who are now residents of European and American countries and who open the doors of Islam to people of every social condition, or who, by entering into marriage with women of the Christian faith, have produced a new generation, or who have also gained converts, thereby contributing to the growth of the new Muslim population in their various communities. Such is the case in Portugal and Spain.

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Call Association *(Associaçao para o Chammamento Islamico) (Da'wa Islamiyyah)* in Tripoli, it is issued under the auspices of the People's Bureau of the Libyan People's Socialist Arab Jamahiriya at Lisbon. As is appropriate to an organ thus sponsored, the journal constitutes a "summons to the governments of the Islamic world to apply, in its essence, the true and practical interpretation of Islamic socialism" – something which, according to the journal, is being done by the Libyan leader Gaddafi on the basis of the Qur'ān. The publication teaches with illustrations the principles of the Islamic religion *(al-din)*, the Arabic language, and publishes the original text of the Qur'ān alongside a corresponding Portuguese version. To date, two editions of the sacred book of the Muslims have appeared: the first in July 1978 in a pocket edition and in two volumes, and the second, containing some 750 pages, in September 1979, published by the *Junta de Investigaçao Cientifica*.

A second community quite distinct from that at Libson is the South Tagus Community *(Comunidade do Sul do Tejo)*, legally constituted on the 27th of January 1984, but regarding which we possess no further information. In addition, considerably smaller Islamic nuclei exist in various localities in the Libson area, such as Odivelas, Povoa de Santo Andrião, Santo Antônio dos Cavaleiros, Colina do Sol, Portela de Sacavém, Forte de Casa y Vialonga, and in the South, at Evora and elsewhere.

The most important group, the Islamic Community of Lisbon, is governed and directed through two bodies: the Executive, or Executive Committee, and the General Assembly. To attend to routine questions as they arise committees exist for mosque administration, social affairs, funerary matters and cemeteries, culture, sport, youth, financial affairs, women's affairs, and certain others.

There also exists a group the tendencies and allegiance of which seem unclear, but which styles itself "independant", and which publishes *Al-Furqan*, an "ogan for the dissemination of Islam", edited by Mahomed Yiossuf M. Adamgy. The group producing this periodical was founded little more than three years ago, and includes, amongst others, Muslims of Asian origin and some Portuguese neo-Muslims; however we are at the moment unable to provide further information on this "independant" group which seems to be characterised by a certain Sufi orientation, to judge by some of its literature. At present we are only aware of the publication of *Towards Understanding Islam (Para compreender o Islamismo)*, *Islam in Focus (O Islão em Foco)* and also *The Qur'ān: The Ultimate Miracle (O Alcorão, o ultimo milagre)*, by Ahmed Deedat, translated into Portuguese and edited by Tayeb Abdul Habib, Mahomed Yiossuf M. Adamgy and Muhammad Ali, which was published to commemorate the third anniversary of *Al-Furqan* (Lisbon, 21 April 1984). This represents a redaction of *Al-Qur'ān: The Ultimate Miracle*, a work based on the "scientific discoveries" of Dr. Rashad Khalifa, imam of the mosque of Tucson (Arizona, USA), which subjects the text of the Qur'ān to mathematical calculations which are certainly curious. This publication comes prefaced with an "Explanatory Note" by *Al-Furqan*'s editor, and an introduction by Dr. Muhammad Luis Madureira, a Portuguese neo-Muslim, who is a secondary school mathematics teacher converted to Islam in 1983, according to the same publication.

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lims in both groups included, stand side by side and shoulder to shoulder against fanaticism and extreme partiality in the name of either 'faith first' or 'reason alone'. The Islamists in Syria and the Arab world need to do their homework and study contemporary secularization, instead of normatively rejecting it. This alone would enable them to perceive this radical paradigm–shift in the understanding of secularity and make them join the international strife against extremism and exclusivism around the globe.

To conclude with a word on Syria in particular, if the Syrian Muslim Brothers are truly willing to establish, or accompany others in establishing, a real civil society and a state of citizenship in Syria, they have then to know that they cannot speak about a *civil* society without tackling responsibly the demand of secularization and without revealing a genuine willingness to engage with it, whether on the political, the sociological or the cultural levels. Insisting on deriving the statehood's components and constituents from religious, doctrinal and jurisprudential sources is an act of narrow theologization from the standpoint of a human context that is supposed to embrace equally and inclusively all the people of Syria, regardless of their religious, theological or convictional affiliations[48]. Pursuing this theologization strategy not only reveals refusal of secularity, but, more essentially, implies an intrinsic rejection of the *civil* and *citizenship–based* nature of society, which the Syrian Islamists insist on publically alleging that they want to establish. On the other hand, if such a commitment and openness to reckon with secularity represents an unbearably costly price for the Muslim Brotherhood's Islamist affiliation and ambition, then it would be much more decent and venerable if they then abstained from speaking figuratively about 'civil society' and started talking frankly and openly about their islamization project in its real name and nature. After all, political reliability and worthiness demand a genuine stance of intellectual integrity.

RÉSUMÉ

Dans cet article, je tente de faire un peu de lumière sur la notion de 'Etat laïc' qui pénètre actuellement dans la littérature des islamistes politiques de la post-hégémonie dictatoriale du monde arabe. Je voudrais étudier en particulier le sens de 'Etat laïc' en relation avec la 'sécularisation' dans la plus récente littérature des Frères Musulmans syriens. En référence à la triple interprétation de 'sécularisation' de Charles Taylor dans son livre *Secular Age*, cet essai tente de voir si l'appel des Frères Musulmans syriens en faveur d'un 'Etat laïc' dans la Syrie post-ba'tiste est en résonance de quelque façon avec une des trois interprétations de Taylor ou non. Il essaye donc d'explorer les possibilités de conciliation de la notion de 'Etat laïc', qui est évidente dans les récentes déclarations des Frères Musulmans syriens, avec une des possibles compréhensions de la sécularisation dans la pensée récente.

[48] Awad, *And Freedom Became a Public–Square*, p. 135.

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İslâm Araştırmaları Merkezi Kütüphanesi Türkiye Diyanet Vakfı

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26 Ağustos 2015

ISLAMOCHRISTIANA 40 (2014) 125–147

JOSÉ LUIS SÁNCHEZ NOGALES
GONZALO VILLAGRÁN MEDINA, SJ*

ISLAM'S INTEGRATION IN SPAIN

SUMMARY: Muslim presence in Spain is much more recent than in other European countries so at times it is not clear if there is a real integration model in this country. Nevertheless, looking at the judicial framework permits the identification of quite a clear model of religious pluralism integration, which has allowed the Muslim community to establish itself and grow in Spain since the onset of democracy. The quick growth of the Muslim community is today pushing this model to its limits. The integration model is partially inspired by Catholic social–thought views on religious freedom and democracy and can be qualified as moderate communitarianism. A view from the Muslim perspective allows us to perceive the achievements of this model as well as to foresee some developments that will be necessary in order to meet today's challenges.

It is not easy to know Spain's exact current Muslim population. The fact that many Muslims do not have Spanish nationality or are even in irregular circumstances in Spain, together with the interest of different institutions in exaggerating or reducing their numbers, makes it difficult to pinpoint an exact number, but it must be between 1.3% (600,000) of the population according to State sociological studies[1], and the 3% (1,400,000) that Muslim sources claim[2]. A foreign source like the *Pew*

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Gonzalo Villagrán SJ has a degree in economics from Seville University (Spain) and a doctorate in theology from Boston College. He currently teaches Christian social ethics in Granada Theology Faculty (Spain) and collaborates with the Andalusian Chair for Interreligious Dialogue

[1] Spain's present population is 46 million. Cfr. Centro de Investigaciones Sociológicas, «Estudio 2776: Religión II (10/20/2008)», 2008, http://www.cis.es/cis/opencm/EN/1_encuestas/estudios/ver.jsp?estudio=10382.

[2] Cfr. Unión de Comunidades Islámicas de España, «Estudio demográfico de la población musulmana. Explotación estadística del censo de ciudadanos musulmanes en España referido a la fecha 31/12/2013.». *Observatorio Andalusí*, 2014, http://observatorio.hispanomuslim.es/estademograf.pdf.

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JULIÁN RIBERA Y TARRAGÓ

La música árabe y su influencia en la española

Revisión, prólogo y semblanza biográfica de
EMILIO GARCÍA GÓMEZ

Türkiye Diyanet Vakfı
İslam Araştırmaları Merkezi
Kütüphanesi
Dem. No: 233371
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«LA HUELLA SONORA»

Valencia
2000

he had abdicated and become a monk, wrote four apologies and orations against Muḥammad (see entries on both in *CMR* 4). In general, however, to treat Islam as a religion remained the undisputed task of apologetic and polemical theology.[51]

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Somewhere in the 'History of Spain': People, languages and texts in the Iberian Peninsula (13th-15th centuries)

Juan Pedro Monferrer Sala

Background

The powerful 12th-century resurgence that was prompted by a series of social, political and religious changes, with its roots in the cultural renaissance that swept Europe under Charlemagne, led to a watershed in the intellectual life of Western Europe. The new order was enhanced in large measure by the translation of numerous works of classical antiquity into Latin via Arabic, and also by the translation of texts by Muslim Arab scholars. Their most immediate impact was felt in Italy and the Iberian Peninsula, where there was a strong Arab presence. Both regions provided the ideal conditions for a process of cultural transmission spearheaded by al-Andalus, which was to a great extent the fruit of social links between peoples of different creeds – mainly Christians, Muslims and Jews.

The Iberian Peninsula enjoyed an exceptional position in relation to the rest of Europe, perhaps the most notable feature of which was the Islamic domination of the southern part of the Peninsula, which was to wane over this period. Though the Christian alliance in the north suffered a major defeat at the Battle of Alarcos in 1195, the battle marked a point of no return: the intermittent 'peaceful coexistence' hitherto enjoyed by the various religious communities in al-Andalus was shattered, giving way to suspicion, intransigence, and mutual persecution on both sides of the frontier. Non-Arabs – such as Jews – fled from their southern homes to the Christian north in search of greater safety, though this was not always to be found.[1] But the most decisive factor in the change of the *status quo* was the resounding defeat of the Muslim army at the Battle of Las Navas de Tolosa in 1212, when Castilian troops, with their allies from León, Aragón and even beyond the Pyrenees, succeeded in

[1] For an excellent description of the concept of 'coexistence', see D. Nirenberg, *Communities of violence. Persecution of minorities in the Middle Ages*, Princeton NJ, 1998.

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NOTA BIBLIOGRÁFICA

De cómo los árabes realmente invadieron Hispania

On How the Arabs Actually Conquered *Hispania*

Eduardo Manzano
IH, CSIC, España

La célebre tesis de I. Olagüe que planteaba la imposibilidad de que los árabes realmente hubieran conquistado Hispania ha recibido en los últimos años un renovado e inaudito impulso merced a una serie de factores: su difusión en foros de internet, su adopción como narrativa histórica por parte de comunidades musulmanas y, finalmente, los intentos de adaptarla como discurso histórico que permita mostrar una supuesta continuidad cultural con el mundo clásico. El reciente libro de Alejandro García Sanjuán constituye una excelente respuesta a esta interpretación. De una forma pormenorizada y sistemática, García Sanjuán desmonta uno por uno los errores y falacias en los que se basa la argumentación negacionista. La obra también contiene algunas interesantes aportaciones críticas sobre la conquista del año 711 que son discutidas en profundidad.

Palabras clave: al-Andalus; Hispania; Conquista árabe; 711; Olagüe.

The well-known thesis by I. Olagüe that suggested that the Arabs did not actually conquer Hispania has received a fresh and outlandish momentum in the last years thank to a number of factors: its diffusion in internet forums, its adoption as a historical narrative by Islamic communities and, finally, the atempts to adapt it as a historical discourse which allows to show a supposed cultural continuity with the classical world. The recent book by Alejandro García Sanjuán is an excellent answer to this interpretation. García Sanjuán tackles with precision and minute detail all the misunderstadings and phalacies on which negationism bases its claims. The work also contains interesting critical contributions to our knowledge of the conquest of 711, which are discussed in detail.

Key words: al-Andalus; Hispania; Arab Conquest; 711; Olagüe.

García Sanjuán, Alejandro, *La conquista islámica de la península Ibérica y la tergiversación del pasado*, Madrid, Marcial Pons, 2013, 496 pp.

No creo que este haya sido el libro que Alejandro García Sanjuán hubiera querido escribir. Un autor que ha producido brillantes investigaciones sobre

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