

The Historical Trips and its Effect on the Arabs Life

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Abstract: The perform of the pilgrimage which is one of the pillars of Islam and to seek knowledge from the Ulama' (Muslim Scholars) at the place. The search for knowledge normally implemented after performing the Hajj through meetings and discussions with the Ulama' on issues concerning knowledge and culture. This article will analyze the visit of the Moroccan scholars to Andalusia with the above mentioned purposes that occurred since the conquest of Andalusia by Islam till the exit of the Arab society from Andalusia in the year 1492 A.D. at the downfall of the Bani Ahmar's rule in Granad.

Key words: Trips • Scholars andalusia • Morocco

INTRODUCTION

Even though the Fatimids in the Maghreb broke off political ties with the Umayyads in Andalusia [1], the cultural and trade ties remained strong until the Fourth Century AH.

The simple evidence that confirms the continuity of ties between the two shores of the Mediterranean was the trip made by the Andalusians to perform the pilgrimage (Hajj) every year, while they used to rest in many Moroccan cities, attend teachings, learn different branches of science from scholars, especially in the Kairouan University, which was famous for attracting scholars from different parts of Morocco, whose purpose was to benefit from the sources of knowledge.

The trip between the two shores continued, with the main objective to seek knowledge and science; henceforth, the two peoples consolidated ties and cultures flourished. The Moroccans considered Andalusia as their natural homeland extension, this strengthened the relationships more; they cared so much to preserve that relationship, the Moroccan soldiers represented the vast majority of the army that conquered Andalusia, [2, 3] and they were the men who lived in Andalusia, participated in all areas of producing activities either in agriculture, grazing or culture.

From a natural perspective, the Moroccan conquerors had a heavy impact at the cultural and political levels of life in Andalusia, through uprisings and revolutions they carried out either in collaboration with their own people from Morocco or by themselves and that was evident from the beginning [4, 5].

However, the cultural exchange between the two peoples from the north and south shores was very important, scholars from Morocco travelled to Andalusia and scholars from Andalusia travelled back to Morocco. Trips reflected the important cultural exchange, we can explore some of these trips:

The trip between Cordoba and Fes: Cordoba and Fes were geographically close in neighborhood, while the political turmoil in both cities forced large groups of people to immigrate, including scholars who had no choice beyond that.

The first contact between the two shores (The shore of Morocco and that of Andalusia) was at the time when Muslims launched their attack on Andalusia from Moroccan territory, which were separate only through the sea of Zukak (Strait of Gibraltar), no more than twelve miles far in some sides [6].

Although the Moroccan soldiers conquered Andalusia as a regular army, they were the first to instill

a nucleus of Islamic civilization and culture; henceforth andalusia became the center of culture, just like Morocco.

The march of communication between the two shores of the Mediterranean persisted because Andalusia was politically dependent on the governor of Africa at first; even after Andalusia was independent from Morocco, they were still linked with distinctive cultural relations, assisted by the unity of their doctrine, as it was reported by Almakdissi: “doctrines are divided into three sections: in Andalusia, people adopt the the Imam Malek school, reading of the Imam Nafehand that is widespread from Morocco to Egypt ...while people in the Middle East adopt the Imam Abu Hanifa school; lastly, people in Morocco adopt the path of the Imam Malek” [7], all this helped on the movement of transition between Cordoba and Fes.

Perhaps, the most famous trips made in groups from the land of Andalusia, immigrants moved to the Southern shore and settled in some parts of Fes, known as the shore of the two Andalusias, highly greeted by people of Fes.

It was reported that IbnuAbiZareeAlkassi said: “the number of people who came from the land of Andalusia, to take part in the battle of Rabdd in 189 AH,was nearly five hundred riders (knights)” [8].

The movement of travel between Fes and Cordoba persisted since the construction of the shore of the two Andalusias in Fes; many scholars, authors and craftsmen flowed in mass to Fes, the city was overcrowded, its mosques were full of worshipers; all this led to its expansion.Perhaps, when Idriss bin Idriss opened his doors to people from Andalusia and brought them closer, by assigning Oumayr Bin MussabElzdari in the ministry and Amer Bin Mohamed Bin SaeedAlkissi was assigned as a judge, the flow of scholars increased to Fes, more particularly, the followers of the Imam Malek school, to reflect the strong ties that linked Fes to Cordoba [9, 10].

On the opposite side, scholars from Fes, Ceuta and Acila travelled back to Andalusia, as was stated in the books of “Classes and Translations “; one of the most famous scholar figures: Abu Mohamed Bin Abdullah Bin Ibrahim Bin Mohamed Alassli [11], who entered Andalusia in 342 AH; he was of high rank, left a scientific background and assigned at important positions in Andalusia [11, 12]; another important scholar figure: Abu OumranFassi [13], who travelled to Andalusia to acquire knowledge from scholars of his time; he was encyclopedic and of important cultural background, as was narrated by Abu Baker Elbakalani, Sheik of the Malekism in Baghdad,

who said: “if you were in my school you and Abdalwahhab, the teachings of the Imam Malek will be here, you learn by heart and he theorizes”.

The run to Andalusia proceeded, not only among scholars, but among people from different cultures: craftsmen, farmers, people with different talents and skills. However, the Arab sources didn't pay enough attention to such permanent and daily trips between the cities of Andalusia and the far Morocco.

When the Fatimid state was established in Africa in 297 AH /909 AD, its rulers tried to extend their control on all the Maghreb States; while cities like Fes, Ceuta and others were vulnerable to Fatimid campaigns or by their followers of Sanhaja tribes in the region, while the Idrisids tried, at the beginning, to get their own independence and stay away from the conflict between the two Caliphs, however, they weren't safe from harassment by the followers of the Umayyad in Andalusia, represented by the Zentana tribes or the followers of the Fatimid, represented by the Sanhaja tribes.

Despite this, the position of the University of the Kairouan remained safe in its leadership to perform its mission, as it was a destination from Andalusia and Africa, while the Idrisids changed their minds concerning their loyalty, sometimes they were loyal to the Fatimids and other times to the Umayyads, the Fatimids controlled Fes in 321 AH / 933 AD and the prince Hamed Bin HamdanElhamadaniAmelUbayd Allah Elmahdi seized power and ruled Morocco [8].

However, when the Umayyad dynasty in Andalusia ruled Fes, under the reign of the Caliph Abderrhaman Nacer Lidine Allah in the years (300-350 AH /912-960 AD), Ahmed Bin Abi Baker Ezzantani was assigned as the governor, reminding the commander of the faithful in his letter to repair the University of the Kairouan, then he was sent a lot of money from the wealth of the Romans, as he recognized the leading role of the University of the Kairouan to enrich the cultural life in this part of the Islamic world, then the governor Abderrahman Nacer undertook the responsibility to repair and restore the University, which was expanded east and west; the old hermitage was replaced by a new one and the maintenance began on Monday in the month of Rajab 344 AH [8].

During the Political Turmoil in Fes, Another Moroccan City: Ceuta emerged as a center of science and cultural exchange with Andalusia, more particularly, when the Umayyad took control of it and extended their

sovereignty on it, taking it as a line of defense in anticipation against the risk of the Fatimids, who declared so many times their desire to control Andalusia and annex it under their sovereignty in order to unite the Islamic world under their banner [14]. However, Fes remained an attracting city for all scholars, learners and students, despite the difficult circumstances that overwhelmed it, due to the conflict between the Umayyads in Andalusia and the Fatimids in Africa, a number of Idrisid princes were lovers of science and fans on its request, Ahmed Bin Ibrahim Bin Mohamed [15] was an important figure; Yahya Bin Idriss Bin Omar, mentioned by Albakri: “ the surroundings of Yahya Bin Idriss witnessed scholars and poets, Abu Ahmed Ashafei was one of his companions, taking part in a conversation of learning, as he used to copy him so many documents, as encouraged by people from Andalusia and elsewhere [16]”.

When it was first established, the rank of Fes University was important, had its impact in attracting lovers of science to make their trip around, its importance increased by the time as people from different nationalities came to make their visit, those who were able to determine identity and tendencies of Fes, while the social groups were engaged in different works and belonged to many different communities, the elites as well as the ordinary people came to Fes, coming from all parts of the Maghreb and Andalusia, as well as Arabs from the Middle East [17].

Most likely, large numbers of migrants who entered Fes came originally from Andalusia, especially during the fourth century Hijri / tenth century AD, when the Umayyads mounted their pressure and seized control on both cities of Ceuta and Melilla, with their large and organized Andalusian army, but they couldn't affect the cultural and scientific levels of life, while Ceuta emerged as a fame worldwide during the Umayyad reign in the Far Morocco.

The Mosque of the Andalusians in Fes saw intensive attendance of people from Morocco, the Middle East and Andalusia, rich with debates and controversies of jurisprudence, people attended the yards of both the Mosque of Andalusians and the University of the Kairouan, all of these scientific competition and constructive discussions contributed in building a developed cultural basis and was a nucleus for the idea to care for all aspects of cultural creativity, which resulted in building a library, that held all kinds of books as a reference in time of need [18].

The Trip Between Kordoba and Kairouan: The visit between Kairouan and Kordoba returned back since the Islamic conquest to Andalusia in 92 AH /711 AD and remained so until the fall of the African capital by the Alhilaliyin in 499 AH/ 1057 AD, maybe, the relationship continued after that because scholars immigrated from Kairouan to Andalusia.

The run between Kordoba and Kairouan persisted since the second century Hijri / eighth century AD, but mostly, it was only a transit by the Andalusians across Africa heading to perform the pilgrimage (hajj), while some of them were interested, they invested the opportunity to interview and meet scholars wherever and whenever they were, others from Kordoba used to stop in Kairouan, which was considered as an intellectual capital in the Maghreb.

If the second century Hijri / eighth century AD was the century of Arabism in the Maghreb, it was so in Andalusia, however, the third century Hijri / ninth century AD saw the widespread of the Imam Malek school.

Not only in Africa, but also in Andalusia, the run from Kordoba to Africa increased with the purpose to meet and interview senior scholars of the Imam Malek doctrine like Assad Bin Alfurat, Albahlul Ibn Rached, Ali Bin Ziad, Bin Ghanem and Sahnun Bin Saeed and others.

If the third century Hijri / ninth century AD saw an activity of trips from Kordoba to Kairouan, that relationship continued regularly, especially during the pilgrimage season, the main purpose behind the trip was to acquire knowledge and science as explained above, however, the travel of Africans to Kordoba used to have one purpose only: either cultural or political. Let's take the example of one of the scholars whose trip was mainly political: Abu Alyussr Ibrahim Bin Ahmed Ashibani, originally from Baghdad, who sent messages to three kings from Banu Alarlab dynasty: to Ibrahim Bin Ahmed (261 -290 AH) first, then to his successor Abu Al-abbass Abdullah, who supervised the house of wisdom during the reign of Ziyadat Allah the third (290 AH) and to the last king from Banu Alarlab dynasty.

The beginning of the fourth century Hijri / the tenth century AD saw important political shifts, while the Fatimid state was established in Africa in 297 AH / 909 AD, it controlled large parts of the Maghreb state, occupying the region of three emirates: the Emirate of Banu Alarlab, the Emirate of Banu Midrar in Sijilmassa and the last Emirate was of Banu Rustum Tahurt, while the Idrisids State survived with two options: independence

and loyalty. That century saw important cultural shifts, the link movements between the followers of the Imam Malek School in both Kordoba and Kairouan was consolidated. The journey between the two cities grew just like the movements of links between scholars of the Imam Malek in Africa and his followers in all parts of Morocco andalusia and the Middle East.

Whoever read the book of "Translations and classes" will find a large number of African scholars, who travelled and settled in Andalusia and traced the cultural life in Kordoba as well as other cities of Andalusia, among the most influential figures was Mohamed Bin Hareth Alkhashni, as a famous historian, who benefited from scholars of Africa and then moved to Andalusia in 311 AH / 923 AD; he continued learning at the hands of scholars in Andalusia, took the plan of inheritance. In Bijana and the plan of advisory in Cordoba, his genius emerged in the field of history and biography and died in Andalusia in 360 AH / 970 AD.

During the reign of Zirides in Africa, one of the Kairouan scholars entered Andalusia; he was Abu Mohamed Meki Bin Abi Taleb Alkissi, described as an Imam with great genius, firm in the science of Quran; he entered Kordoba in 393 AH and died in 437 AH; he contributed immensely with a number of books, among his most important books were "the guidance", "the problem with the analysis of the Quran", "Clarification of the scribed and replicated Quran", "the detection of the faces of readings, the adage of the Imam Malek in the provisions of Quran" [11].

The books of "Classes" indicates the strength of relations between scholars in the Kairouan and Kordoba, derived from the unity of the Imam Malek school, as narrated by Mukari that among the terms of the jurist to have the right for Fatwas in the provisions and laws in Andalusia is to learn the Muwatta and Mudawana (code) by heart.

When you see the index of Ibn Kheir Ali shbili, the cultural relations between Kairouan and Kordoba became stronger, through the exchange of books in Andalusia, that were more than twenty six books [19], written by African scholars and reached Andalusia.

Through reading the books in history, classes and biographies, it was clear that an important number of people coming from Andalusia attended the circles of science during the third and fourth centuries hijri / ninth and tenth AD; as narrated by Ibn Bashkwal that a number of people from Andalusia attended to learn from Abi Elhasan Elkabissi, as were students from Africa,

Morocco and Andalusia all together were eighty men in total, one of the students expressed his admiration for the Sheik and asked God to be confined with him for almost thirty years [20].

Correspondence was another tool of communication and cultural interaction among scholars, when a book was written in Kairouan, it reached Indalusia in the next days, to the Middle East, some copies were sent in order to be revised, as it happened with the thesis of Ibn Zayd as well as other books.

CONCLUSION

The trip of scholars reflected to some extent what was widespread in the Maghreb state and transferred to Andalusia, as indicated above, all the books written in the Maghreb were conferred to Andalusia and vice versa; thanks to the journey of knowledge, all of the ideas, opinions, intellectual and political trends were transmitted; henceforth andalusia reflected what was going on in Morocco.

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