

Cultural Communication between Andalusia and the Islamic Maghreb

Introduction

The history of Islamic Maghreb and Andalusia is of great importance to the study of general and special Islamic history. The studies conducted on Maghreb and Andalusia are relevant because what happened in Maghreb has an echo in Andalusia and what happened in Andalusia has a reaction in Maghreb. The accession of Maghreb and Andalusia to the Great Islamic State gave it a stamp and divided the Great Islamic region into two large parts Eastern Division with its civilization and traditions, and a western section with its traits and culture. Historically speaking, it is crucial to highlight the importance of studying the history of cultural communication between Islamic Maghreb and Andalusia. Cultural communication relations are seen as an important historical topic to be studied, especially when it comes to relations between the Islamic Maghreb regions (i.e., Maghreb and Andalusia). Hence, we ask the question: how was the cultural communication between Andalusia and the Islamic Maghreb? What factors encouraged the interactive exchange between the two territories?

1. What is Cultural Communication

Cultural communication is an integrated cultural process, which is a human and civilized necessity. It is an effective way to achieve human humanity and to highlight the forces of good in itself. It is the best quality for dealing with different knowledge and intellectual (1).

2. History of Cultural Interaction between Andalusia and Islamic Maghreb

Andalusia is the name given by Muslims to the Iberian Peninsula in 711 after being conquered by Muslims under the leadership of Tariq Ibn Ziad and Musa Ibn Nasser(1). Iberian Peninsula used to belong to ancient Rome until the people who came to it in the form of successive migrations were able to take over it. The first group that entered the territory named it

“Al-Wandal” and the country was named after them by Vandlusia, the country of Al-Wandal, and was called by the Arabs “Andalusia” (2).



Islam, which had created harmony and merger between two opposing civilizations during these centuries, has had a positive influence on Andalusia, which witnessed the most important ethnic merger between the East and the West. Córdoba was the brightest political capital of Islam at the time and the most civilized in Europe, as noted by the well-known historian “Ramón Menéndez Pidal” (3)

The Islamic Maghreb region had a deep relationship with Andalusia for a long time, which resulted in several events and essentially formed a common history between the two regions. There has been considerable interaction between the two regions and the two peoples in various fields, especially after the fall of the Islamic basis of Andalusia and the establishment of the Kingdom of Granada. The migration happened from Andalusia to Islamic Maghreb after it was from Islamic Maghreb to Andalusia in the first centuries. Eventually, as migration between

the two regions kept constantly increasing, the economic, social, and cultural, aspects were affected (4).

3. Cultural Communication between Andalusia and Islamic Maghreb

The region of Maghreb was known for its educational centres such as Kairouan Mosque, which later became an educational university attracting all Andalusians and Muslims. This is in addition to the schools founded by the Andalusians which became a landmark of the educational revolution. Scholars from Andalusia settled in Islamic Maghreb and worked in teaching, judiciary, Imamah and rhetoric, leading to the benefit of Maghreb citizens from the knowledge of Andalusians, their culture, and literature. Some students from Islamic Maghreb travelled to Andalusia for education (5).

Many factors helped the cultural exchange between Islamic Maghreb and Andalusia. Geographical proximity is the most important of these factors because it was easy to cross through the channel, so it was one of the most important channels of communication (6). This geographical convergence has stimulated the trade movement between Andalusia and Islamic Maghreb as a result of agricultural and industrial prosperity and cultural progress. The markets of Andalusia and Islamic Maghreb were crowded with Andalusian and Maghreb products. Ships travelled permanently between the coasts of Andalusia and Islamic Maghreb and travelled between El Miriyah and the port of Oran (6).

Moreover, Scientists were travelling between Andalusia and Islamic Maghreb to spread their knowledge resulting in the formation of a unified heritage. Students were moving freely between the centres of education, including Abdullah bin Yassin, the founder of the Almoravid dynasty (7). At the fall of Granada, many of its people migrated to Islamic regions such as

Tlemcen, among them Judge Abba Abdullah bin Al-Azraq, who published many works of literature (8).

Andalusia had a huge architectural impact on Islamic Maghreb giving the Maghreb region an Andalusian style. The kings of the Banu Zian realized how much skill and creativity Andalusians had and benefited from their diverse heritage and talents in the field of architecture. This led to generating a speciality called the "Moroccan Andalusian style" (9).

Conclusion

Cultural relations between Andalusia and Islamic Maghreb were based on the mutual influence between the two regions, each benefiting and influencing the other in different areas: education and literature, trade, and architecture. This confirms that the cultural movement does not know the artificial boundaries between the two nations. It evolves in human development and is part of the history of relations between human societies; Human beings are civilians and live only through communication and exchange.

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