

ALMOHAD MOVEMENT IN NORTH AFRICA IN THE TWELFTH AND THIRTEENTH CENTURIES. pdf

1: www.enganchecubano.com: almohads: Books

This is an analysis of the powerful Islamic religious movement, initiated by Ibn TÅ«mart among the Berber tribesmen of North Africa, which culminated in the creation of the huge Almohad empire in the twelfth century. Professor Le Tourneau presents his reflections on the place of the movement in.

Al-Andalus followed the fate of Africa. Between and , the Almohads gradually wrested control from the Murabits over the Moorish principalities in Iberia. The Almohads transferred the capital of Al-Andalus to Seville. The Almohad princes had a longer and more distinguished career than the Murabits. Initially their government drove many Jewish and Christian subjects to take refuge in the growing Christian states of Portugal, Castile, and Aragon. From the time of Yusuf II , however, the Almohads governed their co-religionists in Iberia and central North Africa through lieutenants, their dominions outside Morocco being treated as provinces. When Almohad amirs crossed the Straits it was to lead a jihad against the Christians and then return to Morocco. The battle broke the Almohad advance, but the Christian powers remained too disorganized to profit from it immediately. Before his death in , al-Nasir appointed his young ten-year-old son as the next caliph Yusuf II "al-Mustansir". The Almohads passed through a period of effective regency for the young caliph, with power exercised by an oligarchy of elder family members, palace bureaucrats and leading nobles. In early , the youthful caliph died in accident, without any heirs. But the rapid appointment upset other branches of the family, notably the brothers of the late al-Nasir, who governed in al-Andalus. The challenge was immediately raised by one of them, then governor in Murcia , who declared himself Caliph Abdallah al-Adil. With the help of his brothers, he quickly seized control of al-Andalus. This coup has been characterized as the pebble that finally broke al-Andalus. It was the first internal coup among the Almohads. The Almohad clan, despite occasional disagreements, had always remained tightly knit and loyally behind dynastic precedence. Sensing his greater priority was Marrakesh, where recusant Almohad sheikhs had rallied behind Yahya, another son of al-Nasir, al-Adil paid little attention to this little band of misfits. With Almohad arms, men and cash dispatched to Morocco to help Caliph al-Adil impose himself in Marrakesh, there was little means to stop the sudden onslaught. In late , with surprising ease, the Portuguese raiders reached the environs of Seville. Knowing they were outnumbered, the Almohad governors of the city refused to confront the Portuguese raiders, prompting the disgusted population of Seville to take matters into their own hands, raise a militia, and go out in the field by themselves. The result was a veritable massacre – the Portuguese men-at-arms easily mowed down the throng of poorly armed townsfolk. Thousands, perhaps as much as 20,, were said to have been slain before the walls of Seville. A similar disaster befell a similar popular levy by Murcians at Aspe that same year. Trust in the Almohad leadership was severely shaken by these events – the disasters were promptly blamed on the distractions of Caliph al-Adil and the incompetence and cowardice of his lieutenants, the successes credited to non-Almohad local leaders who rallied defenses. But Capilla refused to hand them over, forcing the Castilians to lay a long and difficult siege. A popular uprising broke out in Cordova – al-Bayyasi was killed and his head dispatched as a trophy to Marrakesh. The Andalusian branch of the Almohads refused to accept this turn of events. He promptly purchased a truce from Ferdinand III in return for , maravedis , allowing him to organize and dispatch the greater part of the Almohad army in Spain across the straits in to confront Yahya. That same year, Portuguese and Leonese renewed their raids deep into Muslim territory, basically unchecked. Feeling the Almohads had failed to protect them, popular uprisings took place throughout al-Andalus. City after city deposed their hapless Almohad governors and installed local strongmen in their place. A Murcian strongman, Muhammad ibn Yusuf ibn Hud al-Judhami , who claimed descent from the Banu Hud dynasty that had once ruled the old taifa of Saragossa , emerged as the central figure of these rebellions, systematically dislodging Almohad garrisons through central Spain. The next twenty years saw a massive advance in the Christian reconquista – the old great Andalusian citadels fell in a grand sweep: The Andalusians were helpless before this onslaught. Ibn Hudd had attempted to check the

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Leonese advance early on, but most of his Andalusian army was destroyed at the battle of Alange in 1084. Ibn Hud scrambled to move remaining arms and men to save threatened or besieged Andalusian citadels, but with so many attacks at once, it was a hopeless endeavor. The Almohads would not return. After the great Christian advance of 1085, the Emirate of Granada was practically all that remained of old al-Andalus. Some of the captured citadels e. Murcia, Jaen, Niebla were reorganized as tributary vassals for a few more years, but most were annexed by the s. Granada alone would remain independent for an additional years, flourishing as the new center of al-Andalus. Collapse in the Maghreb[edit] In their African holdings, the Almohads encouraged the establishment of Christians even in Fez , and after the Battle of Las Navas de Tolosa they occasionally entered into alliances with the kings of Castile. They were successful in expelling the garrisons placed in some of the coast towns by the Norman kings of Sicily. The history of their decline differs from that of the Almoravids , whom they had displaced. They were not assailed by a great religious movement, but lost territories, piecemeal, by the revolt of tribes and districts. Their most effective enemies were the Banu Marin Marinids who founded the next dynasty. Almohad reforms Almohad universities continued the knowledge of Greek and Roman ancient writers, while contemporary cultural figures included Averroes and the Jewish philosopher Maimonides. While not all Almohad leaders were Zahirites, quite a few of them were not only adherents of the legal school but also well-versed in its tenets. The Almohads reduced decorations, and introduced the use of geometrical holes, following in general the principle of expressing a certain degree of magnificence. As centuries passed, the buildings had increasingly oriental appearance and similar structures: The most common building material was brickwork, followed by mortar. Foreign influence can be seen in domes of Egyptian origin and, in the civil sector, the triumphal arches inspired by those in the same country. The construction of fortifications with towers was also widespread.

2: R. LE Tourneau, The Almohad Movement in North Africa in the twelfth and thirteenth centuries - CORE

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3: Almohad Caliphate - Wikipedia

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le Tourneau Roger, The Almohad Movement in North Africa in the Twelfth and Thirteenth Centuries (Princeton University Press, Princeton, N.J.,), pp. viii + \$

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