

## Islamic Mallorca (290-627 AH / 903-1229 CE): A Study of Its Economic and Scientific Conditions

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### **Abstract**

The study aims to highlight the economic and scientific conditions of the island of Mallorca during the period of Islamic rule (290-627 AH / 903-1229 CE) by relying on historical and geographical sources and analyzing its natural and human components. It addresses the realities of economic activity in agriculture, trade, and finance, as well as scientific movements and the sciences that spread on the island. The study adopts historical and descriptive methods and concludes that Mallorca witnessed scientific prosperity, as evidenced by the emergence of scholars in the transmitted and rational sciences. It also experienced flourishing economic activity based on pastoralism and internal and external trade, which granted it an important position within the Islamic Mediterranean sphere.

**Keywords:** island of Mallorca, transmitted sciences, Mujahid al-Amiri, agriculture.

### **Introduction**

The conquest of the island of Mallorca in 290 AH / 903 CE by the commander Isam al-Khawlani is considered a direct result of the movement of Islamic expansion in the western basin of the Mediterranean Sea. Over three and a quarter centuries, Muslims established a refined civilization characterized by economic prosperity and scientific activity. However, this civilizational legacy remains marginalized in modern research because most scholars have turned toward the history of al-Andalus, since it was a major center of civilizational radiance that cannot be compared with the island of Mallorca. Hence, uncovering the role of Muslims on the island of Mallorca and their economic and scientific contributions there is among the tasks incumbent upon historians to help defend Muslims' external achievements, given that many Mediterranean islands have become subordinate to European states.

The importance of the research topic lies in its treatment of the economic and scientific realities of Islamic Mallorca, which enabled the formulation of the topic's main research problem. This problem centers on analyzing the actual state of science, scholars, and the spread of knowledge on the island, as well as the conditions of agriculture and trade from an economic perspective. To address the main problem, the study is divided into the following subquestions:

- What was the reality of the economy and science under Islamic rule on the island of Mallorca?

- What were the most important economic activities practiced by Muslims on the island of Mallorca?
- What were the various sciences that spread on the island, and what was their impact on Mallorcan society?

The study relies on the historical and descriptive methods to uncover the economic and scientific conditions on the island of Mallorca, drawing on various historical and geographical sources. Andalusian biographical dictionaries, such as the works of Ibn al-Faradi, al-Humaydi, Ibn Bashkuwal, and Ibn al-Abbar, contribute to clarifying scientific life on the island by introducing its scholars and their works, whereas geographical books, such as the works of al-Zuhri and Ibn Hawqal, provide information on economic activity and agricultural production. The study also benefits from Dr. Isam Sisalim's research on the Balearic Islands, which is considered one of the pioneering studies to introduce the history of Mallorca during Islamic rule, despite its limited focus on economic and scientific aspects.

### **1. The Island of Mallorca in Geographical Sources**

Islamic geographical writing was an important source for conveying a realistic perception of the Mediterranean sphere of the island of Mallorca, located east of al-Andalus in the Strait of Gibraltar (Al-Hamawi, 1977, p. 246). It faces the island of Menorca to the east and the island of Ibiza to the west. Its length from west to east reaches 70 miles, and its width is 50 miles (Al-Himyari, 1984, p. 568). This made it the seventh-largest island in the Mediterranean Sea, with an area of 3,620 square kilometers. To the south, it faces the harbor of the city of Bejaia in the Central Maghreb, and to the north, Barcelona in the Christian lands of Aragon.

Among the geographical sources that addressed the geographical sphere of the island of Mallorca was Al-Sharif al-Idrisi, who mentioned that a waterway separated it from the island of Ibiza (Al-Idrisi, 1409 AH, p. 582). Geographical sources differed in their estimates of the island of Mallorca's dimensions, but they agreed on its strategic location as the largest of the Balearic Islands. It was also distinguished by its mountainous nature and by a river that irrigated its lands, in addition to the difficulty of reaching it by sea because of the height of its coasts, with the presence of some lowlands in which ports or gates were established (Al-Zuhri, n.d., p. 129). The island of Mallorca was characterized by the multiplicity of its gates and directions, as well as its rocky edges and flat valleys in the center, with bays and forests, especially olive groves, spread throughout. It was also known for producing large quantities of olive oil for export, indicating the island's abundance of this crop (Al-Tarjuman, 1992, p. 37).

### **2. The Islamic Conquest of the Island of Mallorca**

The Islamic conquest of the island of Mallorca is connected to the conquest of al-Andalus because of the Balearic Islands' strategic location, which posed an obstacle to Muslim movements in the Mediterranean Sea. Mallorca had previously been administratively subordinate to the Byzantines within the region of Sardinia in the province of Ifriqiya, and its naval bases were also subject to a Byzantine authority centered in Sicily (Sisalim, 1984, p. 46). Musa ibn Nusayr recognized the importance of the Balearic Islands and the threat they posed to the

stability of Islamic rule in the Maghrib and to Muslim control of the Mediterranean, leading him to consider conquering them, including Mallorca.

### **2.1. The Forerunners of the Conquest of the Island of Mallorca During the Governorship of Musa ibn Nusayr**

Islamic historical sources concerning the conquest of Mallorca are few. The earliest of them appears in Khalifa ibn Khayyat and in *Al-Imama wa al-Siyasa*, indicating that Musa ibn Nusayr assigned his son Abd Allah to conquer Mallorca and Menorca in 89 AH / 708 CE. This campaign became known as the Expedition of the Nobles (Ibn Khayyat, 1995, p. 192). Ibn Qutayba, however, stated that Musa ibn Nusayr was the one who conquered it (*Al-Dinawari*, 1990, p. 82).

### **2.2. The Conquest of Mallorca During the Umayyad Emirate in al-Andalus**

Charlemagne, king of the Franks, attempted to control the Mediterranean Sea, and the Balearic Islands were among those allied with him in 183 AH / 799 CE, after he realized the danger posed by Muslims in the Mediterranean (Sisalim, 1984, p. 67). The Islamic response came from Emir Abd al-Rahman ibn al-Hakam in 206 AH / 822 CE, when he sent his soldiers to Mallorca to inflict harm and humiliation on its people because they had violated the pact and harmed those who passed by them in Muslim ships (*Al-Marrakushi*, 1980, p. 86). During the reign of Abd al-Rahman III, the inhabitants of the Balearic Islands violated the pact, so he sent a large fleet under the command of Ibn Maymun to punish them. Fines were imposed, and they were reconciled on the condition that they pay part of their wealth. The islands then entered into peace with the Muslims again in 235 AH / 848 CE (*Al-Qurtubi*, 1965, pp. 2-3).

Al-Andalus witnessed a period of disorder after the death of Emir Muhammad ibn Abd al-Rahman, when his son, and then his brother, Abd Allah ibn Muhammad, assumed power. During his reign, the Balearic Islands were finally conquered (Ibn Khaldun, 1992, vol. 4, p. 196). The conquest of the Balearic Islands took nearly two centuries, from Musa ibn Nusayr's attempts to their final conquest in 290 AH / 903 CE by Isam al-Khawlani, on the orders of Abd Allah ibn Muhammad. They then became subordinate to Cordoba, and he populated them and built mosques, inns, and baths there (Ibn Khaldun, 1992, vol. 4, p. 196). He gave great attention to the capital, where he established beautiful buildings (Guichard, 2001, p. 377) and built mosques and baths that symbolized the Islamic character for which Islamic cities were known (Mantran, 2001, p. 135). As for his royal residence, he established it on the ruins of an ancient Roman city, which he named the city of Mallorca, and some of its features remain to this day.

After the Islamic conquest of the Balearic Islands, the Islamic navy emerged more prominently and powerfully in the Mediterranean Sea (Arslan, 1966, p. 232), and it came to play an important role in defending al-Andalus (Lewis, 1960, p. 249). The availability of wood in Mallorca contributed to the development of shipbuilding among Muslims, strengthening their naval control in the Mediterranean after the Balearic Islands joined other strategic Islamic islands, such as Crete, Cyprus, Sicily, and Malta. This led to Umayyad naval superiority, in contrast to the decline of Byzantine influence, resulting from pressure and economic blockade,

which weakened the Christian states overlooking the Mediterranean and affected their economic and political status (Lewis, 1960, p. 249).

### **3. Economic Conditions on the Island of Mallorca**

Economic policy in Mallorca after its conquest was characterized by the influence of the Andalusian system, as its conditions resembled those of other Islamic urban centers. Its economy was tied to land grants and agriculture, as well as to internal and external commercial activity.

#### **3.1. The Status of Land**

Land was generally characterized by precise organization. Based on books of legal responsa, it can be inferred that Islamic lands were divided into lands owned by their proprietors, endowed lands, and a type of land grant (Fatha, n.d., p. 333). These were among the most widely known categories in all Islamic lands. The first type, private-ownership lands, spread across the island of Mallorca, as in al-Andalus. This type was acquired through land grants, gifts, purchase, or inheritance (Dandash, 1988, p. 160). Forms of ownership varied in Mallorca, as individuals could own entire estates or parts of them, and women also owned land through inheritance or dowry. There were also endowed lands allocated for charitable works, such as building mosques and bimaristans and caring for orphans, in addition to lands designated for jihad, the revenues of which were spent on fortresses, guard posts, and the equipping of horses (Ibn Rushd, 1987, p. 313). Ownership also included state-owned land-grant properties, which could not be disposed of except by the governor or ruler and were administered by sultanic orders. The imam also had the right to dispose of them to achieve the public interest, such as authorizing the revival of lands close to settlement (Al-Hasani, 1986, p. 281).

#### **3.2. Agriculture**

Sources indicate that Mallorca was a fertile, rich agricultural region, known for its abundant crops and fruits, as well as for cultivating cotton, flax, and vines. At the same time, silk was imported from al-Andalus and the Levant (Al-Zuhri, n.d., p. 129). Al-Maqqari al-Tilimsani also affirmed its fertility, the abundance of its agricultural production, and its self-sufficiency (Al-Maqqari, 1997, p. 221). Abd Allah al-Tarjuman added that it was known for producing olives and exporting them in large quantities because of the availability of water and natural springs that irrigated its lands (Al-Tarjuman, 1992, p. 38).

The prosperity of livestock raising distinguished Mallorca because of the abundance of pastures and water, which made it low-cost and highly productive, especially in sheep, which constituted an important source of wool. Cattle, horses, and mules were also plentiful and used for transportation and warfare, while poultry raising received less attention than in other cities (Ibn Hawqal, 1992, p. 109; Al-Zuhri, n.d., p. 130). The abundance of water, irrigation techniques, mills, waterwheels, and wells also supported agricultural activity and the development of farming (Al-Dumili, 1962, p. 234; Al-Qazwini, 1960, p. 568; Dandash, 1988, p. 129).

#### **3.3. Industry**

Industry in Mallorca witnessed great prosperity, especially in ceramics, glass, and pottery, as confirmed by archaeological discoveries that highlighted the development of

Mallorcan ceramics with metallic luster and its wide influence during the Islamic period, in addition to the spread of terms of Arabic origin in this field (Sisalim, 1984, p. 569). The island was also known for the manufacture of glazed ceramics, and its products influenced European industries to the extent that the word “majolica” is attributed to Mallorca, indicating its influence on Italian industry (Le Bon, 2012, p. 537). The manufacture of various pottery vessels also emerged, including jars, water jars, tayfur vessels, and lamps, with marks bearing artisans' names, reflecting advanced artisanal and industrial development on the island (Sisalim, 1984, p. 570).

### **3.4. Trade**

Mallorca was known for the diversity of its products and the abundance of its exports of goods and livestock, especially mules and sheep. It also exported pottery and ceramic vessels because of its self-sufficiency. Its markets were organized according to the rules known in Islamic cities, with prices fluctuating according to the abundance or scarcity of production. Sources also differed regarding its trade: Al-Zuhri mentioned the importation of some materials, whereas Abd Allah al-Tarjuman affirmed the abundance of oil production and its export in large quantities abroad, in addition to its activity in the trade of enslaved persons, precious metals, and various materials within the broad Islamic commercial network (Al-Tarjuman, 1992; Al-Zuhri, n.d., p. 129; Dandash, 1988, pp. 208-209; Masad, 2000, p. 153; Musa, 1983, p. 329).

### **3.5. Coinage**

Coin minting in Mallorca began with the Islamic conquest in 290 AH / 903 CE, when the island followed the monetary system of Cordoba before witnessing an important development with the establishment of the Mujahidid Amirid state. During the reign of Mujahid al-Amiri, who seized Denia in 400 AH / 1009 CE, he established a mint in Aluta, north of Denia, and issued coins bearing his name and the name of Caliph Hisham al-Muayyad. Later, coins dated between 402 AH / 1011 CE and 405 AH / 1015 CE appeared, reflecting organized monetary activity during this stage (Al-Himyari, 1984, p. 232; Sisalim, 1984, p. 573).

Coin minting continued in Mallorca and Denia until the end of the Mujahidid Amirid state in 467 AH / 1086 CE, when the quality of the currency began to decline during the reign of Mubashir ibn Sulayman (487-508 AH / 1094-1115 CE), indicating the beginning of political weakness. No coins have been found belonging to its last ruler, Abu al-Rabi Sulayman ibn Lubun, who was captured in 508 AH / 1115 CE.

Thereafter, with the return of political control, the Almoravids used Almoravid coinage after 508 AH. Then coins of the Banu Ghaniya appeared in the Balearic Islands, where dinars belonging to this stage were recorded. In 600 AH / 1203 CE, the Almohads entered the Balearic Islands, and the currency in circulation became Almohad until the islands' fall in 627 AH / 1229 CE. It may be concluded from this that coin minting in Mallorca was directly linked to changes in political regimes, as coins reflect the various stages of strength and weakness in the history of the Balearic Islands.

#### **4. Scientific Conditions on the Island of Mallorca**

The island of Mallorca was scientifically influenced by al-Andalus because of its geographical proximity and the migration of scholars there, especially after scholars fled the internal conflicts that swept Cordoba from 399 AH / 1008 CE onward. It also benefited from other Islamic urban centers, especially the northern coasts of Ifriqiya. All these factors led to the emergence of Mallorca's cultural character in the field of rational and transmitted sciences.

##### **4.1. Transmitted Sciences**

The transmitted sciences flourished in Mallorca, especially the science of Quranic readings, the science of hadith, and jurisprudence, after Emir Mujahid al-Amiri assumed rule over the Balearic Islands and Denia. He was known as one of the leading scholars, litterateurs, and Quran reciters, and during his rule, he contributed to the construction of mosques and other buildings (Ibn Khaldun, 1992, vol. 4, p. 210). Mallorca also attracted leading scholars who left a clear imprint on the education of the island's people.

###### **4.1.1. The Science of Quranic Readings**

The people of the island of Mallorca paid attention to the Holy Quran in recitation, contemplation, and study. As a result, scholars emerged who became prominent as Quran reciters and teachers, including the following:

Uthman ibn Said, known as Ibn al-Sayrafi, was the imam of his time in Quranic instruction, a prolific hadith scholar, and a man of letters. He stayed in Mallorca for 8 years, from 409 to 417 AH / 1018 to 1026 CE, and was also the leading authority in Quranic readings throughout al-Andalus after learning from the leading shaykhs of his age (Al-Humaydi, 1966, p. 305).

Khalaf ibn Ghusn ibn Ali al-Tai al-Qurtubi taught people Quranic recitation in Cordoba. He migrated to Mallorca after the intensification of the strife in the capital of the Umayyad Caliphate. He remained there until he died in 417 AH / 1026 CE, when he was nearly 70 years old (Ibn Bashkuwal, 1955, p. 163).

Ahmad ibn Mutarrif, known as Ibn al-Hattab, was one of the leading scholars of Cordoba in Quranic readings. He migrated to Mallorca to escape the bloody massacres in the capital of the caliphate. He continued teaching the people of the island of Mallorca until he died in 416 AH / 1025 CE (Ibn Bashkuwal, 1955, p. 40).

Among the scholars of Quranic readings was Khalaf ibn Abd Allah, known as al-Balansi in reference to the town of Balansa in the north of the island of Mallorca. The scholar of Quranic readings, Muhammad ibn al-Muizz al-Yafrani, learned from him. The scholars of Mallorca continued to pass this science down from generation to generation, including Shaykh Muhammad ibn Khalaf al-Afari al-Mayurqi, known as Ibn Ghayda, who learned the science of Quranic readings from Shaykh Abu Muhammad Abd Allah ibn Muhammad ibn Sahl al-Abdari al-Manquri. Ibn Ghayda became the leading authority in Quranic instruction and in the teaching of readings on the island of Mallorca until he died in 601 AH / 1204 CE (Ibn al-Abbar, 1995, vol. 2, p. 87).

Among those who became prominent in the science of Quranic readings on the island of Mallorca was Muhammad ibn Ali ibn Uthman al-Azdi al-Manurqi, who recited the seven readings in Mallorca before Abu Abd Allah al-Husayn al-Shakaz al-Mayurqi, who authorized him. Abu Muhammad Abd Allah, the client of Said ibn Hakam ibn Uthman, also recited the seven readings before him and studied literature under him. Said ibn Hakam appointed him as judge of Menorca, and he remained in the judicial office until he died in 670 AH / 1271 CE. Abd Allah, the client of Said ibn Hakam, emir of Menorca, recited according to the reading of Nafi before Muhammad ibn Ali ibn Ishaq al-Abdari al-Mayurqi, a resident of Menorca, who became known for his mastery of the science of Quranic readings.

#### **4.1.2. The Science of Hadith**

The science of hadith is one of the most important Islamic legal sciences, on which Islamic jurisprudence and legal reasoning for deriving rulings are based. The island of Mallorca witnessed notable scientific activity in this field, where several hadith scholars emerged and contributed to its dissemination, such as Abd Allah al-Utaytir (d. before 353 AH / 963 CE), Umayya ibn Abd Allah al-Hamadhani, who was born in 331 AH / 942 CE and died in 412 AH / 1022 CE, traveled to the East, and then returned to teach in Mallorca, in addition to Isam ibn Muhammad Isam al-Khawlani and Abd Allah al-Hamadhani al-Mayurqi, who died in 412 AH / 1022 CE. Ahmad ibn Rashiq also became well known; he assumed political and scholarly responsibilities, was among the men of the state of Mujahid al-Amiri and his son Iqbal al-Dawla, and contributed to protecting Ibn Hazm when he came to Mallorca in 430 AH / 1038 CE (Al-Humaydi, 1966, p. 285; Ibn al-Abbar, 1995, vol. 2, p. 910; Ibn al-Faradi, 1966, p. 229; Murtada al-Sayyid, 2018, p. 3).

Ibn Hazm al-Zahiri had a major influence on intellectual life in Mallorca, despite facing strong opposition from Maliki jurists, which led to his expulsion from the island in 439 AH / 1047 CE at the urging of his opponents, including Muhammad ibn Said al-Mayurqi and al-Walid al-Baji. This deepened the dispute between Ibn Hazm and al-Baji (Al-Dabbi, 1967, p. 415; Ibn al-Abbar, 1995, vol. 1, p. 391). Nevertheless, his Zahiri thought remained present in Mallorca and spread through his students among the scholars who transmitted his doctrine to the Maghrib and the East, such as Ali ibn Raja ibn Murji al-Mayurqi (d. 446 AH / 1045 CE), who was influenced by Ibn Hazm and became known for his learning and understanding. The island witnessed prosperity in the science of hadith and the emergence of two prominent scholarly schools, the Maliki and the Zahiri, which contributed to the diversity of the scholarly movement and the spread of the teaching of the Prophetic Sunna in Mallorcan society.

#### **4.1.3. The Science of Jurisprudence**

The scholars of Mallorca became known for their jurisprudence and its principles, relying on the Quran and the Sunna and using tools of legal deduction such as analogy, consensus, and consideration of public interest, which contributed to the development of jurisprudence on the island (Sisalim, 1984, p. 499). Among its most prominent jurists were Arif, the client of Layth ibn Fadl, who died in 327 AH / 939 CE; Nafi ibn Muhammad al-Samati; and Umayya ibn Abd Allah al-Hamadhani, who was born in 331 AH / 942 CE and died in 413 AH / 1022 CE after

teaching jurisprudence on the island. Muhammad ibn Futuh al-Humaydi al-Mayurqi also became prominent after settling in Baghdad and being influenced by the Zahiri school, in addition to Ahmad ibn Rashiq, who combined jurisprudence and hadith, assumed prominent political and scholarly positions in Mallorca, and contributed to the dissemination of knowledge and communication with scholars of the Maghrib and al-Andalus (Al-Dabbi, 1967, p. 123; Al-Humaydi, 1966, p. 122; Ibn al-Faradi, 1966, p. 342).

#### **4.1.4. The Science of Kalam**

Mallorca witnessed extensive activity in the science of kalam, based on rational debate and the defense of doctrine. Debates emerged there between the Asharis and the Zahiris, especially during Ibn Hazm's presence, and their influence extended to scholars in al-Andalus, the Maghrib, and Egypt (Sisalim, 1984, p. 515). The beginnings of the Sufi movement also appeared there through figures such as Muhammad ibn Shuja al-Sufi (d. 430 AH / 1034 CE) and Ali ibn Hamza al-Siqilli, the preacher (ca. 440 AH / 1048 CE) (Al-Humaydi, 1966, pp. 61, 313). In addition, theologians such as Abu al-Walid ibn al-Bariya, who debated Ibn Hazm, and Muhammad ibn Musa ibn Ammar al-Kilai, who combined jurisprudence and kalam and wrote on tawhid, became prominent, reflecting the diversity of the intellectual and theological movement on the island (Al-Dabbi, 1967, p. 302; Al-Qadi Iyad, 1983, vol. 8, p. 159).

#### **4.1.5. Linguistic Sciences and History**

The sciences of the Arabic language and literature flourished in the Balearic Islands in general during the Mujahidid Amirid kingdom, even among the general public. This is confirmed by the slave girl of al-Mutamid ibn Abbad, whom Mujahid al-Amiri gave to him as a gift; she was a poet and grammarian, and the scholars of Seville, despite their mastery, were unable to match her in language (Ibn al-Abbar, 1995, vol. 2, p. 404). Ishraq al-Sawda, the scholar of prosody and grammar, supervised the education of Asma bint Mujahid al-Amiri. She studied grammar and language under Abu al-Mutarrif Abd al-Rahman Ghalbun, surpassed him in knowledge and capacity for comprehension, and also mastered the science of prosody. The famous scholar Abu Dawud Sulayman ibn Najah said: "I learned prosody from Ishraq al-Sawda al-Arudiyya and read before her *Al-Nawadir* by Abu Ali al-Qali and *Al-Kamil* by al-Mubarrad, and she had memorized both books." She died around 443 AH / 1051 CE.

The movement of writers and linguists arriving from the East, al-Andalus, and the Islamic Maghrib contributed to consolidating the foundations of the sciences of the Arabic language on the island of Mallorca. Over time, a group of major scholars formed on the island, including Ali ibn Ahmad ibn Abd al-Aziz al-Ansari al-Mayurqi, who studied in Mallorca and learned from its scholars. He became known in the science of grammar. From Mallorca, he headed toward the lands of the East, where he resided in Baghdad, then traveled to Oman and Zanzibar, where he taught Arabic and acquired considerable wealth. He died in Baghdad in 488 AH / 1084 CE (Ibn al-Abbar, 1995, vol. 2, p. 166).

The science of history enjoyed great circulation in the Balearic Islands. Among the major historians of the Balearic Islands was Muhammad ibn Futuh al-Humaydi al-Mayurqi, known for his book *Jadhwat al-Muqtabis fi Dhikr Wulat al-Andalus* (Al-Maqqari, 1997, vol. 2, p. 113).

Among the historians who sought refuge in Mallorca and wrote in the science of history was Muhammad ibn Abd al-Rahman ibn Mammār, who chronicled the Amirid state, settled in the Balearic Islands after the Cordoban fitna, and assumed judicial authority on the island of Mallorca on behalf of Mujahid al-Amiri until he died in 423 AH / 1031 CE (Ibn al-Abbar, 1995, vol. 1, p. 384). Abu Umar ibn Abd al-Barr ibn Yusuf ibn Abd Allah al-Namari, one of the leading scholars of the Mujahidid Amirid kingdom, also wrote a book on history and geography titled *Kitab al-Qasd wa al-Umam fi Marifat Akhbar al-Arab wa al-Ajam*. Among the works on literary history were *Ruh al-Shajar* and *Ruh al-Shir*, composed by a group of men of letters at the court of Said ibn Hakam, emir of Menorca.

#### **4.2. Rational Sciences**

Mallorca represented an important center for scientific passage between the East and the West in the Mediterranean, which made it a station for several incoming scholars who contributed to transmitting rational sciences, such as arithmetic, geometry, and logic, to the island, especially during the period of the Mujahidid Amirid state and then the Almoravids. This helped the emergence of advanced local scientific schools (Ibn Abi Usaybia, n.d., p. 484).

Several scholars became prominent there, including Ibn al-Saffar, a student of Maslama al-Majriti; Amir al-Saffar; and Abu al-Walid al-Waqshi, who was a reference in arithmetic, geometry, and logic, and under whom many scholars from al-Andalus and Mallorca studied. Other prominent scholars also appeared, such as Abu al-Salt Umayya ibn Abd al-Aziz al-Dani, who combined medicine, mathematics, and philosophy and left several works in these sciences (Al-Kalbi, 1955, p. 224; Ibn Khallikan, 1955, vol. 2, p. 243).

In later stages, scholars in medicine, pharmacology, and arithmetic also became known, such as al-Rumayli, Ibn Buna al-Mayurqi, and Abd al-Ghani al-Saydalani, despite the island's exposure to the Crusader invasion in 508 AH / 1115 CE, before the Almoravids recovered it and attempted to revive the scientific movement there once again (Sisalim, 1984, p. 556).

#### **Conclusion**

Through the research topic titled "Islamic Mallorca Between 290 and 627 AH / 903 and 1229 CE: A Study of Its Economic and Scientific Conditions," the following results may be concluded:

Under Islamic rule, the island of Mallorca occupied a strategic position in the western basin of the Mediterranean Sea. It contributed to the defense of al-Andalus and to repelling Crusader attacks toward the southern regions, especially the Islamic Maghreb. It also represented one of the important links connecting the Mediterranean islands within the naval conflict between Islamic and Byzantine forces.

Tracing the history of Mallorca and the stages of its rule, especially during the Mujahidid Amirid kingdom, is essential for understanding its prosperity, as its political and civilizational status became evident through its relations and its scientific and urban development.

Economic life flourished in Mallorca, especially in agriculture, thanks to abundant water and natural resources that helped ensure abundant production, foremost among them olives. It

also witnessed strong activity in livestock raising, especially sheep and goats, as well as the quality of riding and pack animals exported to al-Andalus and other Islamic regions.

Mallorca reached the height of its scientific prosperity, especially in the transmitted sciences, such as Quranic readings, hadith, jurisprudence, kalam, language, and history, reflecting its ability to attract scholars. It also benefited from its proximity to al-Andalus and from the expertise of scholars from Cordoba and Seville, as well as those who studied in the East. Then it returned to teach there, which strengthened its scientific movement.

Despite the scarcity of sources addressing the scientific aspects of the rational sciences, the island of Mallorca had a considerable number of scholars who taught there. Through them, a class of physicians and several scholars of mathematics, known in the science of numbers and arithmetic as well as in chemistry, was formed. Al-Andalus served as the original reference for the scientific movement on the island of Mallorca because of its major urban centers, such as Cordoba, alongside the customary scholarly interaction represented by migration to regions where shaykhs and libraries were located.

Research into the history of the Mediterranean islands during Islamic rule aims to highlight the role of Muslims and their civilizational achievements and to move beyond the geographical and touristic image that reduces these islands to their aesthetic dimension alone. It also seeks to revive historical memory and connect the present with the past by examining civilizational remains. The island of Mallorca is a clear model of this, as it is rich in material evidence of Islamic remains, such as fortresses, castles, and baths, which reflect the depth of Islamic civilization there.

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