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**Al-Andalus: The Rise and fall of The Umayyad Rule in Spain 711-
1031**

Dissertation submitted as partial fulfillment of the requirements for the degree of *Master* in
Literature and Civilization.

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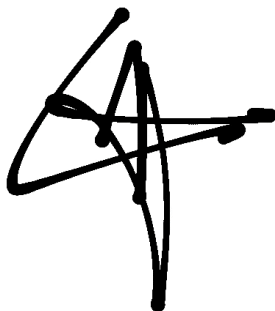
Declaration of Originality

I hereby declare that this submission is my work and that, it contains no material previously published or written by another person nor material which has been accepted for the qualification of any other degree or diploma of a university or other institution.

Date: 04/09/2021

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A handwritten signature in black ink, consisting of several overlapping loops and lines, positioned to the left of a small blue circular stamp.

Dedication

This case study is dedicated to my beloved parents whose intiring support and assistance have made possible the fruition of my efforts, to my caring, supportive sisters , my cousin Sabrina, my dear friends Imene and Amel who have been my source of strength and inspiration, and most of all to our Almighty Allah, the great creator and the author of knowledge and wisdom who made this possible.

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Abstract

The Andalusian Umayyads were the first Muslim rulers in Spain (756–1031). The Umayyad rule was divided into two major periods: that of the independent Emirate (756–929) ,and that of the Caliphate (929–1031). This period has marked the growth and perfection of the Arabic civilization in Spain, and al-Andalus reached the height of its power and grew into an empire with a diverse religious and ethnic population. This research paper aims to offer an in-depth look into the roots of this great dynasty and its rulers, It also tends to study the major eras and events during the three centuries of the rule, as well as to examine the factors that contributed in both the splendor and the fall of Al-Andalus as a Muslim power in the Iberian Peninsula.

Key Words: Al-Andalus, Caliphate, Emirate, Iberian Peninsula, Muslim power, Umayyad rule.

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General

Introduction

General Introduction

Since the death of our prophet Mohamed (Peace Be Upon Him), Islamic groups have continued spreading the Islamic religion and principles in all over the world. Although they had the same goal in common, many groups were having interior wars with each wanting to be the Muslim leader in the world. In this context comes the sharp and famous conflict between the Umayyad and the Abbasid dynasties in Syria under the banner of Islam which eventually led to the fall of the Umayyad dynasty. However, this Umayyad fall in the East was actually a beginning of a great era in the West when an Umayyad managed to escape and land in the Iberian Peninsula, known as Spain today, and found an Emirate in the region of Andalusia where Islamic religion and civilization flourished for centuries.

Muslim control over al-Andalus took place between the 700s and 1492 AD. Among the Muslim rulers was the dynasty of the Andalusian Umayyads which lasted almost three centuries (756–1031) with a history divided into two major periods: that of the independent Emirate (756–929), and that of the Caliphate (929–1031). This period has marked the growth and perfection of the Arabic civilization in Spain, and al-Andalus reached the height of its power and grew into an empire with a diverse religious and ethnic population.

The purpose of this research work aims to discuss how the Umayyads rise as a Muslim power in al-Andalus, and what caused the end of such a strong and great rule. The following objectives are intended: Firstly, to shed light on the history of the Umayyads and the reasons that led to their leadership in Spain. .Secondly, to discuss how the Umayyads ruled and made al-Andalus witness an era of a golden age, besides their relationships with the other Muslim factions during that period of rule. Finally, to provide a glimpse of the reasons and factors that caused the end of such a strong and great state. . Hence, the present research questions are:

1. Why did the Umayyads invade Spain?
2. How was the Umayyad rule a period of development and prosperity in Spain?
3. What challenges led to the decline of the Umayyad rule and the fragmentation of al-Andalus?

The following research hypotheses are suggested for the above research questions:

General Introduction

1. Muslims wanted to spread their power and the invasion of Spain was the result both of a Muslim readiness to invade and of a call for assistance by one of the factions, the “**Witizans.**” having become dispossessed after the death of their King in 710 which triggered the invasion.
2. Al-Andalus became synonymous with opulence and sophistication as the Umayyads set up a strong bureaucracy, introduced common language and currency and gave big importance to arts, architecture ,trade, learning, religion , and ethnicity .
3. Because of Civil wars and the attacks of Spanish Christian powers, al-Andalus was divided among feuding city-states and Umayyad rule in Spain ended in 1031.

This research work will use a Historical research to discuss the flourishing and the downfall of the Umayyad rule in al-Andalus. It will involve a collection of data from different historical periods where the emphasis will be on identifying the causes and the consequences across the case to build the theory.

This research work comprises of three chapters to provide a detailed analysis of the rise and fall of the Umayyad rule and discuss their relationships and influence on both the Spanish and Muslims. The first chapter presents an overview of the Umayyad dynasty’s history and early years of Muslim rule in Spain, which will help in a better understanding of the coming historical era of the Emirate and the Caliphate.

The second chapter is devoted to the Umayyad rule in Spain and it is divided into two sections: the first one includes the Umayyad rulers, their relationships with the different social elements of the Spanish society, in addition to the general boundaries of Andalusia during the Umayyad rule. The second one focuses on the beginning of the Caliphate, and the splendor and prosperity of the Umayyad rule in the 10th century, besides and the importance of Cordoba in al-Andalus.

Finally, the third chapter is devoted to the conflicts and civil wars that led to the fragmentation of the Umayyad state. The focus in this chapter will be on the Fitna period and the remote reasons that led the Umayyad rule to its end. Additionally, it will include the appearance of the next rulers kings of pity, also known as Taifas.

Chapter I:

The Muslim Invasion of Spain and the Early Years of Muslim Rule

I.1 Introduction

The Islamic conquest that occurred after the death of Prophet Muhammad (peace and blessings be upon him) aims to continue spreading the message of Islam throughout the world, invoking Allah and teaching their religion. Therefore, the Islamic conquest of the Iberian Peninsula, Spain and Portugal was in accordance with the plan followed by the Muslims during the conquest, that is, protecting their borders and spreading their call is something natural. After the arrival of the conquest movement in North Africa, after Moussa Ibn Nusser and his colleagues established the discourse of Islam in North Africa, the next step was naturally to conquer Andalusia. They came to plunder, conquer or predator; everyone has their own point of view, but year after year, under Islamic rule, especially in the Umayyad era, Andalusia became a civilization never before seen in Spain. So how did the Muslim rule come to Andalus? This chapter aims to outline the history of the Muslim invasion and the Umayyad dynasty, the first Umayyad emir to arrive in Andalusia.

I.2 The Early History of The Umayyad Dynasty

Before moving to the Iberians Peninsula in the west, the Umayyad dynasty had its Early history back in Damascus in the East.

I.2.1 Umayyad origins

Umayyad is the largest country and the second caliphate in the history of Islam. Its history can be traced back to Umayya Ibn Abdul Shams of the Quraish tribe. Led by Abu Sufyan, they are mainly merchant families settled in Mecca. They initially resisted Islam and did not convert until 627, but later became outstanding administrators of Muhammad and his successors. In the first Muslim civil war (656-661), during the caliphate struggle after the assassination of the third caliph Othman ibn Affan (reigned from 644 to 656), The son of Abu Sufyan, who is the governor of Syria, Mu'awiyah, he won. Regarding Ali, Muhammad's son-in-law and the fourth caliph. Mu'awiyah subsequently established himself as the first Umayyad Caliph and made Damascus his capital in 661. The Umayyads were the first Muslim ruling family to rule from 661 to 750. (ReyladeraASIA, 2016)

1.2.2. Umayyad Boundaries

During the rule of Mu'awiyah (reigned 661-680), Muslim rule expanded. They conquered the lands of Byzantium and Persia, began the provinces and expeditions to Central Asia and northwest India, and the invasion of northwest Africa.

Under Abdul Malik (reigned 685-705), the Umayyad Caliph reached the peak of its expansion. In , the Muslim army invaded North Africa, parts of the Indian subcontinent, Spain, southern Gaul, and Sindh. A vast new conquered area was added outside the river. The border extended from the edge of China in the east to the southern part of France in the west. They divided the empire into multiple provinces, each governed by a governor appointed by the Caliph. They also created government agencies called "diwans" that deal with different government agencies.

1.2.3. Umayyad Contribution to Islam

Umayyad made various contributions to the Islamic empire, including: Arabic became the official state language; the financial administration of the empire was reorganized with Arabs replacing Persian and Greek officials; a new Arabic coinage replaced the former imitations of Byzantine and Sasanian coins, communications improved with the introduction of a regular post service from Damascus to the provincial capitals; Architecture flourished (khan; desert palace; Mihrab). Besides building the most reverent buildings in the Islamic history (The Dome of the Rock in Jerusalem; the Umayyad Mosque in Damascus).

1.2.4. The End of Umayyad Dynasty:

With the expansion of the empire, many Muslims opposed the Umayyads because they thought they were too secular and did not Follow by Islamic rules and methods. A group of people began to rebel, causing chaos in the empire. After the Umayyad dynasty came to power, the Umayyad dynasty was overthrown by the Abbasid dynasty, which was a rival of the Umayyad dynasty. They killed all the male members and led to the downfall of the Umayyad Caliph, which ended in 750. Abdul Rahman I, grandson of the able Hisham, survived the terrible fate of his relatives, managed to escape from the Abbasid

dynasty and made a dangerous journey through the empire and landed in Andalusia, where he established the Emirate of Córdoba in 756 AD, rivals the Abbasid dynasty in elegance and grandeur.

1.3. Muslim Invasion of Spain and Rule during the Early Years 711-755

From 711 to 756, conflicts between different Arab factions and different social groups continued. However, the expansion of Muslims continued until 732, when Franks defeated the Muslims near Tours. This battle marked the beginning of the gradual withdrawal of Muslims. The large-scale uprising of the Amazighs against the Arabs in North Africa exerted a powerful influence on Muslim Spain. It led to a decrease in the population of the Northwest Peninsula, which was mainly occupied by Amazighs at the time, and led the Syrian army from Balkh to Andalus as a new reason for contention. This situation changed with the establishment of an independent emirate by Abdul Rahman I in 756. The Umayyad prince managed to escape the massacre of his family by the Abbasid dynasty and gained power in Andalus, and became politically independent of them. The first period of Muslim Spain was called the Subordinate Emirate (711-756).

1.3.1. The Conquest

The Muslim invasion and conquest that began in 711 would bring fundamental changes to the Iberian Peninsula. A new type of society would be created. This is the result of the willingness of the Muslims to invade and the appeal of one of the Visigothic factions "Vitiza". After the death of King Vitiza in 710, they were deprived of their property and they called on Musa to support their opposition to the usurper Roderick. (Allen, 2008)

Although Visigothic Christian Spain may look strong from the outside, it is moldy on the inside. Infighting between the Visigothic nobles and the clergy of the church continued, and the country was in an economic downturn. In addition, Visigoth kings and church clergy were particularly cruel to Jews and Christian farmers, especially in the past few decades. When the Muslim conquest began in 711, Muslims favored the inclusion of some disadvantaged groups of the kingdom, such as Jews and farmers, into their civilian

forces. Jews do not have strong external protectors, so it was to their advantage to be as adaptable as possible. They were rewarded and favored by Muslims rather than Christians. In addition, Hispanians are generally excluded from the upper elite who can join the army. Therefore, they were not expected or trained to defend the land. After fighting stopped in certain areas, they often helped Muslims to maintain urban order. (Allen, 2008)

The Muslim invasion began in North Africa; the Arab governor Mussa Ibn Nusair sent his superior Berber Tariq Ibn Ziad to invade Visigothic Spain. Tariq brought a large number of Berber soldiers from North Africa into the vicinity of the port of Ceuta. O'Callaghan wrote that there were approximately 12,000 soldiers. David Lewis wrote that the number is between 7,000 and 12,000 Berbers, 20 Arab officers and 700 black Africans. They met with King Rodrigo, the last Visigoth king, in the province of Cadiz near the Guadalete River in July 711, now called Medina Sidonia. Despite great difficulties, the Berber forces of Tariq killed Roderick and defeated his forces. O'Callaghan wrote that this was a turning point in favor of Muslims. David Lewis wrote that one of Tariq's aides occupied Córdoba without much resistance. When Tariq and his Berbers entered the city of Toledo, the city was almost empty except for the lower classes of the city. (Allen, 2008)

Not to be put in the shade by his lieutenant Tariq, Governor Musa bin Nusair himself led his own invasion in June 712. Musa brought his son, Abd al-Aziz, to be second in command, together with other distinguished officers. The troops consisted of approximately 18,000 Arab Muslims mainly from the Yemenite tribe of the Kalbites. (Allen, 2008)

They initially traveled to Seville and encountered resistance for about three months before occupying the city. After the city fell in the winter of 712-713, Musa bin Nusair left the Jews to manage Seville. Then Musa's army marched towards Mérida, where they encountered serious resistance, because Mérida had a special meaning for the clergy of the church and the Visigoth nobles. In July 713, the forces of Abd al-Aziz met with Musa's forces and finally conquered Merida. Mussa encouraged the Christians of Merida to leave the city in peace if they so desired. He organized a municipal government trusting the residents of the old Jewish quarter to take the helm. Abd al-Aziz continued his progress and added Coimbra and Santarem to his conquest in 714. These cities are located in today's Portugal. (Allen, 2008)

From 711-714 onwards, Muslims occupied most of the southern half of the Iberian Peninsula and established Dar al Islam (House of Islam). Mussa ordered his men to press on, temporarily violating the order of the Caliph of Damascus Al-walid to Mussa and Tariq to return to Damascus. Mussa and Tariq conquered Zaragoza in the Ebro Valley. Tariq continued to enter the provinces of León and Castile, occupying the towns of León and Astorga in the northwest. Entering Asturias through the Ebro River, Mussa's army captured the city of Oviedo and reached the north of the Bay of Biscay in the summer of 714. (Allen, 2008)

After this failure, the Caliph reassessed the strategic importance of using Al-Andalus as an entry point to the north. Caliph Hisham Ibn Abdul Malik (724-743) authorized the governor of Andalus to continue advancing towards what is now southern France. In

In 732, Muslim soldiers were defeated at the Battle of Poitiers. Under the command of Caliph Hisham, other attacks continued in southern France until 739. However, the Berber riots in Zaragoza in 739 directed the governor's attention to internal affairs. (Allen, 2008)

1.3.2. Muslim Factionalism during Early Rule

In the first forty-odd years after the invasion and settlement, the various Muslim political factions had to learn how to govern the Spanish territory. By 716 Cordoba had become the seat of the Muslim government. There was a rapid succession of emirs or governors appointed by the governors of North Africa and/or by the caliphs in Damascus. None of these appointees were particularly talented and most of them have not been in office for a long time. Therefore, there was not a strong central government. Some of the governors also incited the fires of tribal competition. (Allen, 2008)

The Muslims of Arab descent believed that they were racially superior to the Berbers and gave themselves the best lands. The Berbers had only recently converted to Islam. But the fact is that the Berbers were necessary to conquer Spain, and were still needed to supervise the region. Berber Muslims also outnumbered the Arab Muslims. (Allen, 2008)

The Berbers in both Morocco and al-Andalus revolted in the early 740s. Two factors contributing to the insurrections were high taxes and ethnic resentments. In North

Africa, another factor was the adoption by the Berbers of a fundamentalist form of Islam called Kharijism; whose doctrine held that all Muslims are equal. The Berbers wanted to receive their fair share of the spoils of war rather than Muslims of Arab descent always receiving the best. (Allen, 2008)

The Berbers of Morocco defeated the Caliph's army of approximately 30,000 Syrians in Damascus. Some 7,000 Syrians took refuge in Ceuta and applied for asylum to the Governor of Andalus. In 741 the governor reluctantly allowed them to enter Andalus. He thought he could use them against the Berbers who rebelled against Arab Muslims in Andalus. Although the Syrians helped quell the Berber rebellion, they refused to leave Spain after the mission was completed and eventually deposed the governor. (Allen, 2008)

The entry of Syrian Muslims into al-Andalus has exacerbated tensions between Muslim factions. The Syrian Qay tribe was a natural enemy of the Yemenis who had accompanied Musa bin Nusair into al-Andalus. The Yemenis, called the *baladiyyun*, had a distinctive South Arabian and Yemeni tribal character. Some order was restored in 742 when the Caliph of Damascus sent a new governor who allotted the Syrians land on which to settle, subject to the obligation of performing military service. The entry of Syrian Muslims into al-Andalus has exacerbated tensions between Muslim factions.

The Syrian Qay tribe, a natural enemy of the Yemenis, accompanied Musa bin Nusair to Andalus.

Yemenis, called *baladiyyun*, have distinctive characteristics from the Yemeni and South Arabian tribes. In 742, the Caliph of Damascus sent a new governor to the land assigned to the Syrians to settle, but he had to fulfill the obligations of military service, and some order was restored. The plan was to geographically extend the Syrians throughout Andalus. Although this prevented the capital Cordoba from being flooded by the Syrians, it did trigger further divisions in the Andalusian country. (Allen, 2008)

This overall disorganization and chaos made it possible for the Umayyad tribal group to seize power in 756.



Emirate of Al-Andalus in 756.

(Spain then and now, 2017)

1.4. Abd al-Rahman I:

Abd al-Rahman bin Muawiya bin Hisham bin Abd al-Malik (731-788), known as the Falcon of Quraysh was the grandson of Caliph *Hisham bin Abd al-Malik* the tenth of the Umayyad caliphs; and one of the Umayyad princes nominated for succession in the capital of the Umayyad state in Damascus. He lived 19 years in Damascus and Baghdad, 6 years escaping from the Abbasids, and 32 years ruling Al-Andalus. He died and was buried in Cordoba in 788 CE.

While the pillars of the Abbasid caliphate had not been established in Baghdad in the east, and while the strife began to ripple in Andalusia, the situation was foreshadowing the

loss of the open country and the end of the life of Arabs and Islam in Andalusia, but on the other hand it was a favorable opportunity for *Abd-al- Rahman Ibn Muawiyah* who fled from the Abbasids upon the establishment of their state, to Andalusia, to breathe life into the Umayyad tree again. Even if this was in a very distant land, *Abd-al-Rahman Ibn Muawiyah* entered Andalusia, and he was called *Abd al-Rahman al-Dakhil*, he arrived in 755 CE and landed in Torrox , so the gathering began around him from “Jund al-Sham” and the “Ansar” who adopted his call to rally, and homages began to follow and increase until he defeated the ruler of Andalusia, “*Yusuf al-Fihri*” in the battle of Masarah, so he entered Cordoba and was endorsed as an emir on May 13, 756 AD, establishing the Umayyad state in Andalusia, and became the prince, ruling between the years 756-788 .

1.4.1. Abd-al-Rahman before Crossing Andalusia

In order to understand the story of his entry into Andalusia, we must go back a little to the year 750, which was the time of the fall of the Umayyad state in the East. Where the Abbasids killed all of the princes and their sons, and even their grandchildren who were eligible to assume the caliphate, except for a few who were not reached by the Abbasid swords, and *Abd-al-Rahman* was one of them. (Al-Sarjani, 2011)

Abd al-Rahman I grew up in the Umayyad Caliphate home, where his family saw him as worthy of guardianship and rule, and an example of success and intelligence, which left a positive impact on him, whose fruits appeared later. When he reached the prime of his youth, the Abbasids turned against the Umayyads, as we mentioned earlier, and he managed to escape from them. *Abd al-Rahman* fled from his headquarters in Damascus to some villages in Baghdad near the Euphrates and settled there with his family and his brother *Hisham* until the Abbasids were able to reach them thanks to the informants who were bribed by the Abbasids to find *Abd-al-Rahman*, who fled towards the Euphrates with his brother, who was killed there by the Abbasids, however, *Abd-al-Rahman* managed to escape again. (Al-Sarjani, 2011, p.138)

Abd al-Rahman stayed for 5 years in Libya, and then went to Kairouan, which was under the rule of *Abd al-Rahman bin Habib al-Fihri*, who gained independence in North Africa from the Abbasid state. *Abd al-Rahman bin Habib al-Fihri* was the cousin of *Yusuf al-Fihri*, who was the governor of Andalusia at the time, And he wanted to rule Andalus

as well, but the appearance of *Abd al-Rahman bin Muawiyah* disrupted those aspirations because he was the scion of the Umayyad Caliphate's house that opened the country and installed these rulers and could isolate them and because he was more deserving of the rule of those countries that are the inheritance of his ancestors, the great caliphs. The appearance of an Umayyad in the Maghreb was a cause of fear and annoyance for the owner of Morocco and the owner of Andalusia alike. On the other hand, the funny side was the matter of prophecy. The history books unanimously agreed that *Muslima Ibn Abd al-Malik* the great conqueror and the knight of Umayyads was predicting the demise of the Umayyad king in the East, then a young man would flee from them to revive him in the Maghreb again, and he expected that *Abd al-Rahman Ibn Muawiyah* would be that boy. With this prophecy, historians explain Hisham bin Abd al-Malik's interest in his grandson *Abd al-Rahman* and not his other grandchildren, and the Abbasids' insistence on pursuing *Abd al-Rahman*, and his direction to the Maghreb, and *Abd al-Rahman bin Habib*'s quest to kill him in Kairouan. (Al-Sarjani, 2011)

When the number of the Umayyad escapees increased to the countries of the Maghreb, *Abd al-Rahman bin Habib*'s fear of forming an Umayyad clan in his country increased, so he began to expel many of them, and he asked for *Abd al-Rahman bin Muawiyah*, who had left Kairouan to his maternal uncles in the Nafza tribe, but the situation there was not safe there too, due to the existence of the Kharijites, Who hate the Umayyads, Which was a great danger to him, and as he was required in any territory of the Muslim countries (from the Abbasids in the east and from *Abd al-Rahman Ibn Habib* and the Kharijites in the west), he had nowhere else to go but the most suitable and the furthest country from them : Andalusia. (Al-Sarjani, 2011)

1.4.2. Abd-al-Rahman Crossing Andalusia

Throughout that period, Abd al-Rahman was observing things around him consciously and cautiously, studying the conditions of Andalusia carefully in order to look for the appropriate opportunity to cross it. With the help of his man, *Badr*, *Abd al-Rahman* was able to communicate with a large number of loyalists of the Marwanid family and supporters of the Umayyads in Andalusia, and began documenting his relations with all the opponents of the Abbasids in that country. More than three thousand knights, gathered

around Abd al-Rahman, all of whom owe him allegiance, and he was able to win more supporters, especially from Berber groups, who found hope in him to regain their influence.

Abd al-Rahman Ibn Muawiyah began preparing to enter Andalusia after he had formed a strong army and was surrounded by his supporters, so he worked on the following:

- He sent Badr - one of his men and the one coming with him from Damascus - to Andalusia to study the situation, and to know the forces affecting the rule in it and the situation inside Andalusia.
- He wrote to all those who love the Umayyad state in the land of Andalusia.
- *Abd al-Rahman bin Muawiyah* wrote to the Berbers in Andalusia, and informed them of his plan, and they welcomed that because they knew the justice of the Umayyads and were fair to them, and they were at that time in very severe disagreement with *Yusuf bin Abdul Rahman al-Fihri*, Because he differentiated between them and the Arabs in North Africa, they want to get rid of the rule of *Yusuf bin Abd al-Rahman Al-Fihri*, who treated them with this racism.
- He wrote to all the Umayyads in all places and that he intended to enter Andalusia and establish the Umayyad state, so all the Umayyads from the Levant and other countries joined him.

Before the battle, *Abd al-Rahman* sent several letters to *Yusuf* asking for his affection and to hand him the emirate over and be one of his men, but *Yusuf* refused and prepared an army to fight Abd al-Rahman and those who came with him in 756 , so the two teams met in a region Masarah (so is called the battle) and despite the young age of *Abd al-Rahman*, who did not exceed twenty-six years, he showed the types of skill and leadership that made him able to achieve a decisive victory and defeat the forces of *Yusuf Al-Fihri* and inflicting a disgraceful defeat on his army.

Abd al-Rahman entered Cordoba announcing the birth of the Umayyad state in Andalusia, and rising to the caliphate on 18 May 756 CE. He became the first Umayyad ruler to enter Andalusia, and the founder of that young state whose civilization became the source of the civilization of modern Europe, and remained a beacon of science and civilization through many centuries of time.

1.4.3. Falcon of Quraysh :

In an unsuccessful attempt to add Andalusia to their properties, The Abbasids launched a revolution against *Abd al-Rahman*, and it was one of the most important revolutions that the Umayyad state was subjected to during his reign, the one which led to the separation from the Abbasid caliphate. And since Andalusia was the only country that split from Muslim countries, the second Abbasid caliph *Abu Jaafar Al-Mansour*, ordered one of his men, *Alaa bin Mughith Al-Hadrami*, to launch a revolution in Andalusia and kill Abd al-Rahman, so a great war erupted between them. A great war erupted between them, so Abdul Rahman won, as usual, and killed “*Alaa bin Mughith*”, and upon the arrival of the news to *Abu Jaafar Al-Mansour*, he knew that they were facing an unstoppable force, and he stopped his desperate attempts. He was the one who called Abdul Rahman Flacon of Quraysh, the title he was famous for after that. (Al-Sarjani, 2011)

1.4.4. The Rule of Abd-al-Rahman :

During his reign, which lasted for 33 years in Andalusia, and after he relatively completed the order of revolutions, Abd al-Rahman seemed to be very interested in the internal affairs of the state as he did the following:

- **The Military side**

Abd al-Rahman was interested in establishing a strong army, and since he came to Andalusia, he was working to strengthen and increase his army, and the number of the Umayyad army during his reign reached a hundred thousand knights other than men, infantry and soldiers, and the army organized the best organization. Moreover, he also established weapons houses, so he established swords factories, which transferred their industry from Damascus and the catapult factories. It also established a strong naval fleet, in addition to establishing more than one port, including the port of Tartus, Almería, Seville, Barcelona, and other ports. In addition, he divided the annual state budget into three parts: one that he spent entirely on the army, the second part for general state affairs, including supplies, architecture, salaries, projects, science, and the revival of culture, art, and so on, and the third part he saved for the unforeseen calamities of time.

- **The Scientific and Religious side**

Abd al-Rahman al-Dakhil gave science and the religious aspect the rightful place for them, so he worked to spread knowledge and reverence scholars, thinkers and

jurists, took care of the judiciary and the calculation, he paid attention to enjoining good and forbidding evil and was just. His greatest works in the religious aspect are: the construction of the Great Mosque of Cordoba, Schools, libraries, the role of the judiciary, councils of scholars and others.

- **The Civilized side**

His great interest in construction and reconstruction, and the construction of forts, castles, arches, buildings, mosques, places of knowledge and factories, and linking it to all parts of Andalusia together. He also established the first Islamic minting house in Andalusia, besides “Rusafa”, which is one of the largest parks in Islam, and he built it similar to Rusafa, which was in the Levant near the Euphrates in Syria, and which was founded by his grandfather *Hisham bin Abdul Malik* and was a resort and resort for him, and *Abdal-Rahman* brought her builders with the wondrous plants from the Levant and all countries of the world. He established a large naval fleet, and established and equipped the ports in Umayyad Andalusia. Finally, he made Andalusia and its cities a beacon of civilization, to become Cordoba, Seville and other important Muslim Umayyad cities during his reign.

1.5. Major Battles

The contest of Muslim and Christian Spain played out over centuries as Muslim and Christian leaders fought against each other, much of Medieval Spain’s history. The following key battles involving Muslim and Christian forces in Al-Andalus encounter represents a unique moment in the history of al Andalus

- **Battle of Guadalete — July 19, 711**

This battle took place close to the Guadalete River near the southern coast of the Iberian Peninsula, between Muslims and Visigothic forces. An Arab and Amazigh (Berber) Muslim army of 7,000-10,000 soldiers crossed to Spain from North Africa. The Amazighs (Berbers) possibly received the help of the governor of Ceuta, Count Julia who confirmed that the peninsula offered numerous riches. The forces landed near a large mountain. It was later named Gibraltar (jabal Tariq, or Tariq’s mountain) in homage to the army commander, Tariq ibn Ziyad.

It is said that Tariq burned the ships used for the crossing and stirred his troops with the words: “O People! There is nowhere to run away! The sea is behind you, and the enemy is before you. I swear to God, you have only sincerity and patience.”

Roderic, the Visigothic recently chosen as king, had been fighting Basques in the north. Upon hearing of the new threat in the south, he rushed to meet the Muslims. Although his army is said to have been nearly 10 times larger than the Muslim forces, exhaustion from the long march and treachery on the part of other Visigothic rivals led to Roderic’s defeat.

With the routing of the Visigothic army, the Muslim forces continued northward unhindered. They established garrisons in major cities and conquered many regions. Within a few years, virtually the entire peninsula came under Muslim rule.

- **Battle of Covadonga — Summer of 722**

Seven years after the Muslim conquest of Iberia, a local Asturian strong man named Pelayo fled to the extreme north of the peninsula where he established the Kingdom of Asturias.

The Umayyad rulers based in Córdoba were unable to extend their power into Frankish territory. So, they decided to consolidate their power in Iberia. Meanwhile, Muslim forces made periodic incursions into Asturias.

In the late summer of 722, a Muslim army tried to defeat Pelayo and 300 men retired in a narrow valley at Covadonga where they could defend against a broad frontal attack. Pelayo’s forces routed the Muslim army and despite further attempts, the Muslims were unable to conquer Pelayo’s mountainous stronghold. Pelayo’s victory at Covadonga is hailed by some as the first stage of the Reconquista.

- **Battle of Tours/Poitiers — October 10, 732**

This encounter took place near the border between the Frankish realm and the independent region of Aquitaine. Frankish and Burgundian forces — under Mayor of the Palace Charles Martel’s command — fought against an Umayyad army led by al-Ghafiqi, the governor of Al-Andalus. This encounter took place near the border between the Frankish realm and the independent region of Aquitaine. Frankish and

Burgundian forces — under Mayor of the Palace Charles Martel's command — fought against an Umayyad army led by al-Ghafiqi, the governor of Al-Andalus.

For decades, the Muslims had conquered Iberia. They were making tentative expeditions in southern France. They were pushing the limits of their expansion far from the regional capital of Córdoba. At the battle, Martel's forces defeated Al-Ghafiqi's contingent.

Historians give little attention to the engagement itself as a minor skirmish. However, European chroniclers increasingly began to praise Charles Martel as the champion of Christianity and characterized this battle as a decisive turning point in the struggle against Islam.

- **Battle of Roncesvalles — August 15, 778**

Roncesvalles is situated in the Spanish region of Navarre, close to the French border in the Pyrenees Mountains. The army of the Frankish king, Charlemagne, had entered northern Spain. He hoped to extend his empire's boundaries into Iberia, capturing Barcelona and Pamplona.

Frankish commander Roland and his troops — comprising the army's rear guard — were returning to France across the Pyrenees. Suddenly, local Basque Christian tribes attacked Roland and his army unexpectedly. Though poorly equipped, these tribes knew their terrain well and defeated Roland's forces at the Pass of Roncesvalles in 778.

The famous poem of Roland, dated about 1100, relates that a Muslim army of 400,000 attacked Roland and the rear guard. Roland could not repel the onslaught. His comrade urged him to summon aid from Charlemagne by sounding his horn, but it was too late. Handed down by oral tradition, this minor battle was romanticized into a major conflict between Christians and Muslims.

1.6 Conclusion

In the aftermath of the Islamic Empire's entrance -by the Umayyads - to Spain, a land already rich in Christian Roman, Visigothic and Jewish cultures, the history of the Iberian Peninsula took a radical turn in 711, and by 732, the Islamic Empire united most of the peninsula, calling it Al-Andalus, where Christians, Muslims, and Jews lived together

and prospered in southern Spain for several centuries during which individuals made lasting contributions to their culturally diverse civilization of multiple faiths.

The Muslim invasion was a successful attempt to conquer Spain, despite of the difficulties and the factional conflicts. However, the credit goes to Amir Abd al-Rahman, who arrived in 756 and founded the Umayyad Emirate of Cordoba, and was able to get the various different Muslim groups who had conquered Spain to pull together in ruling it. He ruled for thirty-two years, spending much of the time putting down revolts within his realm and consolidating his power to revive the glories of the Umayyad dynasty that fell in Syria, to transplant it from Damascus to Cordoba, Where Christians, Jews and Muslims live in a unified society, Many Umayyad princes passed throughout the next three centuries, and the general boundaries of the state of Andalusia were defined.

Chapter II:

The Golden Age of the Umayyads in Al-Andalus

II.1 Introduction

When the Umayyad rule shifted from Syria in the East to the lands of Andalusia in the West, al-Andalus became the occidental Umayyad state, and several developments occurred in the system of government. The period between 765 and 912 was known as the independent emirate, due to its independence from the Abbassid caliphate completely after the end of the Umayyad era in Syria, and 8 different Emirs have inherited the thrown from father to son, and who despite the difficulties, succeeded in ruling Andalusia during that period.

The land of Andalusia was divided into different regions and its geographical borders were defined during the rule of Umayyads. This land contained many races of different religions, cultures, and languages, in addition to its original inhabitants, forming an unparalleled civilization at that time.

The Andalusian civilization was not simple in structure, but rather it was composed of multiple and disparate elements in its human and cultural origins. As represented in the ethnic diversity and the presence of many elements such as the Arab, Spanish, Berber, Jewish, Christian and other human races. That was one of the most important manifestations of the power and wealth of that civilization.

This chapter consists of two parts: the first one explores the general boundaries of Andalusia and its Umayyad Emirs who ruled from 756-912, besides the Jewish, Christian, and Muslim intercultural relations during that era, and how the Muslims, Especially the Umayyads, Viewed Jews and Christians. The second part explains how did the Emirate turned to Caliphate and how was the ear of the golden age in Cordoba.

II.2 The Occidental Umayyads

After transplanting the Umayyad rule in Cordoba, several Emirs inherited the thrown from father to son, different factions lived under one rule, and the Umayyad state had its own boundaries.

II.2.1 The Umayyad Emirs – Experiences and Characteristics

The period of the independent emirate (756–929) has witnessed several Emirs who inherited the Umayyad throne from father to son and ruled al-Andalus as mentioned in the following list.

2.1.1. Abd al-Rahman I (756-788)

Abd al-Rahman I, also known as the Falcon of Quraysh, ruled from 756 to 788. As the grandson of the Damascene Caliph Hisham, he had been groomed to be a caliph. Abd al-Rahman I created an independent kingdom in Al-Andalus with Cordoba as the capital. In spite of formidable opposition from other Muslim factions as well as Christian factions, he succeeded in establishing an orderly government.

He had a vision of unifying a community comprising the various Muslim factions together with the Christian and Jewish dhimmi populations. He was able to achieve a measure of co-existence among the groups. He was partial to the Jews who provided a great assistance during the consolidation of Umayyad rule as they had experience in governing their own communities, organizing international trading operations, and negotiating between groups of people besides they were not seen as a political threat.

The relative internal peace of those years allowed for agriculture and trade to increase, thereby increasing state revenues. Abd al-Rahman I introduced a new form of farming that depended on irrigation. Because water was so important to their way of farming, the Muslims made many overall improvements as it regarded moving water and determining water rights.

Abd al-Rahman was also known for the introduction of flora and fauna from his native Syria and other countries. He began construction of the great mosque in Cordoba, which was influenced by Roman, Visigothic, Byzantine, and Eastern Muslim architecture. The ceilings were built to be forty feet high. They were supported by Roman columns and capitals that were topped by double-stacked semicircular horseshoe arches which were composed of alternating red brick and white stone stripes that are still aesthetically pleasing to this day.

Abd al-Rahman I laid the foundation of greatness for Cordoba that Abd al-Rahman III and al-Hakam II would take to new heights in the tenth century.

2.1.2. Hisham I (788-796)

In the next several centuries of Umayyad rule the throne passed from father to son, with several of the emirs enjoying long reigns. Hisham I (r. 788-796) succeeded his father, Abd al-Rahman I. He enjoyed a relatively peaceful internal reign and was renowned for his learning, piety and charity. He invited the involvement of jurists from the Islamic Malikite School, who offered a rigorous interpretation of the Qur'an and laws that were hostile to innovation and rational speculation.

Hisham I also sent yearly army expeditions to attack the Christian kingdoms of Asturias and Navarre in northern Spain.

2.1.3. Hakam I (796-822)

Hakam I, son of Hisham I, ruled from 796 to 822. He faced numerous conspiracies and rebellions and he reacted in a very cruel and tyrannical way to try to bring order. At first his own uncles challenged his authority; one even asking the Christian Charlemagne for assistance.

Hakam I used brutal force in Toledo against the Mozarabs, Jews, and Muwallads who rebelled against the heavy taxation placed upon them. In Cordoba the Malikite jurists, who had enjoyed favor during his father's reign, were severely restricted. They were planning a conspiracy in 805, but Hakam found out and crucified 72 of their leaders.

Hakam I's large bodyguard consisted of Sudanese Negroes, Franks, and Galicians who were placed under the command of a Christian count who was responsible for collecting the taxes. The Cordoban citizens, especially the Muwalladun, revolted against the heavy tax burden and their mistreatment by the royal bodyguards in 818. Hakam put the rebellion down with great barbarity.

In the early ninth century the Muslims in the East succeeded in breaking Byzantine naval control of the Mediterranean Sea. This allowed for great commercial movement

among all parts of the Islamic world. This commercial movement brought great wealth to al-Andalus, especially in the urban areas

2.1.4. Abd al-Rahman II (822-852)

Abd al-Rahman II, son of Hakam I, was an able ruler who was able to meet the new challenges during this period of transition. He ruled from 822 to 852. Most of his rule was a period of relative internal peace.

Abd al-Rahman II reorganized the government to meet the needs of a wealthier and more complex society. He changed it from a decentralized garrison-type of government to a more centralized government. He concentrated power in the person of the emir, ruling through a tightly controlled hierarchical bureaucracy, a concept that he borrowed from the way the Umayyad Muslims of Syria had ruled their kingdom, with centralized political and economic controls. The treasury was the most important department. With only a few changes, his style of government survived until the end of the Spanish Umayyad caliphate.

Abd al-Rahman II was learned and pious and quickly gained renown as a patron of scholars, poets, and musicians. Due to the strides being made in astronomy, medicine, and other areas by the Abbasids in Baghdad, which were transmitted across the Muslim world, there was also an increased interest in science and scholarship in al-Andalus. In addition, Abd al-Rahman II's court became the cultural center of western Islam.

Important artisan skills were also developed. Archaeologists have found evidence that between 825 and 925 the horizontal loom was developed and the people of al-Andalus began to use silk thread. They developed a thriving weaving industry. They developed the capacity to produce pottery with different colors, which was introduced from the east. This pottery was different from what was already in use in Spain. Multi-colored textiles appeared around the same time as the pottery. The Andalusis were also using advanced techniques in glass-making. The construction of well-built military fortifications also occurred during this time period.

Abd al-Rahman II would send army expeditions into the Christian areas of Asturias, Barcelona, and the Spanish March. During his rule, the Norsemen tried to attack Seville and Cadiz in 844-845 by sailing up the Guadalquivir River. Abd al-Rahman II sent an army to

drive them away. In order to protect against future attacks, Abd al-Rahman II developed a navy. He had shipyards constructed and a fleet of ships posted to guard the river approaches to Seville. From 848 to 849, the fleet was also used to reestablish Umayyad rule over the Balearic Islands.

Toward the end of his reign, there were uprisings by the Mozarabs of Cordoba. Some of the Mozarabs deliberately courted death in the hope of gaining the crown of Christian martyrdom by openly denouncing the Prophet Muhammad and the Islamic religion. Blasphemy of the Prophet was a serious offense and punishable by death.

In 850 a person named Priest Perfectus publicly denounced the Prophet Muhammad “as an agent of the devil, an adulterer, and a liar.” Muslims have strong feelings about any disparagement of the Prophet Muhammad. Priest Perfectus was put to death for defamation of the Prophet and became the first Spanish Christian martyr. Other Christians soon followed suit.

2.1.5. Muhammad I (852-886)

After the death of Abd al-Rahman, His son and successor, Muhammad I (r. 852-886), introduced stringent measures to suppress the continuing rebellion. Muhammad I had Eulogius put to death. After this the Mozarabs lost their fervor. The hostility of the Muwalladun continued, though, and was a serious problem in other cities as well. Muhammad I sent a large army expedition to Asturias in 878. The Christian ruler Alfonso III won a great victory against him. It is said that Muhammad I asked for a truce, one of the first times an emir had made such a request. This encouraged the Christians and Alfonso III kept up his raids into al-Andalus. However, the most dangerous threat to the Umayyad regime came from the southernmost part of al-Andalus in the Bobastro fortress in an area now called Malaga. Umar ibn Hafsun, a Muwalladun descended from a Gothic count, carried on guerilla warfare against the government and came close to destroying it.

2.1.6. Al-Mundhir 886–888

After the death of Muhammad I, his son al-Mundhir (r. 886-888) devoted his short reign to the defeat of Ibn Hafsun without success. During the reign of his father he

commanded the military operations against the neighbouring Christian kingdoms and the Muwallad rebellions.

In 865 he led the partially failed campaign against King Ordoño I of Asturias, in the Duero valley. On his way back to Córdoba, he defeated Rodrigo, count of Castile, at Burgos, pushing the Cordoban frontier northwards. He also tried to conquer León, but he was defeated in 878 at Valdemora, by king Alfonso III of Asturias. Moreover, he launched an expedition against the BanuQasiMuwallad family, who had allied with Alfonso III, but was again defeated in 883. The following year he was, however, able to expel the rebel emir Ibn Marwan from Badajoz.

In 886, upon his father's death, he inherited the throne of Córdoba. During the two years of his reign al-Mundhir continued the fight against the rebel Umar ibn Hafsun. He died in 888 at Bobastro, possibly murdered by his brother Abdullah ibn Muhammad al-Umawi, who succeeded him.

2.1.7. Abd Allah (888–912)

The next ruler was Abd Allah (r. 888-912), brother of al-Mundhir. It is believed that Abd Allah killed his brother. He finally defeated Ibn Hafsun in 904, but the rebellion was not yet fully crushed.

Several of the Christian kingdoms were starting to pose more of a threat. Chaotic conditions enabled Christians to get a few strongholds. Wilfred the Hairy, count of Barcelona (r. 837-898) broadened his dominion to include several Catalan counties. He divided and bequeathed these territories to his many heirs, which ultimately hindered unification of the Catalan counties for many years and prevented them from becoming strong enough to challenge the Muslims. Further west a new Christian dynasty emerged in the kingdom of Navarre. Sancho I Garces (r. 905-926), founder of the Jimena dynasty that ruled Pamplona for centuries, came to power with help from Alfonso III.

In 911, the emir signed a peace agreement with Ibn Hafsun (who had allied with the BanuQasi family, controlling the Ebro valley, and the Kingdom of Asturias). However, the war broke out again the following year, only to be halted by the death of Abdullah at Córdoba, who was improving his positions. The son he had designated as successor was

killed by one of Abdullah's brothers. The latter was in turn executed by Abdullah's father, who named as successor Abdar-Rahman III, son of the killed son of Abdullah.

2.1.8. Abd al Rahman III (912-929)

Abd al-Rahman was Abdallah's favorite grandson. Despite the fact that four of his sons (Aban, Abd al Rahman, Muhammad, and Ahmad) were alive at the time, Abdallah chose Abd al-Rahman to be his successor. This came as no surprise, since Abdallah had already demonstrated his affection for his grandson in many ways, he was allowed to live in Abdallah's own tower (which was not allowed for any of his uncles), and was allowed to sit on the throne on some festive occasions, and most importantly Abdallah gave him his ring, the symbol of power, before his death.

Abd al-Rahman succeeded Abdallah the day after his death, 16 October 912. Historiographers state that his succession was "without incident". At the time, Abd al-Rahman was about 22 years old when he inherited an emirate on the verge of dissolution which his power extending not far beyond the vicinity of Córdoba. To the north, the Christian Kingdom of Asturias was continuing its program of Reconquista in the Douro valley. On the internal front the discontented Muwallad families (Muslims of Iberian origin) represented a constant danger for the Córdoba emir. The most powerful was Umar ibn Hafsun, who, from his impregnable fortress of Umar ibn Hafsun, controlled much of eastern Al-Andalus.

It would be Abd al Rahman III who would be the one to reorganize the Umayyad dynasty and bring it to its culminating position as a powerful kingdom (as mentioned in chapter three).

2.2. Muslims, Jews, and Christians in Al-Andalus

The history of Al-Andalus indicates that Muslims, Christians, and Jews who lived within Al-Andalus had relatively peaceful relations, with the exception of a few scattered revolts, and times of religious persecution. The great amount of cultural and social interaction that took place between these three distinct social and religious groups led to the creation of a unique and diverse culture that continued to flourish even after the Reconquista.

The Muslim Umayyad conquest of the Iberian Peninsula signaled the coming together of three different religions and the social customs and culture associated with each. This period has become known as the *Convivencia*, meaning culture of coexistence. Although this idea of a culture of tolerance is disputed by some historians, only a few instances of revolts and violence were actually recorded. This does not mean that discrimination by Muslims did not occur at the local level. However, the more educated classes of Muslims respected Christians and Jews under Islamic law as *dhimmi*s (protected peoples) or ‘Peoples of the Book.’

In order to understand how these distinct cultures and societies meshed into one, over time, it is important to recognize what was distinct about each and how they were viewed within the broader society.

- **Muslims**

In Al-Andalus, Muslims were divided into three distinct ethnic groups. The largest group was the Berbers who came from North Africa. In terms of social class, after the invasion, Berbers mostly went on to form the rural proletariat, although a number of them went to the cities, mostly working to pursue crafts. In terms of religion the Berbers were all Muslims, their ancestors having converted mostly to share in the wealth of Arab conquests.

The second group of Muslims was the Arabs. They formed a relatively small section of Al-Andalus’ total population. They tended to have a higher economic position in society and constituted the majority of the ruling class. They owned land in the richest parts of the country. The most important cultural elements they brought with them were their language and the Arabic tradition of learning and high culture, which emulated that which could be found in Caliphate of Damascus. It can thus be concluded that the invading Arabs brought some level of culture to the peninsula, but the high culture that was achieved during the golden age of Al-Andalus was the result of the combination and growth of the multiple cultures present in the geographic area.

The Muwallads, or Muslims of Iberian descent, were far more numerous than those of purely Arabic descent. They were composed of those descended from the marriages of the original invading Arabs to the native women of Iberia along with those who converted to Islam by choice since the invasions. The muwallads adopted Arabic genealogies and thus

became further fused to the Arabs ethnically over time. This born generation was known for its many qualities, including beauty, intelligence and courage. Zakan has a great impact on the history of Andalusia and its civilization.

There are many Muwallads who came from famous families of Spanish origin, among them Abdul Salam bin Basil Al-Roumi, who was one of the advisors and ministers of Abd al-Rahman I, and the Faqih Abu Muhammad Al-Asili, and Imam Baqi Yen Mukhlid Al-Qurtubi. By the 10th century, no clear distinction existed between the muwallads and the Arab Muslims and by the 10th century, Muslims represented about 80% of the total population of Al-Andalus, including Christian converts and the Berber Muslims.

- **Christians**

The Christians living in Al-Andalus, both before and after the invasion, were the Visigoths, Hispano-Romans, and the native tribes of the Iberian Peninsula. The Visigoths and the Hispano-Romans formed the noble class prior to the Arab-Berber invasion. The Christian population as a whole was predominantly Catholic, although some Paganism and Arianism still persisted in some areas, mixing with the Catholic tradition.

After the Muslim invasion, the Christians were classified under Islamic law as dhimmis (protected peoples). This status allowed them to practice their religion freely under the Umayyad dynasty. Christians were allowed to maintain many of their churches and the organization of the Church remained mostly intact, with the exception of the confiscation of many Catholic properties. Bishops and other high ranking church officials had to be approved by the Caliphate before they could take office.

Mozarabs were the Iberian Christians who lived under Muslim rule although their descendants remained unconverted to Islam. However, they were mostly fluent in Arabic and adopted elements from Arabic culture.

Although culturally many Christians adopted the Arabic tradition, the cultural tradition of the Catholic Church and the culture that had developed under the Visigoths was maintained in monasteries by monks. The strong monastic tradition throughout the southern portion of the Iberian Peninsula continued to flourish and develop under Muslim rule. Within the cities, some Christians were able to rise to prominent positions within the Umayyad

bureaucracy. Although Christians lost the absolute dominant status they had previously experienced in Iberia, they were still able to gain positions of prominence under Muslim rule.

- **Jews**

Jews formed an iota, yet significant ethnic minority in the Iberian Peninsula, constituting about 5% of the total population in Al-Andalus. They began to settle in the Iberian Peninsula in significant numbers around the 1st century AD. Under Christian Visigothic rule, Jews faced persecution. In 613, the Visigothic King Sisebut issued a decree which forced Jews to convert to Christianity or be exiled and have their property confiscated. It comes as no surprise that many Jews welcomed their Muslim rulers and saw the Muslim conquest of the Iberian Peninsula as deliverance. After the conquest, under Islamic law, Jews were also categorized as dhimmis, having the same social standing as Christians. The Jewish communities scattered throughout the rural areas of Al-Andalus remained fairly isolated, however Jews living in cities and towns, like those in Cordoba that became integrated into Islamic culture and society.

Jews came to hold very influential positions in the Umayyad bureaucracy. Under the Caliphate of Cordoba, Jews experienced “A Golden Age of Jewish Culture” within Spain, in which Jewish scholars, philosophers, and poets prospered. Jews also contributed to the scientific and mathematic fields of study prominent in Cordoba at this time. Overall, Jews were granted better treatment, with the coming of the Muslims invaders, than they had previously experience under Christian rule.

- **How Muslims viewed Christians and Jews**

The Muslims had mixed feelings about the Jews and Christians. Of course, they believed their own religion to be superior. However, the Qur’an considers Jews and Christians to be fellow Peoples of the Book (Ahl al-Kitab). Like Muslims it was believed that the Jews and Christians had received a divine revelation and that it was contained in their sacred writings in the Hebrew Bible (especially the Torah) and the New Testament (especially the Gospels). In addition, some of the stories about the Jewish and Christian prophets were contained in the Qur’an, e.g., stories regarding Abraham, Moses, and the person of Jesus. But the Muslims believed that they had received the final and correct revelation. However, the Muslims did not compel either group to give up its religion as long

as its devotees submitted to Muslim political authority. The Jews and Christians were allowed to pay a tax to be one of the protected people (Dhimmis). However, they were considered second-class citizens and many restrictions were put in place for them.

- **Religious and social conflicts**

At the time of the invasion, many Christians did indeed resist Muslim rule. In these early years, certain kingdoms within Al-Andalus itself attempted to retain semi-autonomous status under Muslim rule, but were soon forced to submit. Many Christians also fled to the mountains up north and eventually formed the northern Christian kingdoms of Iberia that would eventually bring down Islamic rule, through the Reconquista.

However, in the middle of the 9th century, a small group of zealous Christians led by Eulogius of Cordoba, a priest who was later canonized by the Catholic Church as a Saint, caused a stir mostly around Cordoba by encouraging Muslims to convert to Christianity and publicly denouncing Islamic teaching. Both of these acts were punishable by death under Islamic law, so between 851 and 859 AD, Eulogius and forty-eight other Christians were put to death. The movement did not gain widespread support from Christians in Al-Andalus and after the executions the movement subsided.

- **Social Mobility and Conversion**

Conversion to Islam translated into a higher rate of social mobility for Christians and Jews alike. Christians on the other hand were more eager to convert to Islam. Many wished to secure higher ranking government positions; while others took such liking to Islamic teaching and culture that they felt compelled to convert. Half of the Christians in Al-Andalus are reported to have converted to Islam by the 10th century. However, because of social and economic reasons, people in Spain converted until about 75% of the population of Cordoba was Muslim. Even those who remained as Christians and Jews were often known as Mozarabs or musta'rib, a word meaning 'Arabized', adopted the Arabic language and customs.

- **Tolerance with non-Muslims in Islamic Spain**

Jews and Christians did retain some freedom under Muslim rule, and in many ways the non-Muslims of Islamic Spain were treated better than conquered peoples might have expected during that period of history. They were not forced to live in ghettos or other

special locations and they were not slaves. They were not prevented from following their faith and they were not forced to convert or die under Muslim rule. They were not banned from any particular ways of earning a living; they often took on jobs shunned by Muslims; these included unpleasant work such as tanning and butchery, but also pleasant jobs such as banking and dealing in gold and silver. They could work in the civil service of the Islamic rulers. Jews and Christians were able to contribute to society and culture.

- **Restrictions imposed on Christians and Jews**

Having invaded southern Spain, and coming to rule in a matter of centuries, Islamic rulers were confronted with many questions relating to the implementation of Islamic rule of a non-Islamic society. Jews and Christians were tolerated if they: acknowledged Islamic superiority, accepted Islamic power, paid a tax called Jizya to the Muslim rulers and sometimes paid higher rates of other taxes, avoided blasphemy, did not try to convert Muslims, complied with the rules laid down by the authorities.

These included: restrictions on clothing and the need to wear a special badge, restrictions on building synagogues and churches, they were not allowed to carry weapons, they could not receive an inheritance from a Muslim, they could not bequeath anything to a Muslim, they could not own a Muslim slave. Furthermore, a dhimmi man could not marry a Muslim woman (but the reverse was acceptable), and could not give evidence in an Islamic court, Dhimmis would get lower compensation than Muslims for the same injury.

- **Why were non-Muslims tolerated in Islamic Spain?**

There were several reasons why the Muslim rulers tolerated rival faiths; Judaism and Christianity were monotheistic faiths, so arguably their members were worshipping the same God. Despite having some wayward beliefs and practices, such as the failure to accept the significance of Muhammad and the Qur'an. The Christians outnumbered the Muslims, so mass conversion or mass execution was not practical, Outlawing or controlling the beliefs of so many people would have been massively expensive. However, Bringing non-Muslims into government provided the rulers with administrators who were loyal (because not attached to any of the various Muslim groups), who could be easily disciplined or removed if the need arose. (One Emir went so far as to have a Christian as the head of his bodyguard).

Passages in the Qur'an said that Christians and Jews should be tolerated if they obeyed certain rules.

2.3. General Boundaries of Al-Andalus

From approximately 750 to 1031 Al-Andalus comprised about 80% of the Iberian Peninsula (present day Spain and Portugal). The map in the Appendix shows the northern dividing line between Muslim and Christian territory to be the Duero River and the Ebro River valley. However, at various times the northern dividing line was rather fluid with both the Muslims and Christians making military forays into each other's territory. There were still Christian kingdoms north of the Duero River and west and east of parts of the Ebro River – Asturias, Leon, Castile, Navarre, Aragon, and Catalonia. Allegiances shifted frequently during the seventh through ninth centuries. It was not uncommon for a Muslim faction to align itself with a Christian ruler in order to defeat another Muslim faction. In addition, the different Christian kingdoms were not united and infighting occurred among them, too. (Penn Allen, 2008)

Abu Bakr Ibn Abdul Hakam (n.d) mentioned that al-Andalus among its people was two andalusias: Eastern Andalusia is the one whose valleys poured into the Roman sea (the Mediterranean), and the western Andalusia is the one whose valleys are poured into the great sea (the Atlantic Ocean). Some add a third part to this division, which is the Middle Andalusia which includes the cities of Cordoba, Toledo, Jaén, Malaga and Granada. The East includes the cities of Murcia, Valencia, Dani, and Zaragoza, whereas the West includes the cities of Seville, Merida, and Lisbon.



MUSLIM SPAIN FROM APPROXIMATELY 750 – 1031 (Allen, 2008)

Muslim al-Andalus comprised about 80% of the Iberian Peninsula. The grayish line on the map shows that the northern dividing line between Muslim and Christian territory was the Duero River and the Ebro River valley; however, it was a fluid dividing line. The Christian kingdoms of Asturias, Leon, Castile, Navarre, Aragon, and Catalonia were in the north.

3. The Golden Age of Al-Andalus

Andalusia witnessed a prosperous and a great age during the rule of Abd al-Rahman III and his son al-Hakam, where cordoba became one of the greatest cities in the world.

3.1. Abd Al-Rahman III (912-961)

Abd al-Rahman Ibn Muhammad, known as Abd al-Rahman III, lived from 891-961 in Cordoba, he was the son of Muhammad Ibn Abdullah and Muzna (originally Maria) and his sixth grandfather was Abd al-Rahman I. He was of mixed race; it was said that he was three quarters Hispano-Basque and one quarter Arab, and that he had blue eyes and fair hair like his Christian grandmother from Pamplona. It was said that he dyed his hair black to look more like the ideal Muslim Arab leader.

Abd al-Rahman grew up an orphan, as his uncle killed his father because he was eligible for the emirate after their father, when he was only three weeks old. The uncle's reward was being killed by his own father Abdullah, who took charge of his grandson's upbringing and gave him a special care, which may be out of his compassion for the child after his father's death. (Al-Sarjani, 191)

The young man was so brilliant that he excelled in science and knowledge to a degree that surpassed his age. He studied Qur'an and Sunnah when he was no more than ten years old. Besides, he excelled in poetry, history, the arts of war and horsemanship, until his candidacy for the mandate of the covenant became clear. It was said that his grandfather Abdullah actually nominated him by giving him his ring when his illness became severe, as a sign of his succession. (Al-Sarjani, 192)

There is no doubt that the story of Abd al-Rahman Ibn Muaawya -the great grandfather of Abd al-Rahman- was inspiring him, just as the story of his founding the Umayyad state after hardship, strife, and steel will was in Abd al-Rahman's mind, while he was embarking what we can call the journey of the second founding. (Al-Sarjani, 192)

3.2. Abd al-Rahman's political and military strive

Abd al-Rahman assumed power in 912 and consisted of turning weakness into strength, humiliation into pride, division into unity, and dispelling darkness into a light shining in the sky of Andalusia under glory, sovereignty, and authority. After assuming power with these previous qualifications and comprehensive education of all elements of a straight Islamic personality, and with his strong confidence in God and himself, Abd al-Rahman proceeded to change history as follows: (Al-Sarjani, 195)

1- Redistribution of tasks and positions (cleaning Cordoba)

From all Andalusia, he owned just Cordoba and its surrounding villages, and despite it being the capital, it was not more than a tenth of Andalusia and from this small area, he began to change history. He first changed the work team around him, dismissed those he saw unfit for the position and appointed those in whom he saw competence, ability, and good management of affairs. Then he raised the status of the scholars and surrendered to their orders and prohibitions, so he applied that to himself before his people, and he worked hard to implement the provisions of Shariaa's law. It was on such principles that Abd al-Rahman began raising the people of Cordoba, and his obedience was an example for all people. (Al-Sarjani, 195-196)

2- Turning to Revolutions and Trying to tame them

After the completion of the internal affairs in Cordoba, Abd al-Rahman began heading to the external environment where the multiple revolutions in all the lands of Andalusia took place. He sent a complain led by Abbas Ibn Abdulazizal_Qurashi to Rabah castle, in which one of the Berber leaders called Al-Fatah Ibn Mussa revolted with his powerful ally Arzeblish, and after intense battles, Mussa was defeated and Arzeblish was killed and his head was hung on al-Saddah door in Cordoba to frighten the rebellions, and Rabah castle and its environs were finally clear of revolutions by 912. (Al-Sarjani, 197)

Another compain was sent to the West to retrieve the city of Ecija, which was under BanuHafsun's control. Victory was achieved over the rebels and the city walls and archway were demolished to isolate it and prevent it from revolting again. (Al-Sarjani, 197)

- **Samuel Ibn Hafsun Revolution**

Omar Ibn Hafsun is known to be the most dangerous and powerful revolutionarists as he was able during the eras of formers Umayyad princes to seize large areas, in addition

to being an apostate from the religion of God, which made killing him a duty and motivated Abd al-Rahman and Muslims to confront him and eliminate his revolution. The campaign lasted for three months of the year 913, the city of Jaen was recovered in addition to 70 forts, and BanuHafsun's armies were subjected to major defeats. (Al-Sarjani, 197-198)

Abd al-Rahman seized all the areas that were supporting BanuHafsun, such as Christian states in the North, the Fatimid state in the South, Seville that had huge Muslim army, but its ruler was a rebel against Cordoba's authority. By forcing them to submit to him, he was able to increase the strength of the Umayyad armies and expand the state of Andalusia, as several cities from the South were recovered, such as Ronda Mountains, Medina-Sidonia, Carmona, and Gibraltar. (Al-Sarjani, 200)

Samuel Ibn Hafsun requested a treaty of peace from Abd al-Rahman, and gave him 6200 of his forts, and despite his control over the Southeast of the country and his possession of many other forts, his danger became limited and the end of his strongholds began with his death after an illness in 919, and was completed later by defeating his sons Jaafar and Suleiman and killing them announcing the end of BanuHafsun revolution in. (Al-Sarjani, 200)

- **Abd al-Rahman heads to the Northwest**

Despite of Andalusia's division into 6 parts, only one of them in his hands while the remaining 5 were all rebels, Abd al-Rahman left all these internal revolts and headed to the Northwest towards the Christian kingdom of Lyon, sending the people a message that "the real enemies are not the insider Muslims, but they are the Christians in the North (kingdoms of Lyon and Navarre). As a result, he was able to embarrass the rebels and stir the passion and Islamism in people's hearts, in order to fight their real enemies instead of the struggle with Muslim neighbors and countries. (Al-Sarjani, 201-202)

In 921, Abd al-Rahman and the ruler of Toledo (which was independent from Cordoba) headed to conquer the North with a thick army in their hands, resulting adding Zaragoza in the Northeast, and Toledo in the middle North, to the Umayyad properties. (Al-Sarjani, 203)

In a huge campaign, the major battle of Mebsh between Abd al-Rahman in one hand, and Lyon and Navarre's armies gathered in the other hand, took place and lasted for three

months, in which Abd al-Rahman achieved major victories and huge spoils, and seized Salem city which was under Christian control. (Al-Sarjani, 203)

In 924, another campaign was launched another campaign on the kingdom of Navarre, as he was able to seize it in few days, adding the city of Pamplona to the Muslim properties, and freeing the lands that Christians have seized. (Al-Sarjani, 203-204)

In 926, campaigns were sent to the East and West of Andalusia, to quell the revolt that was there and annex them to his possessions, and so, he was able to unify all Andalusia under one flag, after sixteen years of fighting while his age did not exceed thirty years old. (Al-Sarjani, 204)

3- The Caliphate

In 929, Abd al-Rahman named himself a Caliph. To complete the era of the Emirate, a new era of the Caliphate started, until 1010, with changes in the formalities of governance and control. Furthermore, his expansion continued within fighting the Christians, even after they defeated him in 939, yet he did not give up as he started a great war against them in 941, followed by several campaigns and victories until 947, when they believed in perdition, and both of Lyon and Navarre kings asked to pay the Jizya, and the Andalusian continued to spread in the Maghreb until his death in 961. (Al-Sarjani, 207)

Among the most important reasons that made Abd al-Rahman a Caliph: His elimination of the revolutionaries and his unification of al-Andalus, and his creation of such a great power, which made him sense the strength and independence in himself. The weakness of the Abbasids in the East and the tyranny of the Turks over them, as removing a Caliph and another became a normal matter. The expansion of the Fatimids in the South and their declaration of the Caliphate, which he saw that he was more deserving than them when being the son of the faithful emirs and the line of the virtuous. (M.A.Hatamleh, 337)

3.2. Al-Hakam al-Mustansir (961-976)

After his death in 961, Abd al-Rahman al-Nasir was succeeded by his son al-Hakam who aged forty-seven years. His father was close to him, he relied on him in many matters as he was experienced in matters of governance and politics. After consolidating the pillars of the state and eliminating the revolutions by his father, it was easy for al-Hakam bring

Andalusia to the highest levels of civilized sophistication, and witness an unprecedented scientific and civilizational renaissance in his reign. (Al-Sarjani, 227)

- **Notable Achievements of Al-Hakam**

He restored the Spanish powers to the fold of loyalty, after their attempts to exploit his father's death, by stripping away the attacks on them and by the diplomatic action of exploiting the disputes between the Spanish states, or between the powers within each state, and even appointed a mobile embassy between the northern Spanish states, in order get their news and inform him of what was going on there.

He faced the external dangers like the three naval attacks carried by the Normans, known as Viking, starting from Denmark. He allocated a permanent budget for free education to the children of the weak and poor people in Cordoba. There were 27 free schools, three were in mosques and the rest of them were in various neighborhoods in Cordoba. As a result, illiteracy decreased among people and education witnessed a great renaissance. He built the library and university of Cordoba, took care of the expansion and decoration of the Great Mosque of Cordoba. (Islam story, 2011)

3.2. The Splendor of the 10th century

The tenth century in Andalusia has witnessed a civilizational boom in all aspects of human activity. The credit for this was due to the Umayyad Caliphs, as the era of the Umayyad Caliphate in al-Andalus represented the first and broad breakthrough in the fields of civilization and intellectual construction.

During the reign of Abd al-Rahman III, the largest and most wonderful civilizational renaissance at that time has emerged, and among the most important aspects of that civilized life, we mention:

- **The Architectural side**

During the era of the Caliphate (and the era of the Emirate before it), many urban constructions that were famous for their luxury and artistic beauty were built, including:

The Great Mosque of Cordoba

It was built during Abd al-Rahman I's reign in 756. He took care of its renovation and rebuilt a new big Minaret that could be seen in all Cordoba, while his son Al Hakam after him, took care of its expansion as the population of Cordoba doubled. (M.A.Hatamleh, 303)

The city of Zahra

As the Umayyad Palace and the House of Government were the achievements of his predecessors during the Emirate era, and with the start of the Caliphate era, Abd al-Rahman III decided building a new "Caliphal city" in 936 in the Northwest of Cordoba near the Bride Mountain. Its construction lasted for 40 years; it was very elaborate and elegant with an Oriental and Islamic touch, by the best artists, engineers, and craftsmen in Andalusia. The used Gold, silver, jewelry, and marble were brought from Constantinople, the Levant, and North Africa.

The Zahra Palace, the Caliphal Palace that was built in the center of the city, was one of the most beautiful Islamic palaces ever built. People from all around Europe and Islamic world used to come to visit the palace. Al Maqqri in his book "Nafh Al-Tib" claims that "when the Caliph built the Zahra Palace, all people from different foreign countries agreed that such a palace has never been built in Islam before, and every king, messenger, or trader that has visited it confirmed that they have never seen or heard or imagined anything like it". (R.al-Sarjani, 220)

City of Salem

(Medinaceli in Spanish) situated in the Northeast of Madrid, where the tomb of the most powerful and famous Umayyad statesmen, al-Hajib al-Mansour, is located. This city played an important role in the battles in al-Andalus for being a military base, but it did not attain its high position until the reign of Abd al-Rahman al-Nasir, as he restored it in 946, rebuilt its markets, its doors were brought from the demolished castles, and it was fortified again and made as a base for the middle section instead of Toledo. The city was a subject of dispute between Muslims and Christians for a long time because of its in between location. (al-Khaleej newspaper, 2020)

City of Almeria

It was built by Caliph Abd al-Rahman in 955 and became -later on- the base of the Andalusian fleet on the Mediterranean, it also became an important commercial and industrial city, as it was one of the largest ports and marine observatories in al-Andalus. (M.A.Hatamleh, 304)

City of Zahira

It was built by Mohamad Ibn AbiAmer (al_Hajib al-Mansur) in the East of Cordoba on the Big Valley, within two years from 978 to 980. He moved there with his people, and took all his weapons, money, belongings, and businesses. As well as city of Zahra, it contains offices of the state and some of its facilities. (M.A.Hatamleh, 304)

- **The Economic side**

Andalusia was living in unparalleled prosperity, as the money increased until the state budget reached 6 million golden Dinars, divided into three sections: one for the army, the second for architecture and salaries, and the last for savings. (Al-Sarjani, 221)

Agriculture grew prosperously, as trees of fruits and crops varied, such as sugar cane, rice, and olive. Furthermore, special farms were devoted to growing silkworms, irrigation techniques and methods were organized, and a calendar of agriculture was made for each season (from this agriculture moved to Europe). (Al-Sarjani, 222)

A big importance was given to Gold and Silver extraction, the industry of Leather, Ships, Plowing machines, and pharmaceutical industry. Many markets were founded to display these goods, such as the silver market, the meat market, and even the flower market. (Al-Sarjani, 222)

- **The Security side**

The police were one of the most important administrative positions related to system and security settings. In 929, it was divided into three sections: the Supreme Police, the Central Police, and the Minor Police. (Al-Sarjani, 222)

In 936, Courts were also divided into two sections: the department of Grievances, and the department of Presentations. (Al-Sarjani, 222)

- **The Cultural and Intellectual side**

Culture flourished in Andalusia in a great way, and in the context of talking about the prosperity and growth of Andalusian culture, Reinhart Dozy pointed out: “Everyone in Spain knew how to read and write, which was not observed in that time in another country except Muslim Spain.” Dozy also balanced between the situation in Andalusia and in Europe, saying; “Everyone in Andalusia knew reading and writing, while Christian Europe was in ignorance, if we the clergy of them, on the whole, the European elite were floundering in complete ignorance and total darkness.” (R.Adli, 278)

The intellectual movement flourished, and Andalusian cities became full of students and scholars, mosques, schools and other scholarly institutions witnessed jurisprudential, linguistic, and literary discussions and other sciences that Andalusia celebrated. Andalusian cities became sparkling stars with all their scholars, sciences and knowledge. (R.Adli, 278)

Science and education increased notably, and the library of Cordoba was expanded in size until it reached 400.000 books, by manual copying which was the job of scribes, before printing was invented. (Al-Sarjani, 223)

Historical sources and books of translation have mentioned the bright names that emerged during that period, such as Hassan Ibn Abdullah Ibn Hassan. (Al-Sarjani, 223)

3.3. Cordoba “The Jewel of Andalusia”

At the forefront comes one of the most important cities that was an example of prosperity, and lightened the ways for other Andalusian cities toward progress, growth and development, the city of Cordoba –the capital of the Caliphate- where scientists from East and West have moved to increase their knowledge, Cordoba became a place for culture pioneers , and comparable to Baghdad in terms of prosperity, large numbers of scientists and students , especially when the Caliph Abd al-Rahman requested them to come to Andalusia and offered financial help. (R.Adli, 278)

Cordoba reached the height of its greatness and civilizational prosperity during the rule of Caliph Abd al-Rahman al-Nasir and his son al-Hakam al-Mustansir, as it enjoyed such security and economic prosperity. During the Umayyad Caliphate, Cordoba became the second largest city in the world after Constantinople, historians and geographers praised its greatness and supremacy over the other Andalusian cities, and described it as “ the base of

al-Andalus, its poles, the mother of its cities, the stable of its Caliphs, and the home of kingdom in Islam and Christianity.” (R.Adli, 279)

Ibn Attia al-Andalusi summarizes what Cordoba excelled in over the other Andalusian cities in a poem, by saying:

“By four, Cordoba surpassed the countries

It is the arch of the valley and its mosque

These are two, and Zahra is the third

Science is the biggest thing and it is the fourth” (R.Adli, 280)

This scientific renaissance in Cordoba was accompanied by an economic, urban and social renaissance. Cordoba was paved with stones, its street and alleys lit ten miles away by lamps. Ibn Hawqal compares between Cordoba of that time and London and Paris in the 17th and 18th century, by saying: “London has not even achieved a single public lamp even seven hundred years later, while in Paris a few centuries later, the one who crossed the threshold of his house on a rainy day was not safe from going into a hole of mud.” (R.Adli, 282)

As the Islamic civilization flourished in Andalusia, with the encouragement of the rulers and statesmen for science and, Cordoba became competitive with the Oriental scientific cities, such as Baghdad, Kairouan, Cairo, Alexandria and others; therefore, many Magrebians and came to Andalusia, whether to deliver the knowledge they have, or attain what they did not find in the East. (R.Adli, 290)

Among the feature that distinguished Cordoba from all other cities in al-Andalus; we may mention:

Education

The prevalence of education was one of the manifestations of the scientific movement, it has become general and includes both sexes, educational institutions and students’ abounded trips outside of Andalusia to request knowledge has increased, and

Arabic has become the main language of science and culture that a lot of Christian Spanish have learnt (Mozarabs). (R.Adli, 291)

Andalusians made sure that the Holy Quran was the base of their children's education besides Learning Arabic language, poetry and calligraphy, this curriculum has benefited them in the consolidation of the diverse knowledge they have in their childhood, which affected the establishment of their scientific talents later. (R.Adli, 292)

The mosques were among the most important institutions for education in Andalusia, they were the first educational center before the appearance of schools, for Andalusians the mosque was not only a place to pray and worship, but also a scientific center. (R.Adli, 293)

Regarding the scientific activity and the civilizational prosperity that Cordoba had as a capital of the Caliphate, its famous Great Mosque had an incomparable scientific status as it played a great role in the activity of the scientific movement in both the Emirate and Caliphate eras, as it included science among its corridors. (R.Adli, 293)

Books

Cordoba was the most popular place for books in Andalusia, and its people had the most attention and interest in the writings of literature, science and art, and everyone had libraries of different books in their homes, if they do not read, they would brag about them. (R.Adli, 294)

Likewise, Caliph Abd al-Rahman was one the rulers who were fond of collecting books from all over the world, as he was a fan of science, literature and arts, even his palace library had books in all languages, so when the king of India at the time heard about him he gave him some books; including: "Kalila and Dimna" and "the letters revealed to Adam peace be upon him". (R.Adli, 295)

Caliph al-Hakam al-Mustansir surpassed his father in his interest in books, science and scientists, not only that he sent his men to the east to bring rare books, but he also made a market for books. (R.Adli, 295)

Libraries

The Umayyad rulers –as we have previously mentioned- used to send their men to the east to collect all the rare books or the ones they did not have in Andalusia; that was the base on which the Andalusian libraries were built. The first Andalusian library appeared in the late ninth century when Emir Abd al-Rahman II founded a huge library in Cordoba, containing books of all sciences, literature and arts. It is even mentioned that the treasury of science and books in the Umayyad House included more than 400.000 books, and it took them six months to move it. (R.Adli, 296)

Bringing books was not enough for the Umayyad rulers, they also collected clever craftsmen and skilled scribes in order to copy, adjust and bind the writings they wanted, and the most interested ruler in that was al-Hakam al-Mustansir. (R.Adli, 297)

Markets

Cordoba had markets that include all trades and industries, the prosperity of the city and its markets have been mentioned by Ibn al-Khatib; when he said: “The city has reached the expansion until its environs were 21; each one was the largest city of Andalusia”. Each environ in Cordoba had its own mosques, markets and hammams which shows the vastness of the city and the diversity of its markets that contained everything people needed. (R.Adli, 300)

One of the most famous markets of Cordoba was the paper market, this place attracted scholars, writers, leaders, besides the common people, East and West, because of its good reputation. This market was seen as a cultural phenomenon that enriched the intellectual, literal, politic, and social life due to the intellectual diversity that was in these markets. (R.Adli, 301)

The Woman in Cordoba

Education was not limited to men, women’s education was common in Andalusia, many of them learnt several collections of Arab poetry and some of them reached the status of being a tutor that taught literary and linguistic books for men. Women in Andalusia had an ample amount of education, while European women were considered a second-class creature according to Catholic doctrine, and rarely got any luck in culture unless for the noble classes. (R.Adli, 305)

Andalusian women won professorship, and some of them won strange positions like the one who held the position of a private secretary to the Caliph al-Hakam. A large number of women used to compete with men in the fields of poetry, science and arts, some of them had literary salons including the greatest men in arts and literature, Ibn Fayyad narrated: “There were a hundred and seventy women in the eastern part of Cordoba, all of them wrote the Quran in Kofi script”. (R.Adli, 305)

3.4. Brilliant Names in Cordoba

Many famous names glew like stars in the sky of al-Andalus they mastered in science, literature, engineering, philosophy and different fields as mentioned below.

Yahya Ibn Yahya al-Laythi (769-848)

A prominent Andalusian Muslim scholar who was responsible for spreading the Maliki School of jurisprudence in al-Andalus.

Yahya al ghazal (722-866)

An Andalusian arab poet and diplomat. He undertook two important missions for the Emirate of Cordoba, the first to the Bizantine Empire in 840, and the second to the Vikings in 845.

Abd al-Malik Ibn Habib (790-853)

An Andalusian Arab polymath whose interest included medicine, fiqh, history, grammar, genealogy, and was reported the first to write a book on medicine I al-Andalus.

Mundhir Ibn Said al-Baloti (887-966)

An Andalusian chief judge who first served as a chief judge of Mérida, then as the judge of the Umayyad Caliph of Cordoba Abd al-Rahman III from 949 until his death under the reign of Al-Hakam II.

Abbas Ibn Firnas (810-887)

An Andalusian polymath: an inventor, astronomer, physician, chemist, engineer, Andalusia musician, and Arabic-language poet. He was reported to be the first to experiment flying.

Baki Ibn Mokhalad (817-889)

An Islamic hadith scholar and Quran exegete who held leading position among the scholars of Cordoba under the Umayyad rule. He was credited with a key role in introducing hadith scholarship to al-Andalus.

Al-Zahrawi (336-1013)

An Arab Andalusian physician, surgeon and chemist considered to be the greatest surgeon of the Middle Ages; he has been referred to as “father of modern surgery”.

Ibn Hazm (944-1064)

An Andalusian Muslim polymath, historian, jurist, philosopher, and theologian. He was described as one of the strictest hadith interpreters, and a leading proponent and codifier of the Zahiri School of Islamic thoughts who produced a reported 400 works.

Ibn Zaydun al-Makhzumi (1003-1071)

A famous Arab Andalusian poet of Cordoba and Seville. He was considered the greatest neoclassical poet of al-Andalus.

3.5 Conclusion

Transplanting the Islamic rule from Eastern to Western world was not an easy process for any Muslim dynasty after all, yet, in 756 the Umayyads have distinctively succeeded in conquering a totally foreign land of the Iberian Peninsula, defining it as al-Andalus, and ruling it for several centuries with its diverse population of all kinds.

Islamic Spain is sometimes described as a 'golden age' of religious and ethnic tolerance and interfaith harmony between Muslims, Christians and Jews, despite all the problems and conflicts that they faced. They created a dynamic culture, their cooperation in al-Andalus resulted in advances in learning and culture that affected and inspired all of Europe, and with the effective rule of great Emirs starting with Abd al-Rahman I until Abd al-Rahman III, who established the Islamic and Arabic instructions and methodologies on a Western land far from their original homelands, al-Andalus has become a symbol of strength and the prominence in all over the world with its sophisticated and prosperous civilization in all aspects.

Chapter III:

The End of the Umayyads in Al-Andalus

III.1 Introduction

Despite of the greatness and splendor that Andalusia reached in the tenth century, and the fascinating rule of its first Caliph Abd al-Rahman al-Nassir and his son Al-Hakam II, this amazing state have also witnessed eras of weakness. Civil wars, conflicts between Arab, Berbers, and Christians, and a period of strife were major factors that facilitated the weakening and the downfall of such a great rule in the history of Islam generally, and that of the Umayyads specifically.

This chapter explores the main reasons, elements, and incidents as well as the characters that contributed and led to the fall of the Umayyad state in al-Andalus from the beginning of the Amiriya state until the appearance of the Taifas.

III.2 The Fall of the Amiriya State

After the death of the Caliph Al-Hakam Al-Mustansir, his son Hisham al-Mu'ayadBillah succeeded him when he was only eleven years old as the third Umayyad Caliph of al-Andalus in 976, supported by his mother Subh of Cordoba and his minister Mohammad Ibn Abi Amer.

At that time, the Christians of the North took advantage of al-Hakam's death and Hisham's young age and non-experience, and with the aim of taking revenge and weakening the Umayyads, they denounced all covenants and charters that were between them and Caliph al-Hakam and started violent attacks on the Islamic frontiers until they nearly reached the capital Cordoba. Meanwhile, no one of the statesmen wanted to defeat the Christians until Ibn Amer decided to take charge of the battle that lasted fifty-two days and ended with the victory of Ibn Amer, who came back to Cordoba with great booty and spoils. Moreover, Ibn Amer continued winning battles and taking cities and forts from the Christians, until he earned a great position in people's heart in general, and in Caliph Hisham's in specific, who then announced him as the First Minister of the state and the second man after him. (Al-Sarjani, 254-255)

As the Caliph was still growing and did not know a thing about the state's matters, Ibn Amer became the actual ruler of Andalusia, as the order and prohibition, the mandate

and dismissal, taking armies to Jihad and signing treaties were all up to him, until that era was known as the era of the Amiriya state (976-1009) which was one of the strongest eras in al Andalus (included within the Umayyad Caliphate). (Al-Sarjani, 259)

However, the people's respect and admiration for Ibn Amer turned into hate and fear when he started manipulating everything in the state and named himself Al-Mansur as a royal nickname and built the city of al-Zahira with a royal palace just like Caliph Abd al-Rahman III did. Furthermore, he began killing statesmen that he saw as enemies that threatened for his rule in Andalusia including his friend and father-in-law Galib al-Nasiri in 981, his ally Jaafar Ibn Hamdun in 983, and even his own son Abdullah in 990. (A.Na'nai, 437,438,440)

Mohammad Ibn AbiAmer was succeeded by his son Abd al-Malik who too was succeeded by his brother Abd al-Rahman in a.k.aAbd al-Rahman Sanchuelo (after his grandfather Sancho) who was knows of his arrogance and irresponsibility. Besides, he did what his father and brother never dared to do as he asked Caliph Hisham (who did not have male children) to be the next Caliph, which he naively agreed on without knowing that this stupid move was going to cause a great strike leading to the end of the Umayyad state.

When the grandchildren of Abd al-Rahman III heard of this incident, one of them called Mohammad Ibn Abd al-Jabbara.k.a Al-Mahdi took charge to begin a revolution in Cordoba and face Caliph Hisham, until he gave the Caliphate up to him and Al-Mahdi became the fourth Umayyad Caliph of al-Andalus, who destroyed Zahira city and killed the servants of the Amirite palace.

At the time, Abd al-Rahman Sanchuelo was out trying to win a battle like his father and brother used to, but he came back frightened of losing all what he had (which he did) and he was captured by soldiers sent by the new Caliph al-Mahdi. In 1009, Abd al-Rahman Sanchuelo was killed and with his death the Amiriya state disappeared forever, and a new era in which strife prevailed and during about two decades, Islamic Spain witnessed revolutions and tragedies that ended the Umayyad Caliphate in Andalusia forever. (A.Na'nai, 495)

3. The Strife and the End of the Umayyad Caliphate

After the grandsons of Abd al-Rahman III heard of the incident, a massive strife began between the Umayyad cousins, which was one of the reasons that led the Umayyad rule to the end.

3.1. Between Al- Mahdi and Al-Musta'in Billah

With the arrival of Al-Mahdi to the caliphate and the death of the last Amirites, a period of chaos and turmoil that lasted over twenty-three years, has began. Meanwhile, the Cordobians witnessed a grim series of wars and tribulations that brought the Umayyad Caliphate down in the end. (A.Na'nai, 499)

People acted with a great joy when Al-Mahdi became their Caliph, they stupidly gave him the leadership and the future of their state without knowing what faith awaited them or what qualities did their new Caliph have, who actually did not have any. Al-Mahdi began his reign by naming his cousin, Suleiman Ibn Hisham Ibn al-Nasir, as a crown prince of his reign, and the Hijaba to his other cousin, Abdul-Jabbar Ibn Al-Mughira, and the city police to Mohammad Ibn Al-Mughira; and none of these had merit, experience, intelligence or ethics, they were really like their master in the ugliness of virtue and mismanagement. (A.Na'nai, 503)

The wrong practices of the new Caliph increased, he gave the highest positions in the state to the lower people of Cordoba, chose them as his servants in his palace, he even enlisted many of them in the army although they had no experience or knowledge in wars and fighting. Besides, he insulted the Sanhaja Berber tribe leader Zaoui Ibn Ziri, which marked the beginning of the division between al-Mahdi and the Berbers, whom he did not originally like, as they were the military pillar of the Amiriya state, and he fired a lot of Amirites from Cordoba to the East of Andalusia, where they began getting ready to defeat him. (A.Na'nai, 504)

In 1009, Al-Mahdi decided to end the case of Hisham II al-Mu'ayadBillah, so he announced his death while he kept him as hostage. These constant follies made Umayyad people including Suleiman the crown prince, interact as a great opposition against al-Mahdi, including the Berbers who expressed their decision to depose obedience to Al-Mahdi, by choosing of the Umayyads Suleiman Ibn Al-Hakam Ibn Suleiman Ibn al-Nasir, as their Imam naming him Al-Musta'inBillah and decided to go back to Cordoba to save their

relative from al-Mahdi and take their new master to the Caliphal Palace to be the ruler of Andalusia. (A.Na'nai, 506)

Meanwhile, the master of Castile Sancho Garcia watched from a distance the Andalusian disputes and the development of the strife between the Cordobians and the Berbers, and when the rivalry increased between the two sides, they seek Garcia's help and alliance but he chose the Berbers who promised him a lot of castles and forts in case they won. Indeed, he gave them food and supplies that they needed desperately and then came to them with a great Christian army. By November 1009, Suleiman al-Musta'in and his Christian and Berber soldiers arrived to Cordoba where Al-Mahdi and his helpless army faced them. (A.Na'nai, 506)

With the great victory of Suleiman al-Musta'in, al-Mahdi run away to Toledo and hid there, while Sancho Garcia was honored for his help and returned to the North happy with the castles and forts that will be given to him. In November 8th, Zaoui Ibn Ziri entered the palace in Cordoba, after the insults he and his tribe have seen from al-Mahdi, followed by Suleiman al-Musta'in who soon was called the Caliph of Andalusia in the Mosque of Cordoba. (A.Na'nai, 507)

After a while of hiding, Al-Mahdi agreed with an Amirite boy named Wadih to collaborate and face Suleiman and his allies (the Berbers and Garcia's army), so they seek the help of Barcelona's prince Ramon Borell III to be their ally, which he agreed on but on terms of: One hundred gold dinars for him for everyday in the fight, a golden dinar for every soldier in the fight, which made a large army, taking the spoils and weapons if Barcelona's army won the fight, and taking Medinaceli, which was an important outpost from which Muslim wars against northern Christians has always been launched.

This was so undoubtedly shameful that no one knows how a Muslim could agree on such ugly conditions! (Al-Sarjani, 297)

And indeed, a very large battle has started between Al-Mahdi with Wadih and the prince of Barcelona on one side, and Suleiman Al-Musta'in Billah with the Berbers on the other side. Al-Mahdi and his allies won the battle and defeated Suleiman who ran away to Jativa, Medinaceli was delivered with the spoils to the prince of Barcelona, and Al-Mahdi took power again in Cordoba. (Al-Sarjani, 298)

In 21 June 1010, Al-Mahdi headed to Guadiara where the rest of the Berbers settled after being defeated in the war, and a huge battle started between the two sides ending with the Berber victory and the loss of Al-Mahdi who went back to Cordoba. (K.Al-Sofi, 198)

3.2. Hisham Al-Mu'ayad Billah Returns

Al-Mahdi did not back down from his policy that ignited the discord, and continued violating and killing the Berbers, likewise the Berbers had no choice but to fight back and launch raids on Cordoba, until Cordoba's people were uproar and seduced the boy Wadih, who was the Hajib of al-Mahdi, to kill him and stop the problems he started. It was clear that the Amirite boy was not that into al-Mahdi, he was the one who repented the Amirites and teared their state, and it wasn't long until he clearly turned against al-Mahdi and killed him.

The boy was so smart that he did not make the same mistake that Abd al-Rahman Sancho made by requesting to be Hisham II's successor. Instead, he knew that the best person to rule the Caliphate is Hisham Ibn al-Hakam, the caliph who was deposed before, so Hisham returned again but the reign was in the hands of Wadih. (Al-Sarjani, 299)

A few months after Hisham recaptured the Caliphate, the Berbers became increasingly violent on the Cordobians who became their first enemy, they began attacking and killing the Andalusian people and destroying everything their hands reached. Neither Hisham nor Wadih could do anything, until their despair made them seek help and assistance from the Christians of the north. (A.Na'nai, 516)

Meanwhile, Suleiman Ibn Al-Hakam was still in the country plotting, he wanted to rule again so he contacted the king of Castile again to be his ally against Wadih and Hisham. However, thing did not go the way he wanted this time, as the Christians agreed to help the Umayyad Caliph after he gave up two hundred northern forts and castles for them (which made Islam lose its first and strongest line of defense with Christian Spain), and the wars between the two sides continued at a time where the economic crisis in the capital reached an unbearable extent, even the Caliph was forced to sell his antiques and valuable luggage to finance the war and continue fighting, while his Hajib Wadih run away when he felt the impossibility to continue. The siege on the capital and the harm of the Berbers continued,

especially when the Cordobians captured and killed one of their leader named Maxi, the nephew of Zaoui Ibn Ziri in 1013, since that accident the attacks of the Berbers over Cordoba and its people increased, until their judge Ibn Dakwan went out asking security in exchange with a large amount of money that they accepted. (A.Na'nai, 517)

3.3. The Second Mandate of Suleiman Ibn Al-Hakam

On 09 may 1013, Suleiman and his men entered the Caliphal palace for the second time to face Hisham and blamed him for fighting him and made him gave the Caliphate up for him again (some said that this time he killed him to became the Caliph after him). Then, he lived with his men and servant in the city of Zahra to avoid problems with the Cordobians if they lived together, and he also divided the tribes of the Berbers over several cities like Jaen and Albera, and to the ones who helped him he gave Saragossa and what remained for Muslims from the upper borderline regions. (A.Na'nai, 519)

This final step officially led to the spread of the Berber control in the southern and the middle regions, and with time, these tribes formed strong centers that will gradually turn into independent Berberian states based on the influence and power of the Caliphate of Cordoba. This made the Amirites escape to the eastern regions to found strong centers for themselves, which ended up into independent state just like the Berberian ones. (A.Na'nai, 520)

3.4. The Berbers and the Coup over Suleiman Ibn Al-Hakam

After one year of Suleiman's rule in Al-Andalus, Ali Ibn Hammoud the Berberian ruler of Sebta city in Morocco claimed that he received a letter in which Al-Hakam Ibn Hisham recommended him to be the next Caliph after him. Some said that Andalusian Berbers (who were the mainstay of Suleiman's army) were actually the ones who wanted to revolt over Suleiman and sent that letter to Ali, who contacted some of his supporters in Andalusia and got there by 1016, won a battle against Suleiman, and took control over Cordoba after killing Suleiman, his brother, and their father, to make sure no one will revolt

against him, and the Caliphate went from the Umayyad house to the Berberian for the first time in the Umayyad Andalusian history.

Things settled for Ali Ibn Hammoud and the era of the Hammoudi state, and the Berbers became the rulers in Cordoba and its surroundings, but the Amirites who were in the Eastern part of Andalusia were not satisfied about this situation, so they looked for another Umayyad and found Abdurrahman Ibn Mohamad Ibn Abdullah, one of Abd al-Rahman III's grandchildren, supported him to gain the Caliphate, and called him Al-MurtadiBillah. (R.Al-Sarjani, 301)

Al-MurtadiBillah headed to Cordoba with Amirites, who were amazed by his strong character and knew that this Umayyad was never as weak as Al-Hakam. However, as is the time of strife, the Amirites have secretly allied with the Hammoudids and when the battle between them and Zaoui Ibn Ziri (Cordoba's wali) took place, they were defeated and Al-MurtadiBillah was killed.

What was strangely odd, the new Caliph Ali Ibn Hammoud was also killed by some Saqualibids, and the victors Berbers immediately called his brother Al-Quassim Ibn Hammoud, who was appointed by his killed brother as the ruler of Seville. It did not take long until his nephew Yahia Ibn Ali Ibn Hammoud rebelled against him as he saw that he was the natural successor after his father's death, so Al-Quassim stepped down and went back to Seville, and the stranger is that they reconciled and each one accepted the other to be the Caliph.

Thing did not calm down completely. Whenever a ruler was appointed in Córdoba, Cordobians rebelled against him, whether he was a Berber or an Umayyad who did not manage the matters of the state. The era of the strong Umayyad have come to an end, only weak men remained and many conflicts erupted, and the situation continued that way until 1031. (R.Al-Sarjani, 302)

4. The End of the Caliphate Era and the Appearance of Taifas

In an attempt to salve the crisis that the Umayyad state was going through and stop the massive conflicts, the upper class members and the scientists of Cordoba gathered in 1031, and agreed that no good Umayyad is left to manage the state's matter, and the main

leader in this decision was the Judge of Cordoba AbulHazm Ibn Jawhar who was famous of him wisdom and intelligence, and the situations continued that way for nearly three years.

Ibn Jawhar created the Shura council to manage the state, but they only controlled Cordoba and lost control over the rest of Andalusia which was being divided in several states according to the different elements that formed the Andalusian society announcing the beginning of the Taifas states. The small surface of al-Andalus was divided in twenty-two different state, each one had the constituents of an independent state (a president, ministers, an army, a coin...etc) which made Muslims of Andalusia split like they never have before and led to the loss of the most important elements of their strength: the unity. (R.Al-Sarjani, 303)

5. The Remote Reasons to the Fall of the Umayyad State in Al-Andalus

It was not just one of the elements that constituted the Andalusian society, or one single man of the statesmen that caused the end of the Umayyad states, but they all contributed in the loss of the great monumental heritage that was built in Andalusia during the previous centuries. (K.Al-Sufi, 74)

5.1. The Arabic Element

After the Arabs conquered and took control of Spain, there was a class of Arab population they had settled with the first coming army or had immigrated there afterwards from different Arabic countries, and later Arabic rulers took control but they did not agree about their different political opinions and the plan on which the Arabic rule should depend in Spain, and jealousy, envy, and personal ambitions played its role between them, which led to the conflicts between those ruling Arabic elements, thus to the weakness of the state as result of the civil seditions and internal wars, and none of the Arabic rulers that ruled Andalusia for around half a century (711-755) could gather all the elements under his obedience. Furthermore, Umayyad emirs and caliphs were always dealing with the revolutions of the Arabic families (like the Fihries, Banu Marwan, BanuKhaldun, BanuHadjaj...etc) from one region to another until it generally weakened their strength in front of their external enemies until they could finally destroy their state. (K.Al-Sufi, 75)

5.2. The Berber Element

Most of Tarik Ibn Ziyad's army that conquered Spain were Berbers from North Africa, famous of their courage, toughness, and brilliant resistance and become the essential part of the army that the Umayyad depended on to push the borders of the state to the West. After the end of the wars, the Arabs inhabited the southern regions of the state while the Berbers lived in the Northern regions which was not satisfying for them for two main reasons; the first is that those were mountain areas where the work was hard and the product was little, and the second is that they had to face and prevent the Christian enemy from moving toward the South as long as they lived in the North. As result, the Berbers were not satisfied of their position in Andalusia and looked at the Arabs with envy dissatisfaction as long as they took the best areas and left the worst ones to the Berbers. This was among many reasons that created the distance and conflicts between the Berbers and the Arabs by time, leading to revolutions and wars and making many troubles to the Umayyad Caliphate which weakened it and hastened its fall. (K.Al-Sufi, 82)

5.3. The Saqalibid Element

The third most important class in the Andalusian society was the Saqalibids was a term that refers to the eastern and central European Slaves in The beginning, but later referred to all the foreign people that served the different state interest. The Umayyads depended on them after the Berbers, especially during the rule of Abd al-Rahman III, while he trusted the Saqalibids and gave them special positions. This class with its members, who were also looking forward to ruling Andalusia, helped in the fall of the Umayyad Caliphate in the end as its leaders were never convinced with the positions they got to and always wanted to keep rising and getting rid of the obstacles that get into their way, which led to chaos and weakness in the administrative and political system of the state. (K.Al-Sufi, 86-88)

5.4. The Muwallads

This class of Spanish Muslims was no less responsible than the others in speeding the end of the Umayyad state, its existence helped in finding the most important factors that weakened the Caliphate and helped in destroying it. Even though Islam equals between all Muslims, Arab Muslims have never completely trusted the new Spanish Muslims over their matters and the Muwallads soon realized this and felt inferior from the Arabs, which led them to many revolutions hoping to change their situation and be independent to the Umayyads without any success in doing so in the end, and the most dangerous revolution was the one of Ibn Hafsun that kept bothering the Caliphate more than twenty years until Abd al-Rahman III was able to end it, yet, it's still one of the factors that weakened the Umayyad state and helped in bringing its end. (K.Al-Sufi, 89)

5.5. The Mozarabs

This class refers to the Christians people who did not want to leave their country and continued their normal life under the Islamic Rule enjoying the tolerance and justice stipulated in Islamic law. These ones have also contributed in weakening the Caliphate by the internal strifes they did and the extreme intolerance they showed sometimes, this lasted for years until some of them insulted the Arabic Prophet which is a thing they were punished for by being killed. In this case, some Mozarabs who hated the Arabs and tried to create troubles and strifes in the Umayyad state are considered as one of the elements that quickened the fall of the Umayyad Caliphate. (K.Al-Sofi, 90-94)

5.6. The Character of the Spanish Society

The nature and the character of the Spanish people made the rule more difficult to be. The Spanish individual does not accept the little, does not do blind for the authority that rules him, wants to criticize it and contribute in deciding the general policy and the conduct of affairs in his country, which used to put the Arabic government in an awkward position. In addition, the people of al-Andalus used to create problems whenever they see that the authority is weak, besides the free thinking and the individualism that Spanish people had were hard to eliminate, even though Umayyad emirs and Caliph tried so hard to spread their rules, it did not last long especially after Al-Mansur Ibn Amer, it all got out of control and people felt like they got rid of a nightmare, then chaos and revolutions spread across the state and the Umayyad Caliphate collapsed. (K.Al-Sufi, 95)

5.7. The Nature of the Iberian Peninsula

The nature of the land in Spain, the rugged paths around it, the numerous high mountain ranges in its coast and North, and broad rivers in of its parts, made the whole occupation of the country more difficult and encouraged those who were opposing the rule to deviate from the obedience of the central government in Cordoba. When revolutions occurred in the North or the South, the army was obliged to pass many natural obstacles until reaching the required place of the revolution, which gave the chance to the enemies to fortify themselves before the army gets there. Besides, the several forts situated on the mountains and were impossible to conquer helped in aggravating the disorder and chaos, and the inability of the government to stop the revolutions quickly; all of that made the Caliphate weaker and brought out its end. (K.Al-Sufi, 96)

5.8. The Economic Factors

Despite of the vastness of the country and fertile lands, and the state income reached enormous numbers in the tenth century, the Umayyad state did not enjoy that wealth and prosperity in all its periods, on the contrary, it went through severe economic crises and severe famines that wiped out a large number of its inhabitants, and the country struggled with financial hardships, in addition to the two major crises; the first happened from the middle of the ninth century to the middle of the tenth century (until around 930s), and the second happened in the late days of the Umayyad state. These two crises besides smaller ones affected the existence of the Umayyad state and weakened the Arab rule, until it led to its downfall. (K.Al-Sufi, 97)

5.9. The Intervention of Jurists in Politics

The religious character dominated the Spanish people since ancient time, and the Church was able to make its word the first word in Spain, as in all various parts of Europe, but Spain was more than any other European country. Jurists and religion men had a great and respectful position in the state, the emirs and Caliphs always consulted them in the serious matters of the state. But in 805, the era of Al-Hakam Ibn Hisham, they felt that their

position was no longer important as he avoided and got away from them, so they hated him and began thinking to revolt over him, he killed more than 70 of them; put others in jail and other kinds of punishments. (K.Al-Sufi, 100)

In 817, the jurists announced their disobedience with a lot of Cordobians next to them, and wanted to kill the Emir but his guards took them down, and the rest of them were forced to leave the state in twenty-four hours. That s how jurists threatened the Umayyad rule in Cordoba and their revolution almost brought it to an end. However, they did not revolt again and they regained their high positions in the era of Al-Mansur Ibn Amer who made sure to gain their approval and support, yet they did not miss any opportunity that helped them rise their positions and with their intervention in politics their made a huge chaos and disorder, which made the central government weaker by time. (K.Al-Sufi, 102)

5.10 The Christian Danger: Northern Spain

Although the Arab conquered Spain, they could not take control of all of its lands such as the Northern part where the Christians stayed the Galicia plateaus with their leader Pelayo, and when the Arabic government sent its army to defeat them, a lot of Christians ended up dying except a small group who later formed the nucleus of the kingdom of Lyon and started the movement of resistance against the Arabic rule, and by time other Christian Spanish states like Castile, Navarre, and Catalonia have been established. (K.Al-Sufi, 104)

Although Umayyad Emirs and Caliphs were always defeating and preventing the Christian from advancing to the South, the enemies succeeded in pushing the borders of their states to the south anyways, either through their alliance with some Muslim rulers, or their strong desire to take back their original lands. This Christian danger was among the first and most important factors that brought the end of the Umayyad Caliphate. (K.Al-Sufi, 105)

5.11. The External Dangers

As the Umayyads had the Christians as an internal enemy in Spain, they also had external enemies that wanted to end them too such as the Franks in the North, the Fatimids in the South, and the Abbasids in the East.

For the Franks, they tried to intervene in the Umayyad's matters since the era of Abd al-Rahman I when Charleman and his army (supported by the rulers of Barcelona and

Saragossa) crossed the Muslim lands, but that campaign failed anyway and the Franks army was defeated by Arabic soldiers later. Wars have not stopped after that battle, the victory was one here and another time there, but the Franks were able to conquer Barcelona and make it the nucleus of Catalonia. As long both interest and enemy, were the same, the Franks contacted the Abbasids and made diplomatic relations with them and agreed to fight the Umayyads together. Umayyads as well allied with the Byzantines against their Abbasid enemy, and this campaigns and wars that Umayyads had to take in order to fight the Franks cost the Umayyads a lot of money and time and made it clear how dangerous the Franks were to the Umayyad Caliphate and one of the reasons of its downfall. (K.Al-Sofi, 108)

The Fatimid danger came when they embraced the Shiites sect and wanted to spread in Al-Andalus, but the danger have not been clear until the days of Abd al-Rahman III, when he became a Caliph, he sent to the Moroccan and Tunisian coasts conquering their lands and signing treaties until they backed down. (K.Al-Sufi, 109)

The conflict between the Abbasids is already known, started when Abd al-Rahman I established the Umayyad state in Andalusia and the Abbasid Caliph Abu Jaafar al-Mansur allied with the Andalusian Alaa Ibn Mughith al-Yahsabi to revolt over Abd al-Rahman and take control of Cordoba but the victory was eventually to the Umayyads. (K.Al-Sufi, 110)

6. Conclusion

Surprisingly enough, that great state which great Emirs worked hard to establish through more than two and a half centuries collapsed in such a very short time that was absolutely disproportionate with the length of foundation and the greatness of achievement (A.Na'nai, 499)

From this, it was clear that the rulers of Islamic Spain, despite the great efforts of some of them, did not succeed a lot in fusing the different and dissonant elements that made up the Andalusian society in a single structure that's able to withstand storms and challenges. It is evident that the elements of division and disruption in this society were so strong that some foolishness committed by a weak ruler or disagreeable social elements was enough to destroy everything (A.Na'nai, 499-500)

General Conclusion

General Conclusion

Bringing Islam to a western land was the greatest deal that Muslim Arabs have won thanks to the Umayyads, who were the main cause of such a greatness and prosperity that the Iberian Peninsula and Europe had witnessed from the beginning until the end of the Umayyad rule in Al-Andalus. Major in fields of science, architecture, education, economy and more made it possible for Spain to glow under a Muslim power. After nearly three centuries full of events and achievements that affected the history of Spain and Europe as a whole, the Umayyad rule came to an end in 1031.

The Umayyad state concluded its life in Andalusia, after it lived since the era of the emirate with Abd al-Rahman al-Dakhil until the end of the era of the caliphate by deposing Hisham III al-Mu'tad Allah in the year 422 AH, two hundred and eighty-four years. Forty years, a veil for the conquerors of BaniAmer, BaniHammoud, and then a languid ghost that perturbed in the midst of strife and chaos.

The BanuHammoud seized power, but Andalusia disintegrated with their advance. The Amiri boys in eastern Andalusia, in the context of their conflict with the BanuHammoud in Cordoba, tried to support some of the Umayyads who were able to return to the throne of the Umayyads again, such as Abd al-Rahman al-Mustadhir al-Umayyad, and then al-Mustaqfi al-Umayyad. Finally, Hisham the third, the one who remained in creation for two years between the years 420 AH to 422 AH, and the people in Cordoba had reached the conviction that after the Umayyads, they were no longer fit for the caliphate due to the sedition and miscalculation that required their rule, and the opinion of everyone, old and young, agreed to evacuate all Who belongs to the Umayyad house on the authority of Cordoba, and the marshal and mastermind of this matter was the leader of Cordoba and its minister, Abu al-HazmJuhur bin Muhammad, who later became the leader of BanuJuhur, one of the sect states that took Cordoba as its headquarters.

In an attempt to solve this crisis that the country is going through, and in an attempt to stop this wave of intense conflicts, the scholars and the elite of the people of Cordoba met in the year (422 AH = 1031 AD), and they found that there was no longer one of the Umayyads who was fit to manage matters; The leader of this matter was the prominent judge

General Conclusion

of Cordoba and the owner of history and qualities, Abu Al-Hazm bin Jahour, who was one of the scholars of the people, and he was famous for his piety and soundness of mind, and this situation remained for nearly three years. Thus, the contract broke up, and each leader accounted for his side, and the era of fragmentation, weakness and falling before the Crusader enemy in the north began, and not half a century passed after these incidents until Toledo fell at the hands of the King of Castile Alfonso VI in 1084 AD.

The results of this study demonstrate how the Umayyad House's fragmentation and struggle took advantage of itself, and how everyone from the Arabs, Berbers, and the Saqlab boys of the Amiri took advantage of these events to seize positions, cities and money at the expense of the unity of Andalusia, the blood of the people, and the prestige of religion in the souls. A covetous, or lowly-minded Umayyad aspiring to the throne by any means whatsoever, not to mention the erosion of social unity and the emergence of ethnic hatred that this conflict has brought about, which was the cause of fragmentation. Andalusia was in the quagmire of strife and chaos for a quarter of a century, until its contract broke up into conflicting states, some of them fighting the evil of each other in alliance with their enemies from the Castilians in the north, which is undoubtedly one of the reasons that led to the loss of Andalusia completely five centuries later.

The current study is the starting point of a further research project in terms of studying Islamic Spain. In this regard, the following topics "The history of Andalusia during the Almoravid and Almohad era" and "Al-Andalus Before and After the Fall of Granada" could be proposed as a kind of continuation to the current study for the further researchers.

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