

## **Al-Mansour Mohammed Bin AbiAmer Wars with Christians of the North: (A Page from Andalusia History)**

**Dr. Mohammed Turki Mohammed Shatanawi**

Assistant Professor  
Faculty of Arts and Science  
The World Islamic Science and Education University  
Jordan.

### **Abstract**

*This study came to discuss Al-Mansour Mohammed Bin AbiAmer Wars, who took over door-keeping for the Omayyad Caliph Al-Mo'ayyad Billah Hisham Bin Al-Hakam Al-Mustanser, with the Christian Monarchies which were established in North Spain Like : Leon Monarchy, Nabira monarchy, and Barcelona Emirate and else. Al-Mansour had many wars and battles with these political entities reached, as Ibn Khuldoun mentions, fifty two invasions, meanwhile Al-Magri mentions that the number of his invasions was fifty six invasions and all of them had ended with success and victory (never a banner had been broken and not an army had been decreased). Al-Mansour's invasions aimed not only at conquering as Princes and Caliphs who preceded him, but also were Jihad (Striving), in the path of Allah (God), that is as a preventive war, and that what led to the activity of those monarchies after his death, and started the movement of restoration, which terminated by defacing the Islamic Arab existence in Andalusia.*

**Key words:** Ibn AbiA'mer, North realms, Leon Kingdom, invasions, Gishtalah.

### **Introduction:**

Non-completion of the conquest of the Iberian Peninsula by the Moslems led to the establishment of Christian political entities in its North. Mousa Bin Nosair, who entered Andalusia in Ramadan 93H./712A.D.<sup>(1)</sup> was about to break into Jiligia country when the Omayyad Caliph, Al-Waleed Bin Abdel Malek commanded him "to get out of Andalusia, and strike from penetrating deeply into it"<sup>(2)</sup>. Some of the Goths had fled in front of armies the of conquest in the North, and fortified in the tough zones like Binbluna mountains and Ishtiris and Jiligia zone in the North and North West, and started collecting themselves to confront Moslems. Then the position of Christians of the North reinforced after their victory on Moslems in the Battle of 'Balat Ashuhada' in the year 114H./733A.D.<sup>(4)</sup> By the time pass Christian political entities had been established in North Spain, the most prominent of them was (Leon Kingdom), that comprises (Galicia) and mountains of (Asturias) in the farthest North-Western of the Iberian Peninsula<sup>(5)</sup>, and Navarra Kingdom or country of Bushkans located at the gates of France between mountains of Peranis and Canterbury, and separates between the Emirate of (Barcelona) and Kingdom of (Leon)<sup>(6)</sup>, and the Emirate of Barcelona, or (Catalonia) that stretches between mountains of Al-Brineil in the North and then State of Balancia in the South and from the country of Arghoun in the West until the Mediterranean Sea in the East<sup>(7)</sup>.

### **Appearance of Al-Mansour on the Political arena:**

Al-Mansour Mohammed Bin AbiA'mer had wars many battles with these Political Christian entities. Al-Mansour is Mohammed Bin Abdellah Bin AbiA'mer Bin Mohammed Bin Abdellah Bin A'mer Bin Mohammed Binel Waleed Bin Yazeed Bin Abdel Malek Al-Ma'fri<sup>(8)</sup>, whose fame emerged in the reign of the Omayyad Caliph Al-Mu'ayyad Billah Hisham Bin Al-Hakam Al-Mustanser Billah (366-403 H./ 976-1021A.D.) who was entrusted with the Caliphate young<sup>(9)</sup>, so Al-Mansour was appointed concealer<sup>(10)</sup>, that is he became his concealer<sup>(11)</sup> "and concealed him from the people" and no one can see him or reach him<sup>(12)</sup>, and prevented ministers from reaching him except rarely some days they greeted him and departed. He increased the giving of soldiers, elevated ranks of scholars and crushed the people with new creations. He was intellectual, brave and expert in wars.<sup>(13)</sup>

Al-Mansour had the might, as he had reached what he did reach of power, and with what is available at him of sharp mind and intelligence, to be unsatisfied with limiting the legal competence of the Caliph and paralyzing his movement. He had the possibility to hold Caliphate, or seek it at least, but he did not do it, that is because the Omayyad Caliphate has its legal reverence, and reverence has its great marl value at all domains, including the domain of Jihad (strife) against enemies there upon Al-Mansour reserved Hisham (Al-Mu'ayyad) as the Caliph, and evacuated him from his powers meanwhile he was satisfied with the nickname "the concealer"<sup>(14)</sup>. Al-Mansour had reached "a great position of strictness, steadfastness, management and invasion"<sup>(15)</sup> he was greatly accustomed to countries of polytheism and left them dead in the spots and degraded more than the peg of spots, he preserved incidents on their country, and aimed arrows of catastrophes to their livers...<sup>(16)</sup> and the number of invasions that Al-Mansour led was great, for Ibn Khaldoun mentions "that he did fifty two invasions in several days of his reign, where no banner of his did break, and his army had never been blunt"<sup>(17)</sup> meanwhile Al-Magri mentions that his invasions were fifty six invasions<sup>(18)</sup>, and most of his invasions was against Christians of the North.

### ***The beginning of Al-Mansour's Military Activity:***

Al-Mansour did his first invasion in Rajab 3<sup>rd</sup>, 366H./ February 24<sup>th</sup>., 976 A.D. against Leon Kingdom, in response to a raid made by its King Ridmeer, the Third (355-372/966-982 A.D.) against the Moslems exploiting the death of Caliph Al-Hakam Al-Mustanser, and in this invasion Al-Mansour fought Al-Hamah fortress from (Galicia) and besieged him, made him kneel down took booties and prisoners within fifty three days, he was received with pleasure and soldiers were loyal to him<sup>(19)</sup> And Al-Mansour did his second invasion in Ramadan of the same year (366 H./ May 22<sup>nd</sup>., 977 A.D.), and it was against Leon Kingdom too, where he conquered (Mula) fortress<sup>(20)</sup>, captured many prisoners, "and Moslems gained the greatest number of booties"<sup>(21)</sup>. The third invasion in the year 367H./978 A.D. aimed the city of (Salamanca)<sup>(22)</sup> one of Leon Kingdom cities, and during this invasion the city was made dizzy and returned back to Cortoba "with the prisoners and booties and with a great number of heads of the polytheists".

And in the same year he did his fourth invasion and it was to (Navarra) Kingdom and (Barcelona) Emirate Al-A' thri describes this invasion that it was a summer invasion with three goals, he gathered by it between Bin balowna and meadows of Barcelona, and it was the first of his invasions during the position of concealment<sup>(24)</sup>.

### ***Submission of Leon and Barcelona Kingdom:***

Al-Mansour invasions were repeated during the years 368-370H./978-980 A.D., they were, as seems, limited invasions, for sources did not mention their details<sup>(25)</sup>. But in the year 371H./981 A.D. he had done a serious invasion against Leon Kingdom, that had affective results, for in Safar month/ July of that year, his forces marched towards the city of (Zamora)<sup>(26)</sup> and besieged it, "its town was prevented against him, so he destroyed many of its sides and from other part he destroyed about one thousand villages, well-known by their names. They were selling very much. He arrived at Cortoba accompanying four thousand female captives, and about this number he chopped heads of disbelievers"<sup>(27)</sup>. The crushing defeat that caught Christians in Zamora Battle had led to join alliance of their Kings against Al-Mansour; for Leon King, Redmeer the 3<sup>rd</sup> had joined alliance with Count of Gishtala : Chrsaih Fernando, and King of Navarra : Shanja Bin Ghreih, therefore Al-A' thri called this invasion : Invasion of Three Nations<sup>(28)</sup>, the three allies marched to confront Al-Mansour. He confronted them at (Rueda)<sup>(29)</sup> fortress in Safar, 372H./June, 982 A.D., he defeated them and returned, eleven thousand of captives and captured some towns in this invasion of them (Astorga), located on gates of (Galicia) in the Northwestern of Andalusia, but he did not stay in it<sup>(30)</sup>.

The consecutive victories pushed Al-Mansour to think of capturing the city of Leon itself, so he attacked it in Rabee' Al-Awwal 372 H./ September 982 A.D., but the army of King Redmeer 3<sup>rd</sup>. could defeat Al-Mansour's army, who was standing on a high platform watching the motion of the battle, and when he saw his army retreating he was very angry and leapt on the platform and defused his golden helmet and to enthuse his soldiers, so they were encouraged and waged a quarrelsome attack against Christians so they flew and escaped and the Moslems chased them until the gates of the city and were about to break in it, but a violent blizzard blew at that time and stood a barrier against their procession, so they returned back to Cortoba victorious<sup>(31)</sup>. The defeat of Leon King, redmeer 3<sup>rd</sup>. had very effects on his Kingdom; its condition became bad and was disturbed, the people harbored malice against the King and the noblemen in Galicia revolted against him, it is the most important of the states in his Kingdom Leon and isolated him and entrusted his cousin Bermend the 2<sup>nd</sup>.

In place of him (372-389H./982-999A.D.). It is the matter that caused a civil war between both Kings, through which Bermend 2<sup>nd</sup> could capture the capital Leon. Then King Redmeer died in 374H./984A.D., but his death did not terminate the conflict on the throne, for Redeer's mother did seek Al-Mansour's assistance to restore her son's throne, he rejected her demand and assisted King Bermend the Second, who demanded protection against antagonists of his government in return for recognition of his obedience; he provided him with an army of Moslems with which he captured the country. An Islamic garrison remained stationing in Leon city<sup>(32)</sup>. And so the Christian Kingdom of Leon became an Islamic state pays tribute to the government of Cortoba and obeys its commands. Al-Mansour, after quietness of conditions in Leon Kingdom, started preparing for a new invasion against Christians of the North; his aim in this time was Barcelona in the North eastern. He had got out with his army from Cortoba in The IHijjah 374H./ May 985 A.D. and Marched South then east to (Murcia)<sup>(33)</sup>, where he resided (23) days in the hospitality of a person called Ahmed Bin Abdel Raheem Bin Marwan Bin Khattab, then he continued marching in this invasion – sources mention that it is the twenty-third invasion – and reached to the elevations of Barcelona on Safa 10<sup>th</sup>., 375H./ July 1<sup>st</sup>., 985 A.D.. Barcelona was an Islamic city, and remained so since the conquest until the year 185 H./ 801 A.D., where the European King Charleman captured it in the reign of the Omayyad Prince Al-Hakam Bin Hisham (180-206H./ 796-821 A.D.). The Europeans took it a base for the Qooti Front State, then the Qoots extracted this front and made it a Gooti Emirate; it is Catalonia Emirate, which afterwards joined the Kingdom of Argon which is located correspondent to the upper Andalusian front<sup>(34)</sup>.

The Moslems had broken into Barcelona on Safar 15<sup>th</sup>. 375 H./985A.D. led by Al-Mansour after they had damaged its walls and killed most of its people and destroyed it. They returned back to Cortoba burdened with booties and captives. Al-Mansour by destroying Barcelona aimed at weakening the Christians' power, and frustrating the morale at them<sup>(35)</sup>. No sooner than the conditions in Leon Kingdom became worse, also the relations between it and Cortoba, there had happened riots between Leon Islamic garrison and Christians and continued, the King Bermend the Second exploited that and started waiting an appropriate opportunity to extract the Islamic garrison from his country, and when the opportunity was appropriate he made a sudden attack on the Moslems and drove them outside the borders, Al-Mansour was forced to invade Leon, where he penetrated their lands, then he marched to (Colmbra) located in North Portugal near the Atlantic Ocean, and conquered it in Safar in 377 H./ June, 987 A.D. and damaged it and had remained so along seven years<sup>(36)</sup>. The Christian people of (Navarra) Kingdom had exploited the preoccupation of Al-Mansour in the war of Leon Kingdom and attacked the North Andalusian Front, so he went forward to war them whenever he finished destroying (Colmbra) and chased them till their capital (Pamplona)<sup>(37)</sup>.

And Al-Mansour resumed his wars with Christians of the North in 378H./ 988 A.D., he had crossed the River of (Nuero), which Moslems call it "the Inner Valley"<sup>(38)</sup> with a huge army, and penetrated lands of Leon Kingdom aiming the North, and when King Bermend the Second was informed of that he gathered his forces in (Zamora) city thinking that Al-Mansour marched to (Asterga) and captured it, then proceeded to towards Leon city, the capital. It resisted him for a time, because of its preventive forts, and then Moslems broke into it like a hurricane. They destroyed it and annihilated what was in it of population, and departed it, effaced ruins. Author of the Andalusia History book mentions that the Zamora Invasion was the thirtieth invasion by Al-Mansour and that he besieged it and sharpened fight on it and erected mangonels on it till he conquered it forcefully and took what was in it of innumerable money and luggage, and from captives "forty thousand captives"<sup>(39)</sup>. After destroying Leon Al-Mansour aimed Zamora, its King Bermend the Second fled from it and its population was forced to deliver it to Al-Mansour. He ordered to steal it. And all the Nobles of the Kingdom (counts) were forced to recognize with his obedience, and by that Leon King nothing remained in his hands except a small mountainous patch in the North-Western of Galicia<sup>(40)</sup>.

### **Subjugation of Gishtalah:**

Al-Mansour concentrated his warlike efforts in 379H./989 A.D. on Gishtalah, for he invaded it that year, sources call it (Al-Bayad Invasion), the cause of this concentration was a conspiracy weaved by rulers of the upper front, Bano Hashem At-Tajeebiyoun with Al-Mansour's son: Abdullah, who sought shelter in an advanced stage of the conspiracy at the Count of Gishtalah, Gharceih Frenandith (359 – 385H./ 970-995 A.D.). The details of that: Ruler of the Upper Front ..... Abdel Rahman Bin Mutarrif At-Tajeebi was fearing for his power semi-independent in the upper front from Al-Mansour's increasing influence, and Abdullah Bin Al-Mansour was indignant against his father for preferring his brother Abdel Malek, so he had sought the capital of the upper front, (Zaragoza)<sup>(41)</sup> and lodged at Al-Tajeebi.

At-Tajeebi exploited this opportunity “and inclined Abdullah towards him, and stirred his indignance on his father, and they both conspired to leap up on Al-Mansour at the first opportunity, and annihilate him, on condition that to share the property of Andalusia, Abdullah captures Cortoba and belongings, and Abdul Rahman (At-Tajeebi) captures the Front and lands laying-hands on<sup>(42)</sup>. Al-Mansour had been informed of his son’s conspiracy with Abdel Rahman At-Tajibi, so he drew a plan to failure the conspiracy. He announced his determination to invade Gishtalah, and asked for aid from rulers of the Islamic fronts including the upper front. They responded to his call and came from them was At-Tajeebi. The troops gathered with Al-Mansour’s army in the city of Wadil (Gudalajara) located between the North and the East of Cortoba<sup>(43)</sup>, and during their meeting the people of fronts concentrated on complaint against Abdel Rahman (At-Tajeebi) with an intrigue from Ibn AbiAmer, they have in that a trick; and they mentioned that he seizes their subsistence..<sup>(44)</sup>”, so Al-Mansour exploited this complaint and discharged At-Tajeebi, then commanded to arrest and punish him, and after his return from this invasion he executed him<sup>(45)</sup>. “Al-Mansour called in his son Abdullah to his camp for fearing him to occur an occurrence. He came to the camp, his father sympathized with him and hoped to improve and mend him, but that was very far from him for his disease of his innerself, and sharpness of his indignance”<sup>(46)</sup>. Abdullah had exploited the first appropriate opportunity and betrayed his father, who after arresting At-Tajeebi marched to the city of (San Esteban) in Gishtalah and besieged it, and during his preoccupation in besieging it Abdullah fled with some of his pages and sought shelter at Court Ghercei Ferdendeth, “he accepted him and defended him against his father”<sup>(48)</sup>.

Al-Mansour asked Ghercei to deliver him Abdullah and vowed that he will attack Gishtalah and will not give up fighting until Ghercei meet his wish, and in spite of that he rejected. Fighting inflamed between parties, “so Al-Mansour defeated Ghercei and adjourned his collection”<sup>(49)</sup>. Al-Mansour had marched easternly and captured the (Osma) fortress, it is one of Gishtalah’s citadels and laid in it an Islamic garrison, then continued creeping adhering defeats with the Gishtali count, that he was forced to supplicate to Al-Mansour to give up from him, Ibn A’thari says: “Ghercei yielded in his submission to whatever he conditioned in Abdullah and else, Al-Mansour agreed him on that”<sup>(50)</sup>, Ghercei had fulfilled his promise, for he sent Abdullah to his father, where he met his fate, it is killing, for his father commanded him to be killed, he was killed on Wednesday 14<sup>th</sup>., Jumada 2<sup>nd</sup>, 380H. September 9<sup>th</sup>., 990 A.D..<sup>(51)</sup> Al-Mansour was not satisfied with killing his son forcefully, because he allied with the Christians against him, but also planned to revenge from the Count of Gishtalah who offered him protection, and enticed him with his father, he had drunk the Count from the same cup, for he provoked his son Sansho against him and encouraged to revolution and monopolization to possess the government alone, and offered him the appropriate support openly enhancing him in public, and when the fire of civil war inflamed between the Count Ghercei and his son Sansho Al-Mansour exploited it and proceeded to (San Esteban) and captured it, and left an Islamic garrison in it. He returned to Cortoba, and had increased by his deed in his son- as Ibn A’thari says – fright “and hearts of the people were full with terror from him”<sup>(52)</sup>.

But Count of Gishtalah, Ghercei Ferdendeth had met his death in mid Rabe’ 2<sup>nd</sup> 385 H/May 995 A.D., and the government transferred to his son Sansho (385 – 407 H./ 990-1017 A.D.), who was forced to pay tribute to the Moslems<sup>(53)</sup>. Ibn Al-Khateeb describes what Sansho descended to disgrace and insult because of the invasions which Al-Mansour waged on him, so that he had excused Al-Mansour to come to him, he excused him and exploited the coming of this Christian ruler to show him what he has of pomposity, and what is there at Moslems of indescribable power, in order to lay fright and terror in Christians’ hearts and remain full of it. So, preparing to receive Sansho “Al-Mansour made armies and volunteers ride to receive him in entering Al-Zahera Palace. His day was one of the famous days of the world until the disbeliever was astonished and saw abundance of Moslems, fame of their arms, beauty of their uniform and abundance of their number, no one thinks the world can collect him, never days erudite and never cupboards comprise .. And Abdel Rahman Bin Al-Mansour met him.. Ministers of the Sultan surrounded him, distinguished leaders, great people of the service, and the Mamelukes in the best uniform and the most perfect mobilization. When his eyes fell on the lad (Abdel Rahman Ibn Al-Mansour) he landed and kissed his leg, so he was commanded to ride, and came with him to his father while he was between two limes of iron.. The heroes had clad ’legs and arms: dyed decorations, hang leather shields and behind them lines of bowmen tied on them the golden girdles. And the Roman King turns his eyes with his heart is extremely terrified astonished with what he witnesses, till he arrived at the council of Al-Mansour in the seven O’clock of the day, and the greatest of men with highest rank surrounded him with ministers and great men of the state, pages and Saqalbah all stretched in two lines from the gate of the council till the gate of the Palace.

When his eye fell on Al-Mansour Bin AbiAmer he tumbled down to the ground kissing, repeating that many times and he is descending him till he kissed his legs and hands<sup>(54)</sup>. Al-Mansour led an invasion towards the Kingdom of Leon, which its conditions were bad; the feudal lords captured its lands and small villages, in 407H./995A.D. and nothing remained to its King Berment, the Second, except the name, and he was forced to depart the capital to Astorga taking it a substitute capital, and when Al-Mansour fatigued him with war he was forced to depart Astorga too and asked for reconciliation with Al-Mansour, pledging to pay tribute, Al-Mansour agreed him, then he captured the city of Zamora, and dwelt Moslems in it. And so Gishtalah and Leon returned to pay tribute to the Moslems<sup>(55)</sup>. For the author of the History of Andalusia mentions that this invasion is the forty seven one, it resulted in that Kings of (Galicia) sought to ask for reconciliation with Al-Mansour “on condition that they pay tribute optionally”<sup>(56)</sup>.

### ***Invasion of Galicia:***

Al-Mansour after he had subdued the Christians in Gishtalah and Leon started preparing for the forty eight invasions. It is the most huge and famous campaign against Christians of the North. It had aimed at invading the territory of Galicia in the farthest Western North of the Iberian Peninsula. It is the farthest territory and the most rough and impregnable. Which no conqueror could reach it before, that is no Moslem leaders did think in reaching that mountaineous rough territory, for what catches its invader of great difficulties, and inspite of all that Al-Mansour insisted on invading it, to cut off the hope of Christian Kings in seeking shelter in it and get prevented in it when every they were forced to that, defeated in front of Islamic attacks, and because there is a city in this area its conquest will break the hearts of Christians, and destroy their morals, It is the city of (Santiago)<sup>(57)</sup>. Santiago – as its name indicates – is the City of Yacoub (Jacob), for Yagout Al-Hamawi mentions that (Sant) means a country, place, or direction, but Yagob or Yacoub it is : Yag or Yacoub who the Church in that direction is called after him, after he built it<sup>(58)</sup>. Ibn A'thari describes this city and its church, he says that “it is the greatest of Christians Scenes that are located in Andalusia country, and what connects with it of the big land, and the church due to them was at the position of Al-Q'ba due to us, the vow of it, and to it they do pilgrimage from the farthest Rome and what is beyond it”<sup>(59)</sup>.

But Yacoub who after him the city and the church were called, he is one of the twelve apostles to them the Holy Qura'n indicated in the Al-Mighty's saying: (ye who believe! Be Allah's helpers even as Jesus Son of Mary said unto the disciples: who are my helpers for Allah? They said: we are Allah's helpers. And a party of the children of Israel believed, while a party disbelieved. Then we strengthened those who believed against their foe, and they became the upper most) (As-SufSura, verse No. 14), for Christians claim – as Ibn A'thari mentions – that in the city “Yacoub Al-Hawari's grave, one of the twelve Hawariyeen (God bless their souls) and was the most specialized with Jesus Christ (Peace be upon him) (he is the most intimate to him) they call him “his brother”, because he is committed to him .. And Yacoub with their language is Jacob, and was Bishop of Jerusalem, he started to settle in lands and supplicate to those who live on earth, so he passed to Andalusia until he reached this far church, then returned to the land of Sham, and was killed in it, of a hundred and twenty salar years of age. His compains carried his corpse and buried it in this church”<sup>(60)</sup>. Al-Himiari mentions that this “church” is built on the body of Yacoub Al-Hawari, they mention that he had been killed in Jerusalem, his companies entered him in a boat, it sailed with him in the Shami sea until it got out with him of the sea ocean and the passage terminated at the place of the church in a coast of it, there the church was built on him and was called after him”<sup>(61)</sup>.

The grave was discovered in 198H./814 A.D. in the reign of King of the Christian Kingdom, Al-Fonso, the Second, nicknamed “Al-A'feef” the virtuous (174-227H./791-842 A.D), its discovery was legendary, for one of religious men claimed that he saw strange lights in the sky during night guided him to the place of the grave, and one of the Bishops called The odomere considered that vision a type of miracles and informed the King Al-Fonso the Second, so he commanded to build a church on this spot. The legend was proclaimed all over directions, and Christians believed in it without hesitation, and hastened to do pilgrimage to it. A city around the claimed haunt and grew quickly, and became the city of Santiago (Shant Yago), and afterwards a collecting church cathedral was established on the grave in place of the first church, it became one of the greatest churches of Spain from part of hugeness, grandeur and glory. The establishment of this city had a great impact in irritating religious, sentimental and national enthusiasm in Spain, and Saint Yageb (Yacoub) the protector of Spain as a whole – as they claim – and his grave became from the most famous Christian shrines in Europe.

The Spanish historian Rafael Al-Tamera praised, in his book “History of Spain and the Spanish Civilization”, the significance of this religious incident, for he says : “since that time, groups of pilgrims, not only from Spain, but from all over the Christian world too came to pay a visit to the site”, and adds : it is worth to be mentioned that the story of this legendary discovery became, afterwards, used to stir the fire of enthusiasm at the Christian warriors in their battles against Moslems, especially in the period of Crusade wars<sup>(63)</sup>. It is worth mentioning that the Spanish Christians were about take Yacoub a national symbol in their wars with Moslems, especially there is an ancient legend indicates that (Yacoub) went out to the Christian soldiers in the form of an angel with a sword in his hand, rides a white horse, then assists them in fighting Moslems till victory, so they called him Moslems’ Killer<sup>(64)</sup>.

Al-Mansour with his determination to invade (ShantYageb) he wanted to annihilate what irritates enthusiasm of Christians against Moslems, because he perceived by his leading experience the difficulty of the task for the previous mentioned reasons, he was prepared appropriately to this campaign, and recruited all that achieves its success, it was a sea land campaign, for he had prepared a great fleet at (Alcacerdo Sal) harbor and “prepared it with his seamen and kinds of pedestrians and carried the foods, munition, tools and arms<sup>(65)</sup>. Al-Mansour went out from Cortoba leading his land-forces on Saturday 24 Jumada 2<sup>nd</sup>. 387/ July 3<sup>rd</sup>, 997 A.D., penetrating mountains and rivers in the West of the Iberian Peninsula, and simultaneously his warlike fleet moved. And after Al-Mansour’s arrival to the city of (Corha) he turned with his forces towards the Western North, and captured the city of (Colmbra) then proceeded in the same direction, and when he reached the area of Gleicia (Galesia) or (Galicia) a great number of (Counts), Christians, whose property lies in the Portugal lands between both Rivers : Dweira and Manho, they came to him, and they were recognizing with Al-Mansour’s obedience and they had joined with their forces to his army<sup>(67)</sup>.

And then Al-Mansour resumed his movement to the North, when he reached Dweira River met his fleet, which entered the river from the place that Al-Mansour worked to cross from<sup>(18)</sup>. Al-Mansour had made his fleet a bridge upon which his land-forces crossed, “then he rose aiming Shant Yacoub (Santyago), so he passed lands with separating countries, and passed by crossing numerous rivers and bays.. then terminated to a high rough mountain without any path in it, and no way the guides never found another one else, so Al-Mansour submitted the deed with iron to enlarge its defiles and facilitate its tracks, so soldiers could cross it.”<sup>(69)</sup>. It seems that many people of the Christians had flown from front of Al-Mansour’s army to an Island in the Atlantic Ocean, and the army in its way had conquered a number of citadels, of them (San Pelayo) citadel, then crossed swimming to that Island” and captured all who were there and all who refuged to it<sup>(70)</sup>. Al-Mansour resumed his marching in the rough mountains and meadows. His army was extracting who were in it of Christians and capture what is there in it”, then terminated to the place of the grave owner scenes, second to the scene of his grave reverence at Christians, their ascetics aim him from the farthest countries of theirs and countries of Copts and Nubia and else, so the Moslems departed it a floor<sup>(71)</sup>.

After destroying that scene Al-Mansour reached to Shant Ya’coub (Santiago), his arrival to it was on 2<sup>nd</sup>, of Sha’ban, 387 H./ 9<sup>th</sup>, August, 997A.D. and found it empty: for its people flew terrified when they knew the coming of Al-Mansour, “the Moslems had its booties, destroyed its factories, walls and the church and ruined its antiquities. Al-Mansour authorized who protects Yacoub’s grave, and drives damage away of it. Its factories were secure and innovative, departed crashed as if we’re not enriched before”<sup>(72)</sup>. From what Moslems did booty from Shan Yacoub (Santiago) its doors and bells of its church. Al-Mansour forced the Christians themselves to carry them to Cortoba, where the doors were used in covering of the Great Mosque; meanwhile the bells were used heads for the great chandeliers in it<sup>(73)</sup>.

### ***Battle of Cervera”***

From the results of the defeat of Christians in Shant Yacoub invasion was the break of their power, and loss of hope in conquering the Moslems, so some of them sought to ask for reconciliation; for the King of Leon. Bermend, the Second sent his son to Cortoba asking holding reconciliation, Al-Mansour agreed him<sup>(74)</sup>. But Prince of Gishtalah, Sansho Grecei, the destruction of Shant Yacoub caused a great reaction at him; for he worked to organize a Christian front united against Al-Mansour. He had united the efforts of Kings and Princes of Christians in 390H./1000 A.D. under his leadership, after he had convinced them with the necessity of confronting Al-Mansour, and dedicating himself in fighting him, defeating him. They agreed him and pledged all on steadfastness and never fleeing<sup>(75)</sup>.

Christian congregated of power and forces that made them certain from defeating Moslems. They brought with them ropes to tie captives from the Moslems and driving them<sup>(76)</sup>. They had specified the place of the battle in mid-Gishtalah, behind a rough mountainous barrier. Called (Rock of Cervera), they marched to the place and fortified in it. This mountainous barrier enjoyed a natural impregnability: it is sharply slope from the Moslems' side, connected to meadows and inhabited sides from the Christians' direction, where arrival of provisions and munition are accessibly possible<sup>(77)</sup>. And when Al-Mansour was informed of this Christian congregation he aimed to meet it, on sooner than he saw the mountain he became bewildered, the roughness of the mountain terrified him, the fortification of locations occupied by Christians' armies, the availability of crowds of these armies and abundance of their numbers; so he perceived the difficulty of the stand, and attempted to consult the leaders of his army to lay a strategic plan enables him of the victory. And before he finishes his strategic arrangements Sansho surprised him with a stormy attack, where Christians powerfully dashed towards the right and left sides of the army they were disturbed and unbalanced, and many of the soldiers started to flee. It was about to catch defeat in the whole army, but the heart, which was mostly consisting of Barbers under the leadership of both sons of Al-Mansour : Abdel Malek and Abdel Rahman both with standed in front of Christians dashing. Al-Mansour during these incidents leading the battle from a low place the eyes of enemies cannot reach. When he saw what things turned into the battle he changed the place of his leadership; for he transferred to a high overlooking mound, and behind him his upper class and retinue. And when the enemy saw him they thought that a new support reached the Moslems. Terror fell down in their hearts, and they returned unorganized terrified, so the Moslems chased them. Their morale strengthened and intensified their pressure on them, when one of the heroes of Moslems from the Barbers could kill one of their leaders; son they sharply Hilled and captive them and tore them badly. And so the battle of (Cervera) terminated, which happened on Sha'ban 14<sup>th</sup>. 390H./ July 30<sup>th</sup>., 1000 A.D. with a great victory for the Moslems, although they lost at the beginning of the battle more than seven hundred casualties<sup>(78)</sup>.

The battle of Cervera had been the only battle in which Al-Mansour was about to be defeated in it, so its impact on him was very hard, and he desired to invent from it a lesson to dictate with it his soldiers who some of them fled in front of the enemies. He commanded his writer, Abdel Malek Bin Idrees to compose a letter its text to be generalized on the soldiers, who fled and those who attempted to flee including blame, reproachment and threatening them by replacing them with others, and came in this generalization "...much excessive your saying that you do not excel forts and citadels' fighting and you desire confronting bulls, at time that came to you by wish and fought you by condition, you denied what you knew and contradicted what you were familiar with until you fled like the Arabian gazelles that fled from lion of the jungles, and startled like beasts of hunt from hunters. Without men from you drove away shame from you, and liberated yourselves from insult and degradation I would have given up your group and included all of you by that, and got out for the Imam and nation from your pledge, and advised Moslems to replace you, and I had never lost the urgent victory by the Al-Mighty God and good termination. The Al-Mighty has to grant victory to His religion by and body he wants"<sup>(79)</sup>. What should indicated that Al-Mansour was not satisfied by the marvelous victory he achieved in the battle of (Cervera), but he invested it destroying Gishtalah, he had marched to the North and broke into the city of (Borgos) on 1<sup>st</sup>., Shawwal, 390H./3<sup>rd</sup>., September 1000 A.D.<sup>(80)</sup>, then devastated the Kingdom of (Navarra), without Christian dare to object him, then he returned to Cortoba after he had spent a hundred and nine days since his getting out to the invasion of Shant Yacoub (Santiago)<sup>(81)</sup>.

### ***Al-Mansour's Disease:***

Al-Mansour did not stop invading Christians of the North, and nothing could disable him from their war even the disease, so in 392H./1002A.D. he went out to invade them "and his disease lightens at a time and becomes heavy at another time"<sup>(82)</sup> so he penetrated lands of Gishtalah in the North then in the West towards the city of Borgos, then he backed South and had been fatigued and his disease sharpened to a degree that he was unable to mount his horse or walk, "so he had taken a wooden-bed rested his organs on it, and leveled its cradle at, an oblong from enables him to lie down when his powers faint. And his bed was carried on men's shoulder."<sup>(83)</sup>. Al-Mansour, he sick remained carried on shoulders fourteen days, until he arrived at the city of (Medinaceli)<sup>(84)</sup>, and in it he faced his death, so he wept, "his protector the lad Kawther said to him : from what do you weep my lord never your eyes weep ? He said: From what I have committed against Moslems.

He said: How? And you did enhance Islam, and conquered countries, degraded atheism, and Christians transport soil from the farthest country of the Romans to Cortoba when you did build its mosque in it!! He said: when I conquer the country of the Romans and their forts, I had constructed it with nourishments, and connected it with the country of Moslems, I fortified it with the highest fortification, it connected architecture and I am annihilating and no one of my sons can succeed me. They will be preoccupied with chanting and amusement, and the enemy comes and finds our country wholly built with present nourishments. He gets strengthened by them on besieging Moslems. He stays conquering it slowly, slowly till he possesses the most of this Island. I wished the Al-Mighty did inspire me to damage all what I had conquered, and made between the countries of Moslems and Christians a walk track of about ten days walking through deserts and bare lands. So it will be difficult for Christians to reach Moslem countries except after effort and adversity". The protector said to him: you are at rest if God wills, and you command with this matter you have seen, He said to him: how far; he who lost might's cannot say poetry', by the Al-Mighty if I was rested and did this, people would say: Ibn Abi Amer got patient and disease inherited him madness and silliness got badly his brain, and so he damaged the Islamic countries"<sup>(85)</sup>. Al-Mansour's dialogue with his protector, the lad kawther, - who was astonished of his weeping, and he is "who is he"- that he repented a sharp repentance, because he did not make between the Islamic Andalusia and the Christian Spain in the North a burned land that becomes a barrier prevents their advancement easily. It is deduced of this dialogue the Al-Mansour was constructive and not a damager, though he worked to destroy forts and citadels and posts of the Christian power in the North, in order not fortify in it during their aggression against the Moslems, but he was careful about agriculture the country and economically constructing it.

### **Results of Study:**

- It is noticed that Al-Mansour depended in his war against Christians of the North the strategy of preventive attacks or advanced abortive strokes, so he in their war organized 'the summers and winters campaigns' and preoccupied them with themselves from invading the fronts of Moslems, and he desired in every invasion to strike their military preparations till they do not form a threat to the Moslems <sup>(86)</sup>.
- His high efficiency in managing it had made it accessible for Al-Mansour's victory in all his wars against the Christians of the North. He had depended sudden attacks in time and place, in the way of moving his forces, and the way of carrying out the fighting operations. The shant Yacoub invasion for example started with a sudden attack in time, and in the way of congregating forces, then sudden movement of his land and sea forces simultaneously. Then the sudden attack of employing the sea fleet as a bridge for the land forces to cross, then the great sudden attack represented in clearing a path for his army across a very rough mountain...these sudden complicated attacks that Al-Mansour led in his war made the leaderships of Christians in a case of loss and disparage, accessible to achieve victory on <sup>(87)</sup>.
- Al-Mansour also depended the principle of commencement in his war, he used to prevent his enemies from commencement enables them to choose the time of the battle or its place, organizing their troops to defend, or to join the battle. He had used this principle in his first invasions, and continued on that <sup>(88)</sup>.
- Al-Mansour was, in addition to that, conceals his actions with complete secrecy, and simultaneously explores the news of his enemy by his spies, and attacks their spies with violence, and he was aware of them, his long experience guides him to them whatever they attempted to conceal; once he doubled a Sheikh with a donkey claimed that he is a wood-cutter, he called him in, and at inspecting him they did not find anything with him. Then he commanded his soldiers to check the saddle of the donkey, they checked it and "found a letter from Christians inclined to serve at Al-Mansour in it to their companions of Christians to come and strike in some known direction, when it the day-break he commanded to get the Christians out to Az-Zahera gate, they were killed together with the Sheik"<sup>(89)</sup>.

Al-Mansour had terrified Christians of the North, their fear of him the limit that made them flee at the sight of a trace indicates to his availability; he had forgotten once a day some of his soldiers' banner standing erect on a mountain near one of their cities, after one of his invasions, and remained such for a lot of days, and when Christians saw it they escaped and fortified themselves in the forts and citadels <sup>(90)</sup>. Perhaps Al-Manour was the unique Islamic leader who forced his enemies on transporting captives and booties which he took from them as booties, and clean his way from the corpse of their casualties, and provide him with provisions with the attains his destination, for Al-Magri mentions that he passed in some of his invasions between two great mountains "when he surpassed them starting in burning, damaging, raids and captives, right and left, not European dared to meet him, until the country became desolate, days-track distance.



Then the Europeans had mobilized those behind them, and controlled that tight entrance between two mountains, the time was winter, when he saw what they had done, he returned and chose a lodging from their country in which he let soldiers with him stay in it, and advanced in building houses and lodgings, and collected the machines of ploughing and so on, and spread his brigades...captive and took booties, he took the smalls as slaves and killed the old ones, and threw their corpses till he closed the entrance from his side.... when the catastrophe took a long time on the enemy, they sent to him asking for reconciliation, and to get out without captives and booties, he refused that<sup>(91)</sup>. Messengers of Christians remained come repeatedly to Al-Mansour, they lighten their conditions and he refuses, then he dictated his condition on them including what we have said, “they did that all<sup>(92)</sup>”, Al-Magri comments on this object of pride of Al-Mansour’s prides saying: “For God’s sake this is an honor no ambition is behind, and a victory the age never grants the similar or allows, especially removing the corpses of their casualties from the way<sup>(93)</sup>”.

- The historians had unanimously agreed that Al-Mansour achieved victory in his abundant invasions all against Christians of the North, he was capturing cities, and destroying what are in them of fortifications then withdraws returning back to Cortoba, for his invasions were strife (Jihad aiming at breaking the power of the Christians, and were not invasions of conquest as Caliphs and Princes, who preceded him did, so the realms of the Christians of the North strengthened after his death, and the movement of restoration of which he prophesied while he was a dying during his talk with the lad, kawther.
- Al-Mansour died for about sixty – four years at Monday Night on Ramadan 27<sup>th</sup>., 392H./August 11<sup>th</sup>., 1002 A.D., “He recommended to be buried where he dies and not to transfer his coffin” so he was buried in the courtyard of his palace in the city of (Medinaceli)<sup>(94)</sup>.

Al-Mansour during his disease had recommended his son Abdel Malek a recommendation through which he drew him the plan of his life. He had recommended him of non-extravagance in expenditure and to be sure of what is raised to him from the people of calumination, and to desire always on the Caliph’s consent, and caution of those surrounding him, and from what came in this recommendation: “O! son you never find who submits advice to you better than me, so do not violate my consultation, I have specialized to you my view and vision at the meeting of my mind, make it an example in your hands, I have paved to you the paths of the state and adjusted to you the layers of its priorities, changed between the income of Kingdom and the land-tax, made many of its foods and tools and left a tax-collecting increases what you need to your army and expenditure, do not stretch your hand in expenditure, and do not cuff it to tyrannize employees, at that your affair falls in disorder hastely, for each extravagance refers promptly to disorder at no means, so do your affair the size of your effort and make sure of what is raised to you from the people of calumination. The care I have investigated evaluating it, the greatest of its hope is to be safe of its initiative, and to calm to leaning of the side, and the owner of the palace you did know his school of thinking, and does not come from his heart a thing you hate the disease is from who undertakes him and waits to leap up by his name, do not be drowsy about this sect as a whole, and do not stop bad thinking and accusation of it. Be quick in extinguishing them at any initiative with managing the affairs of the palace owner at the best, for there is nothing to you or your companions to practice violating the vow of the homage, except what to do to its lord of this expenditure, but individuality in management towards him with those who undertake him for his ignorance and inability, I hope you and me are in wealth as long as we are committed to the Holy Quran and Sunnah<sup>(95)</sup>”.

Al-Mansour is calling his son Abdel Malek not to fear from the Caliph, Hisham Al-Mu’yyad, under guardianship, for he is informed of his submissiveness, but he warns him from his followers and supporters, and from who attempts to exploit matters by his name from the Omayyads or else of his intimates. He stresses on his son with the necessity of caution from these and those, and the necessity of tightening on them, and practice treatment with them to the least initiative of them, the thing that assures what was known of Al-Mansour Bin Abi Amer of inclination to power in confronting antagonists and opponents, but simultaneously he advises him of protecting the rights of Caliph and doing for his expenditure avoiding violation of the vow of homage. Al-Mansour in this recommendation expresses to his son his strong wish to continue his individuality with the matter without the Caliph, the legal owner of it, whom he describes in this recommendation with ignorance and inability, as if he aims by that at facilitating the matter on him, but he views that cannot be done except if he was committed to the Holy Qura’n and the Sunnah. No doubt this commitment guarantees the support of citizens to him, and makes him attain the consent of jurists for what they have of a role in instructing the matters.

Abdel Malek led the country in accordance with the plan that had been drawn by his father, Al-Mansour, and continued invading Christians of the North, but his reign did not last long, for he died in 399H./1009 A.D., his brother Abdel Rahman (Shanjoul) undertook protection after him, Abdel Rahman greeded in the Caliphate; for he sought at the Caliph Hisham Al-Mu'yyed he entrusted him his reign, that was the beginning of the end of the Omayyad State in Andalusia, it had been painful for the Ommayyads and the Quriashans for the Capiphate to be transferred to other people, they disposition Hisham Bin Abdel Jabbar son of the Omayyad Caliph Abdel Rahman An-Naser (Al-Mahdi), that was informed to Abdel Rahman, so he returned from an invasion against Christians of the North, but he did not arrive; one of the objectors of charging him with Caliphate killed him. His killing was after five months from undertaking power after his brother Abdel Malek, and his killing the of Al-Ameriyyal stated had terminated<sup>(96)</sup>. What can be deduced from all preceded of incidents is that the reign of Al-Mansour with victories in his was with Christians of the North was a decisive turning point in the history of Andalusia. His work were the last phenomena of its glory, and after his death rupture started and weakness that caught it, and that assisted Christians of the North to regather their forces and congregate their capacities, and started organizing their condense attach against the Islamic cities, and secure the victories that terminated to end the Islamic existence in Andalusia.

### ***Al-Hawamesh (Margins):***

- Ibn A'thari, Abdul A'bbas Ahmed Bin Mohammed, Al-Bayan Al-Mughareb in News of Andalusia and Al-Maghreb, verified and revised by Colan G.C. Provincial, A. Levi, 2<sup>nd</sup>. Ed., Beirut, Darel Thagafah, 1400 H./ 1980 A.D. Part 2, P. 12. It will be lately indicated: Ibn A'thari, Al-Bayan Al-Mughareb.
- Al-Magri : Shihabel Deen Ahmed Bin Mohammed Al-Telwisani, Nafhel Teeb From the Wet Branch of Andalusia, verified by Ihsan A'bbas, Beirut, Dar Sader, 1388 H./ 1968 A.D., part 1., P. 275. It will be lately indicated: Al-Magri, Nafhel Teeb.
- Al-Qoot: one of the Eastern Germanic Tribes, they and the Wendals whom Andalusia was called with their name, and they are Germanic too, from Iskandinafya and else from the North Eastern directions of Europe across the River Danoub, and settled in Spain since the year 408 A.D., Hatamleh, Mohammed Abdo, Andalusia (the History, the Civilization and the Ordeal), Amman, Ad-Dostour Trading Press, 2000, PP. 50-51. It will be lately indicated: Hatamleh; Andalusia.
- Ibn A'thari, Al-Bayan Al-Mughareb, part 2, P. 28; A'nan, Mohammed Abdullah, State of Islam in Andalusia, 4<sup>th</sup>.ed., Cairo, Al-Khanji Library, part 1, P. 98. It will be lately indicated: A'nan, State of Islam in Andalusia. Abdel Haleem, Rajab Mohammed, Relations between the Islamic Andalusia and Christian Spain in the Age of Bani Omayyah and Kings of Sects, Cairo, Egyptian Book House, and Beirut, the Lebanese Book House, PP. 27-29. It will be lately indicated: Abdel Haleem, relations.
- Dozi, Renhart, Moslems in Andalusia, part 2, Islamic Spain; Translated by Hasan Habashi, The Public Corporation for the Book, 1994, P. 14. It will be lately indicated: Dozi, Islamic Spain.
- Al-Galgashandi, Abu A'bbas Ahmed Bin Ali, Sobh Al-A'sha in making the establishment, the Public Egyptian Association for Composition, Translation, Printing and Publication part 5, P. 271. It will be lately indicated : Al-Galgashandi, Sobh Al-A'sha, Yagout Al-Hamawi, Abu Abdullah Shihab Ad-Deen Yagout Bin Abdullah Al-Hamawi Ar-Romi Al-Baghdad, Mujam Al-Buddan, Beirut, Dar Ihya' At-Turath Al-A'rabi, 1997, part 4, P. 366. It will be lately indicated: Yagout Al-Hamawi, Mu'jan Al-Buldani; Kheileh, Obadah, History of Christians in Andalusia, 1993, P. 57. It will be lately indicated: Kheileh, History of Christians in Andalusia; Hatamleh, Mohammed Abdo, Encyclopedia of Andalusian Country, Amman, the National Library, part 2, PP. 1086-1089. It will be lately indicated: Hatamleh Encyclopedia of Andalusian country.
- Arsalan, Shakeeb, The Silk Brocade Costumes in the Andlusian News and Antiquities, Beirut, DarelKotob Al-l'meyeh, 1997, section 1, part 2, PP. 142-144. It will be lately indicated : Arslan, The Silk Brocade Costumes; Bishtawi, A'delSa'eed, The Martyr Andalusian Nation, Beirut, The Arab Association for Studies and Publication, 2000 A.D., P. 67. It will be lately indicated: Bishtawi, The Martyr Andalusian Nation; Al-Himiari, Abu Abdullah Mohammed Bin Abdullah Bin Abdel Muni'm, The Fragrant Garden in News of countries, verified by IhsanA'bbas, Beirut, Lebanon Library, 1975, P. 27. It will be lately indicated: Al-Himiari, The Fragrant Garden; Hatamleh, Encyclopedia of Andalusian Country, part1, PP. 232-237.

- Ibn Khaldoun, Abdel Rahman, History of IbnKhaldoun called Al-Mobtada' Wall-Khaber in the History of Arabs and Berbers and those are Contemporaneous of those with the Great Importance, verified by Khalil Shihada, revised by SuheilZakkar, Beirut, DarelFiker for Printing, Publication, and Distribution, 1421H./2000A.D., part 4, P. 189. It will be lately indicated : IbnKhaldoun, History; Az-Zirikli, Kheireldeen, Great Figures Dictionary, Biographies of Most Distinguished Figures of Men & Women from Arabs, Arabists, and Orientalists, 15<sup>th</sup>., ed., Beirut, Dar Ili'lmLelMalayeen, May 2002 A.D.part 6, P. 226. It will be lately indicated: Az-Zirikli, Great Figures.
- IbnKhaldoun, History, part 4, P. 188; IbnA'thari, Al-Bayan Al-Mugareb, Part 2, P. 253; Al-Magri, Nafh At-Teeb, part 1, P. 396; Al-Marakishi, Mohiyee Ad-Deen Abdel Wahed Bin Ali, Al-Mu'jab Fi TalkheesAkhbar Al-Maghreb (from the Conquest of Andalusia to the End of Al-Muwahedeen Age), verified by Mohammed Sa'eed Al-A'ryan and Mohammed Al-A'rabi Al-A'lami, Cairo, Al-Istigama Press, 1368 H./1949 A.d., P. 14. It will be lately indicated: Al-Marakishi, Al-Mu'jab; Ibn Ibrahim, Ismael, History of Andalusia from the conquest till the Fall through the Handwritten of Andalusia History, verified and commented by Anwar Mahmoud Zanati, Cairo, Library of Religious Culture, P. 55. It will be lately indicated: Ibn Ibrahim, History of Andalusia.
- Ibn Al-Atheer, AbulHasan Ali Bin Abi Al-Karam Mohammed Bin Mohammed Bin Abdel Kareem Bin Abdel WahedAshaybani, The perfect in History, revised and corrected by Mohammed Yousef Ad-Daggag, Beirut, DarelKotub Al-I'lmeyah 1407H./1987A.D., part 7, P. 399. It will be lately indicated : Ibn Al-Atheer, The perfect in History; Ibnell'madShihab Al-DeenAbulFalah Abdel Hay Bin Ahmed Bin Mohammed Al-A'kri Al-Hanbali Ad-Dimashgi, ShatharatAthahab Fi Akhbar Min Thahab, verified by Mahmoud Al-Arna'out, Damascus – Beirut- Dar IbnKatheer, 1410H./1989A.D., part 4, pp. 495-499. It will be lately indicated: Ibnell'mad, ShatharatAthahab.
- Protection : the protection in the Ommayad State in Andalusia to whom protect the Sultan from the public and Intimates, and becomes a means between him and the ministers and below them, then the tyrant like Al-Mansour Mohammed Bin AbiAmer by the protection for its dignity. Ibn Ibrahim. History of Andalusia, P. 57.
- IbnAlAtheer, the perfect in History, part 7, P. 369.
- IbnKhaldoun, History, part 4, P. 189 .
- Al-A'sali, Bassam, Leaders of Crusade Wars "Moslems", Beirut, Dar An-Nafai's, 1433H./2012 A.D., P. 450. It will be lately indicated : Al-A'sali, Leaders of Crusade Wars.
- Ibn Ibrahim, History of Andalusia, P. 63.
- Al-Magri, Nafh Al-Teeb, part 1, P. 403.
- IbnKhaldoun, History, part 4, p. 190, and see IbnelAtheer, The Perfect in History, part 7, p. 369.
- Al-Magri, Nafh Al-Teeb, part 1, P. 398.
- IbnA'thari, Al-Bayan Al-Mughareb, part 2, P. 264; Ibn Al-Khateeb, Abu Abdullah Mohammed Bin Abdullah Bin Saeed Al-GhirnatiAl-Andalusi, works of Figures of those who were paid homage before puberty from Islam Kings and what is related with that of talk, verified by Sayyed Kasrawi Hasan, Beirut, Darel Kotub Al-I'lmeyyah, part 2, p. 62. It will be lately indicated : Ibn Al-Khateeb, Works of Figures; Al-A'thri, Ahmed Bin Omar Bin Anas, Knows as Ibn Ad-Dalani, texts about Andalusia from book of Inlaying News and variant Antiquities, Garden of wonders of countries, and Tracks to All Realms, verified by Abdel Aziza Al-Ahwani, Publications of Islamic Studies Institute in Madrid, P. 74. It will be lately indicated: Al-A'thri, texts about Andalusia.
- Mula : a city from province of Cora Tadmeer, Located in the West of (Murcia) city, located at (64) Kilometers far from the Mediterranean Sea. Al-A'thri, Texts about Andalusia, P. 132, Ibn Al-Kardabous, Abu Marwan Abdel Malek, History of Andalusia, verified by Ahmed Mukhtar Al-A'bbadi, Madrid, Institute of Islamic studies, P. 97. It will be lately indicated: Ibn Al-Kardabous, History of Andalusia.
- IbnA'thari, Al-Bayan Al-Mughareb, Part 2, P. 265, Al-A'thri, Texts about Andalusia, P. 74.
- (Salamanca) : a city located in North of Spain. It was in the hands of Moslems and was occupied by the Christians in 140 H./757 A.D. approximately, and became one of their bases. Al-Magri, Nafh At-Teeb, part1, P. 33; IbnelKardabous, History of Andalusia, P. 28; Hatamleh: Encyclopedia of Andalusian Country, Part 1, PP. 580-581.
- IbnA'thari, Al-Bayan Al-Mughareb, Part 2, P. 267; Al-A'thri, Texts about Andalusia; PP. 74-75; Hatamleh, Andalusia, P. 405.
- Al-A'thri, Texts about Andalusia, P. 75.

Ibid, pp. 75-76.

(Zamora) : a city located on the Northern Bank of the River Dweirah on the present North Eastern Portuguese Borders. Hatamleh, Encyclopedia of Andalusian Country, Part1, P. 512.

Ibn Al-Abar, Abu Abdullah Mohammed Bin Adbullah Bin Al Baker Al-Gudaii', Al-Hulla As-Seira', verified by Hussein Mu'nes, 2<sup>nd</sup> ed., Dar Al-Ma'ref in Egypt, 1985, Part 1, P. 216. It will be lately indicated : Ibn Al-Abar, Al-Hulla As-Seira'; Al-A'thri, Texts about Andalusia, P.77, Ibn Al-Khateeb, Works of Figures, part 2, P. 67.

Al-A'thri, Texts about Andalusia, P.78.

Rota : an ancient city was populated, then it was ruined and did not remain of it except its fort, Rota is located in the North Eastern from the city of (Zaragoza), and it follows now the city of Weshga, one of the upper Front cities, IbnA'thari, Al-Bayan Al-Mughareb, part2, P. 144, Yagout Al-Hamawi, Mu'jam Al-Buldan, part three, P. 96; Hatamleh, Encyclopedia of Andalusia Counrty, part 1, PP. 464-465.

Al'A'thri, Texts about Andalusia, P. 78; Ibn Al-Kardabous, History of Andalusia, P. 56, Abdel Haleem, Relations, PP. 234-235, Hatamleh, Encyclopedia of Andalusian Country, part 1, P. 64.

As-Soufi, Khaled, History of Arabs in Spain (Republic of BaniJahwar 422-462H./1031-1070), Damascus, Al-Matbaa' At-Taawoneeyah (The Cooperative Press), 1959, PP. 123-124. It will be lately indicated : As-Soufi, History of Arabs in Spain; Hatamleh, Encyclopedia of Andalusian Country, part 2, P. 977; Abdel Haleem, Relations, P. 235; A'nan, State of Islam in Andalusia, part 1, P. 541.

A'nan, State of Islam in Andalusia, part 1, P. 542; Abdel Haleem, Relations, PP. 235-236.

(Murcia) : a city was built by the Omayyad Prince Abdel Rahman, the Second (Al-Awsat) Ibn Al-Hakam (206-238 H./ 822-852 A.D.) in South Eastern Andalusia, at sixty – four kilometers far from the Mediterranean Sean and was from the Arab lodgings, where both tribes Tay and Godaa' lodged in it. Al-A'thri, Texts about Andalusia, P. 6; Yagout Al-Hamawi, Mu'jan Al-Buddan, part 5, P. 107; Al-Magri, Nafh At-Teeb, part 1, PP. 166-295, 297.

IbnKhaldoun, History, part 4, P. 161; Al-Magri, Nafh At-Teeb, part1, P. 339; Ibn Al-Atheer, The Perfect in History, part 5, PP. 110-111; A'nan, State of Islam in Andalusia, part1, PP. 543-544, It includes the upper front which was called : The Farthest Front or the Eastern Front or the Northern Area and the Northern Eastern of Andalusia, and the capital of the front was the city of (Zaragoza), and from the most important of his cities : is Wishgah, Tafeelah, Lardah, and Tartousheh, and this front is located in corresponding both realms of (Navarra) or Al-Bishkins and Argon. See : Al-Bakri, Abu Abdullah Bin Abdel Aziz Bin Mohammed Bin Ayoub Bin Amro, Geography of Andalusia and Europe from the book of Tracks and Realms, verified by Abdel Rahman Al-Hijji, Beirut, DarelIrshad for Printing, 1968, PP. 94-95. It will be lately indicated : Al-Bakri, Geography of Andalusia and Europe; IbnSmak Al-A'mili, Scattered Flowers; Abu Mustafa, Kamal As-Sayyed, Andalusian Studies in History and Civilization, Alexandria, Alexandria Center for the Book, P. 97. It will be lately indicated: Abu Mustafa, Andalusian Studies.

Ibn Al-Kardabous, Andalusia History, PP. 62-63; Salem, As-Sayyed Abdel Aziz, History of Moslems and their antiquities in Andalusia, Beirut, 1962, P. 332. It will be lately indicated: Salem, History of Moslems and their antiquities in Andalusia; A'nan, State of Islam in Andalusia, part1, P.544.

Al-A'thri, Texts about Andalusia, P. 547; Abdel Haleem, Relations, P.236.

A'nan, State of Islam in Andalusia, part 1, PP. 547-548.

Hatamleh, Encyclopedia of Andalusian Country. Part 2, P.1100.

Unknown, History of Andalusia, studied and verified by Abdel GaderBobayah, Beirut, DarelKotub Al-l'meyyeh, 2007, P. 230. It will be lately indicated: Unknown, History of Andalusia, A'nan, Sate of Islam in Andalusia, part 1, P. 548; Abdel Haleem, Relations, PP. 236-237.

A'nan, State of Islam in Andalusia, part 1, P. 548; Abdel Haleem, Relations, P. 237.

Zaragoza: a city located in the North Eastern of Andalusia on the banks of the river (Ebro), and had been built at a form of the cross, and was surrounded with a wall built with the white marble, and in it four doors, surrounded with orchards, it has abundant cultivation, udders and fruits. It had been conquered by Mousa Bin Nuseir in the ends of the year 94H./ 713A.D. and its population increased in the reign of the Omayyad's. Al-Rashati. Abu Mohammed and Al-Ishbili, IbnelKharrat, Andalusia in quotation of lights and in consicing the quotation of lights; introduced and verified by EmiliewMolina and Khathin-to BoskBilla, Madrid, Institute of cooperation with the Arab World, 1990, P. 80. It will be lately indicated : Al-Rashati, Andalusia in quotation of lights; Al-Athri, Texts about Andalusia, P. 22, 25; Yagout Al-

- Hamawi, Mu'jam Al-Buldan, part3, P.212; Al-Magri, Nafh At-Teeb, part 1, P. 197; Unknown, Collected News in the Conquest of Andalusia and Mention of its Princes (God bless their souls Wars Prevailing among them, Majreet, Redeneer Press, 1867, P.19. It will be lately indicated: Unknown, Collected News).
- A'nan, State of Islam in Andalusia, part 1, P. 949; See : Mu'nes, Hussein, Milestones of History of Al-Maghreb and Andalusia, 5<sup>th</sup>. ed., Cairo, Dar Ar-Rashad, 2000, P. 397. It will be lately indicated: Mu'nes, Milestones of History of Al-Maghreb and Andalusia.
- Al-Himiari, Abu Abdullah Mohammed Bin Abdullah Bin Abdel Muni'm, Description of Andalusia Island selected from the book of the Fragrant Garden in News of Countries, Publication, Correction and Commentary by Leivi Provincial, 2<sup>nd</sup>. Ed., Beirut, DarelJeel, 1988, P.193. It will be lately indicated: Al-Himiary, Description of Andalusia Island; Hatamleh, Encyclopedia of Andalusian Country, part2, P.1129.
- IbnA'thari, Al-Bayan Al-Mughareb, part 2, P.282.
- Ibid. part 2, P. 283.
- Ibid. part 2, P. 284.
- ShantIshtebin: a city located near (Huesca)on of the Upper Front's cities, that is fifty kilometers far from (Zaragoza) to the North, some sources mention that ShantIshtebin is a fort, "it was the egg of unbelievers, and the base of their front, and the place from which they were used from to dare on who travelled to them, and who came to them" IbnHayyan, Abu Marwan Al-Qurtobi, Al-Mugtabas, part 5, B. publication. Shalmeta W. F., Korneeti, Madrid, Faculty of Arts, Rabat, Madrid, 1979, P. 163; Hatamleh, Encyclopedia of Andalusian Country, part one, P. 592.
- IbnA'thari, Al-Bayan Al-Mughareb, part 2, P. 284.
- Ibid, and the same page; A'nan, State of Islam in Andalusia, part1, P.550, Abdel Haleem, Relations, PP. 251-252; IbnA'thari, Al-Bayan Al-Mughareb, part 2, P. 284.
- IbnA'thari, Al-Bayan Al-Mughareb, part2, P. 284.
- Ibid, part 2, PP. 284-285; A'nan, State of Islam in Andalusia, part1, P.550.
- IbnA'thari, Al-Bayan Al-Mughareb, part 2, PP. 284-285. State of Islam in Andalusia, part 1, P. 252; Abdel Haleem, Relations, P.252.
- Ibn Al-Khateeb, Works of Figures, part 2, PP. 69-70.
- A'nan, State of Islam in Andalusia, part 1, P.552. Unknown, History of Andalusia, P. 234.
- IbnA'thari, Al-Bayan Al-Mughareb, part 2, P. 294; Unknown, History of Andalusia, P. 235; Al-Magri, Nafh At-Teeb, part 1, P. 413-414; Az-Zirikli, Figures, part 6, P. 226; A'nan, State of Islam in Andalusia, part1, P.559; Abdel Haleem, Relations, P.252.
- Yagout Al-Hamawi, Mu'jam Al-Buldan, part 3, P. 366; See: Az-Zahri, Abu Abdullah Mohammed Bin Abi Baker, Book of Geography, verified by Mohammed Haji Sadeq, The French Institute for Arabic Studies, 1378H./1985 A.D, P. 105; Al-Himiari, Description of Andalusia Island, P. 115.
- IbnA'thari, Al-Bayan Al-Mughareb, part 2, P. 294.
- Ibid, part 2, PP. 294-295; See: Al-A'bbadi, Ahmed Mukhtar, In the History of Al-Maghreb and Andalusia, Beirut, DarelNahda Al-A'rabiyyah for Printing and Publication, P. 232. It will be lately indicated: Al-A'bbadi, In the History of Al-Maghreb and Andalusia.
- Al-Himiari, Mohammed Bin Abdel Muni'm, the Fragrant Garden in News of Countries, verified by IhsanA'bbas, Beirut, 2<sup>nd</sup>.ed., Lebanon Library, 1984, P. 348. It will be lately indicated : Al-Himiari, the Fragrant Garden.
- The Christian Kingdom : it was established in the time of Moslems' conquest of Andalusia, few troops had fled from the Christian Gout defeated army in the Battle of Shreish located near the Northern Coast of the Atlantic Ocean by Mousa Bin Nusseir's hands in the year 93H./712 A.D., and sought refuge in the Western hills in (Galicia), and to the rough mountains of (Asturias) and established two small Christian Emirates : (Cantabria) Emirate in (Navarra) and (Basconya) meadows. They are in the Western edge of (Cantabria) mountains, they had been established by Dough of Betreus, and (Galicia) Emirate in the depths of (Asturias) rough mountains led by Blayo Bin Falella. He is from the royal Gout Streak, where he and those with him refuged and they did not exceed some hundreds, to a great cave in Kofadonja, surrounded by remote vallies, it is the cave Known in the Islamic sources as (Askhra) the rock, the first conquerers did care about them degrading their part, then many Christians joined them, especially Christians of (Galicia), and chose Blabo King on them.

Blabo started attacking the Northern borders of the Islamic Andalusia, enlarging his Kingdom on their expense, then no sooner than this small Kingdom after unity with (Cantabria) Emirate became a big Kingdom called Leon Kingdom or (Galicia) Kingdom, which its borders extended from Bushkans country in the East to the shore of the Atlantic Ocean in the West, and from Baskonyah in the North to the river Dweir in the South. A'nan, State of Islam in Andalusia, part 1, P. 210 and behind.

A'nan, State of Islam in Andalusia, part 1, P. 559.

Al-A'bbadi, in the History of Al-Maghreb and Andalusia, P.232.

Al-Magri, Nafh At-Teeb, part 1, P. 414.

Gorha : on of the Lower Front's cities that include the zones extended between both rivers, Dweira and Tajah, it is adjacent to the city of Marda and now it follows the Governorate of Gasrus near borders of Portugal. Al-Bakri, Geography of Andalusia and Europe, P. 95; Yagout Al-Hamawi, Mu'jam Al-Buldan, part 4, P. 412; Al-Magri, Nafh At-Teeb, part 1, P. 383.

IbnA'thari, Al-Bayan Al- Mughareb, part 2, P. 295; Al-Magri, Nafh At-Teeb, part 1, P. 414; Hatamleh, Andalusia, PP. 410-411; A'nan, State of Islam in Andalusia, part 1, PP. 559-560; Al-A'bbadi, In the History of Al-Maghreb and Andalusia, 232.

IbnA'thari; Al-Bayan Al-Mughareb, part2, P. 295. Ibid, and the same page.

Ibid, part 2, PP. 295-296; Al-Magri, Nafh At-Teeb, part1, P. 415.

Al-Magri, Nafh At-Teeb, part1, P. 415, IbnA'thari, Al-Bayan Al-Mughareb, part2, P. 296; A'nan, State of Islam in Andalusia, Part1, P. 560.

Al-Magri, Nafh At-Teeb, part1, PP. 415-416; IbnA'thari, Al-Bayan Al-Mughareb, part 2, P. 296, Unknown, History of Andalusia, P. 235; Al-A'bbadi, In the History of Al-Maghreb and Andalusia, P. 233; Hatamleh, History of Andalusia, P. 411; A'nan, State of Islam in Andalusia, part 1, P.560.

A'nan, State of Islam in Andalusia, part1, P.560; Al-A'bbadi, In the History of Al-Maghreb and Andalusia, P. 233. A'nan, State of Islam in Andalusia, part1, P.561.

Ibid, part1, P. 562, Abdel Haleem, Relations, P. 253.

Ibn Al-Khateeb, Works of Figures, part 2, P. 68; As-Samirrai', Khalil Ibrahim and Abdel WahedThanoonTaha, and NategSalehMatloob, History Arabs and their Civilization in Andalusia, Beirut, DarelKitab Al-Jadeed Al-Muttahed (United New Book House), 2000. It will be lately indicated : As-Samirrai, History of Arabs.

A'nan, State of Islam in Andalusia, part1, P. 562; Abdel Haleem, Relations, P. 253.

Ibn Al-Khateeb, Works of Figures, part 2, P. 68, A'nan, State of Islam in Andalusia, part 1, P. 562; Abdel Haleem, Relations, P. 253.

Ibn Al-Khateeb, Works of Figures, part2, P. 69.

(Burgos) : a city locates near Leon City, Al-Himiari mentioned that it is in the country of the Pomans. Al-Himiari, Description of the AndalusianIsland, P. 44; Al-Magri, Nafh At-Teeb, part1, P.364; Hatamleh, Encyclopedia of the Andalusian Country, part1, PP. 245-247.

Ibn Al-Khateeb, Works of Figures, part 2, PP. 69-70.

IbnBassam, AbulHasan Ali Bin Bassam Ashanteeri, Division 4, Vol. 1<sup>st</sup>., verified by IhsanA'bbas, Beirut, Dar Athagafa for Printing, Publication and Distribution, 1399 H./ 1979 A.D., P. 73. It will be lately indicated: IbnBassam, supplies.

Ibid, Division 4, Vol. 1, PP. 73-74, Ibn Al-Abar, Al-Hulla As-Seira', part1, P. 273.

(Medinaceli) : it is located at (153) Kilometers far from Madrid to the North of it between Madrid and (Zaragoza), and it is considered from the famous and reverend cities, and had been called after one of the leaders of Conquest Armies ; he is Salem Bin Wiri'mal Al-Masmoudi, it was damaged because of the repeated aggressions by Christians, then it was rebuilt in 335H./ 946 A.D. in the reign of the Omayyad Caliph Abdel Rahman An-Naser, who desired it to be fortified extremely strong because of its neighborhood of the Christians, and became one of Jihad bases against them, especially in Al-Mansour's reign (Mohammed Bin AbiAmer). Yagout Al-Hamawi, Mu'jam Al-Buldan, part 3, P. 172, Al-Magri, Nafh At-Teeb, part1, P. 345; IbnA'thari, Al-Bayan Al-Mughareb, part2, PP. 213-214; Hatamleh, Encyclopedia of the Andalusian Country, part2, PP. 1021-1023.

Ibn Al-Kardabous, Abdel MalekBin Mohammed Al-Tawzari, Satisfaction in Caliphs' News, verified by Saleh Bin Abdullah Al-Ghamidi; Islamic University in Medina, 1429H./2008 A.D., part 1, PP. 1212-1214.

Al-A'sali, Leaders of Crusade Wars, PP. 513-514.

Ibid, P. 519.

Ibid, PP. 519-520.

IbnA'thari, Al-Bayan Al-Mughareb, part2, PP. 290-291.

Al-Magri, Nafh At-Teeb, part1, P. 595.

Ibid, part 1, PP. 595-596.

Ibid, part 1, PP. 596.

Ibid, and the same page.

IbnBassam, Supplies, Division four, section 1, P. 75; IbnA'thari, Al-Bayan Al-Mughareb, part 2, PP. 300-301, Al Magri, Nafh At-Teeb, part1, PP.398-399.

IbnBassam, Division four, section 1, PP. 76-77.

Ibid, PP. 80-86; Ibn Al-Kardabous, Satisfaction, PP. 1215-1217; Al-A'bbadi, In the History of Al-Maghreb and Andalusia, PP. 253-254, Abdel Haleem, Relations, P. 180 and after it.