

DOI: 10.54240/2318-013-002-023

**The Hujjab's influence on political power in
Andalusia: Bani 'Amer family as a model through Al-
Maqri book's "Nafh al-Tib"**

الحجاب وتأثيرهم في السلطة السياسية بالأندلس:
أسرة بني عامر أنموذجا من خلال "نفح الطيب".

- ✍ First Author's name and pronoun: زهيرة لكل- Lakhhal Zahira pp.449- 462
Grade and affiliation: M. A. B- History and Archeology Institute-Searcher in
History of Algeria Lab, University of Oran1, Ahmed Benbella- Algeria/Email:
lakhhal.zahira@univ-oran1.dz
- ✍ Second Author's name and pronoun: عبد القادر بوباية- boubaya abdelkader
Grade and affiliation: Profesor in Islamic Magreb History and Head of Algerian
History Lab, University of Oran1, Algeria.
Email: abdelkaderboubaya02@gmail.com.

Reception date: 31-12-2022 Revision date: 10-01-2023 Acceptation date: 16-06-2023

Summary: Nafh al-Tib min ghosn al-Andalus ar-ratib wa dhikr waziriha Lisan Al-Din Ibn Al-Khatib, written by Abu Al-Abbas Al-Maqri (986-1041AH/1578-1631AD) is one of the most important sources on the history of medieval Spain; it is an encyclopedia that recorded events related to the Islamic Maghreb in general and Andalusia in particular in its various aspects: political. Intellectual, literary and social, and what gave more value to this source is the use by its author of lost historical sources.

My study in this article will focus on an important historical stage that Andalusia experienced during the reign of the Umayyad Caliph Hisham Al-Muayyad bi-llah (372-399AH/982-1008AD), the ruler who witnessed the coexistence of the formal reign of the Umayyad dynasty which represented the spiritual authority exercised by the Umayyad caliphs, passed under the yoke of the 'Amiride family, which took the reins of the management of Andalusia passed into the hands of an real authority headed by Muhammad bin Abi 'Amer.

Keywords: the ‘Amiri State, al-Maqri al-Tilmisani, al-Andalus, Nafh al-Tib, the Umayyad Caliphate.

الملخص: يعتبر كتاب نفع الطيب من غصن الأندلس الرطيب وذكر وزيرها لسان الدين ابن الخطيب لمؤلفه أبي العباس المقري (986-1041هـ/1578-1631م) من أهم مصادر التاريخ الإسلامي الوسيط كونه موسوعة سجلت ودونت أحداثا خصت المغرب الإسلامي عامة والأندلس خاصة في مختلف جوانبه السياسية والفكرية والأدبية والاجتماعية، وما زاد المصدر قيمة استناد المقري علي مصادر مفقودة؛ تقف دراستي علي محطة تاريخية هامة عاشتها الأندلس زمن حكم الخليفة الأموي هشام المؤيد بالله (372-399هـ/982-1008م) والتي شهدت تسط الأسرة العامرية على السلطة الشرعية الأموية، حيث بات حكم الأندلس في يد سلطة فعلية يحكمها محمد بن أبي عامر، وسلطة روحية بيد الأمويين.
الكلمات المفتاحية: الدولة العامرية، المقري التلمساني، الأندلس، نفع الطيب، الخلافة الأموية.

Introduction: Several historians have contributed to writing the history of their countries, rich in heroisms and exploits as well as civilizational achievements. Ahmed Al-Maqri is one of the great figures of Arab thought who effectively contributed to writing the history of the Islamic West in its various aspects: political, economic, social and scientific, and Andalusia took a part important in his most famous book called "Nafh Al-Tib" from his Islamic conquest until his fall into Christian hands.

Al-Maqri's Encyclopedia is considered an important historical source, despite its late writing. Its scientific value lies in the sources on which its author relied to write his work on the various existing and lost historical sources. My article will focus on an important historical stage in the history of Andalusia, during which there existed the spiritual authority of the Umayyad Caliph Hisham Al-Mu'ayyad Billah (372-399AH/982-1008AD), and the dominating authority of the 'Amiride family which exercised a wide influence on Andalusia demonstrated by historians, and among them al-Maqri in his book, mentioning the methods that Muhammad ibn Abi 'Amer used to carry out his project, circumventing his duties and responsibilities as visir of the Umayyad Caliph.

Muhammad bin Abi' Amer's personality was ambitious, with his desire to be the master of decision-making; He therefore chose the appropriate circumstances by establishing a political entity that hid behind the appearance of legitimate authority. Al-Maqri, based on what was written about this period in the historical sources on which he relied to recount the 'Amirid era, the efforts he made to achieve his ambition:

1- **Attracting Caliph Hisham's mother:** Al-Mansour bin Abi 'Amer approached Caliph Al-hakam Al-mustansir billah's wife, Subh Al-Bashkanischiyah(Basq), after her appointment by the Caliph, palace servants witnessed his ingenuity in writing letters due to his high literary level. assigning him to work in which he showed them his skill, and what increased the admiration of the lady of the palace for him were the services and gifts he provided her, as testified by Al-Maqri which says: "...she favored him and recommended him to the Caliph, and wanted to honor him with service, so he appointed him to manage a few places..."¹.

He also said: "and he was able to conquer the wife of Al-Hakam Al-Mustansir through the gifts he gave her"², so she was the first to help him to reach high positions. in the state, having obtained a special status with her, and the Caliph himself testified that he was successful in courting Hisham's mother and the women of the palace.

Sobh is considered the first stone for him to achieve his ambition, and this made it easier for him to obtain this position within the Umayyad court, to begin the stage of liquidating all those who stood before his ambition. .

2- **Get rid of the Saqaliba (slaves) and their caliphate candidate:** Al-Hakam had servants named Saqaliba³, and at their head Faiq and Judher, who campaigned to appoint the brother of the Caliph Al-Mughira as sovereign instead of Hisham; the heir appointed by the former caliph; while Muhammad bin Abi 'Amer and Jaafar Al-Mushafi the chamberlain

1- Al-Maqri, "Nafh Al-Tib min Ghosn Al-Andalus Al-Ratib"- édité par Ihsan Abbas, Dar Sader, Beyrout, Vol.1. p.399

2- idem- vol.1 p.399.

3- The Saqaliba: They were the slaves of the Slavic peoples, who were sold to the Arabs of Andalusia. The Arabs called them so and then gave this name to their vassals who were brought from various European countries, including northern Christian Spain. Ahmed Mukhtar Al-Abadi, Histoire du Maghreb et de l'Andalousie, Dar Al-Nahda Al-Arabiya- Beyrouth, 1978- P.256.

of the late caliph believed that Hisham's coming to power would allow them to realize their ambitions.

Muhammad bin Abi 'Amer was not the only one who aspired to power, and that's what happened inside the Umayyad Palace, he only had to use trickery to defeat his rivals, Al-Maqri mentioned that the first thing he did was with the leaders of the Saqalibah; the Caliph's servants in the palace, whom he was able to get out of it¹.

3- Get rid of Jaafar Al-Musahfi and Ghaleb Al-Nasiri: The Caliph's chamberlain Hisham Al-Muayyad was one of the most dangerous rivals of Muhammad bin Abi 'Amer, as he was one of the leaders in the management affairs of the Umayyad Caliphs; and thus was an obstacle to his plans. And to achieve his ends Abu 'Amir allied himself with Ghaleb Al-Nasiri who was the commander of the Umayyad armies, and asked for his help against the chamberlain, and thanks to his support managed to remove him from office and erase him as well as the members of his family from the management of the affairs of the State.

Then he got rid of Ghalib Al-Nasiri through Jaafar ibn Hamdoun the Wali of Msila, whom he then eliminated through the Wali of Zaragoza².

Based on what was mentioned in Al-Maqri's text; We conclude, that through these methods and intrigues, the project of Muhammad bin Abi Amer was realized; The influence of this Chamberlain (Hajib) widened after he climbed the ranks of influence which raised him to the pinnacle of power, and thanks to the services rendered to the Umayyad court he acquired a large power. from which his predecessors did not benefit, in the face of the weakened power of Caliph Hisham Al-Mouayyad; Thus, Al-Mansur became a clear challenge and transgression for the Umayyad state.

This competition has been achieved through a multitude of decisions that have affected the confidentiality of the institution of the Caliph State, and we are therefore faced with the existence of an authority that governs in parallel with the legitimate authority.

Historical sources, including al-Maqri's Nefh Al-Tib, and modern scholarship agree in naming the period of the reign of Caliph Hisham al-Mu'ayyad Billah as the period of the reign of the 'Amirids, because there

1- Al-Maqri- opcit- Vol. 1p. 397.

2- idem- vol. 1 p. 397.

has clear indications of the existence of a new state founded by al-Hajib Muhammad ibn Abi 'Amer surnamed al-Mansur, This is what I have extracted from the texts contained in the works of Al-Maqri qin insist on the sharing of these two powers in the reign over Andalusia, and in which the parallel family had a real influence on the management of the state.

Manifestations of the establishment of the 'Amiri State through Al-Maqri texts:

1- On the political level:

The titles of the Caliphs: they are considered one of the insignia of the reign, and a manifestation of the authority of the ruler of the Islamic State, whether in the east or in the west, and it is a unique characteristic of the ruler absolute of the state. Thus, ibn abi 'Amer monopolized the titles of caliphs, and he called himself Al-Mansur in 371ah/981ad, Al-Maqri said: "He ordered that he be greeted with the greeting of kings, and made himself call Al-Hajib Al-Mansour..."¹; Al-Maqri wrote it without mentioning the reasons that led the chamberlain to call himself so, indeed this year saw his great victory over Leon², Navara³ and Castilla⁴.

Pray for him in the sermon: Al-Mansour not only granted himself the title of kings, but also ordered to pray for him with this title on all the pulpits of the mosques of Andalusia after Caliph Hisham Al -Muayyad, and as the quotation in the sermon of Fridays and religious feasts is considered one of the signs of the king, just as the supplication of the preacher on the pulpit is for a ruler an announcement of the annulment of his reign , and the initiation of a new era, just like what happened during the establishment of the Umayyad emirate in 138AH/756AD, where the sermons were in the name of the Abbasid Caliph Abu Jaafar al-Mansur, and after him for Prince Abd al-Rahman, before being reserved only for the Umayyad prince, and this after two years of his installation in

1 - idem- Vol. 1 p.397.

2- Léon: une règle des règles complètes de Castille, avec des équations, des abus et des gains, et son peuple est vigoureux et précieux. Al-Himyari, Al-Rawd Al-Mi'atar fi khabar al-aqtar, édité par Ihsan Abbas, librairie du Liban, Beyrouth, 2ème édition, 1984- p. 514.

3- Navara: The Kingdom of Navara is located in the country of the Basques, and their capital is Pamplona, the beginning of its independence from Leon dates back to the end of the 2nd century AH/8th AD. Abd al-Rahman Ali Hajji, L'histoire andalouse de la conquête islamique jusqu'à la chute de Grenade, Dar al-Qalam, Damas, 2010- p. 292.

4- Hussein Mounis, Jalons de l'histoire du Maroc et de l'Andalousie, Librairie Al-Rashad, Le Caire, 5ème édition, 2000 p. 395.

Andalusia, because the Umayyad prince interrupted the quote from the Abbasid caliph and reserved it only for himself¹.

Therefore, it is a second proof that proves the independence of the state, and the singularity of the reign without participating it with any sultan, but Al-Mansur linked his name to that caliph in the sermons, and what confirms the text of Al-Maqri which quotes that Ibn Abi 'Amir ordered to pray for him on the pulpits after having prayed for the Caliph, thus making his reign the witness of the existence of two authorities in which two families continued to reign, and to participate in royal decrees, And in the face of this the Umayyad family has not moved a finger to stand up to the attack on their royal legitimacy.

Inscription of the name on coins and royal robes: Al-Hajib Al-Mansur; the ruler of Andalusia; ordered that his name be engraved on the coins and al-Tiraz (the royal robes)², and with these appearances, there was no difference made between him and the Caliph except in the name alone, and so therefore all the powers were in his hands.

Issuance of decrees and letters in his name: Letters were issued in his name, as the author of Nafh Al-Tib said: "...letters, correspondences and orders were executed in his name"³, that is to say from Al-Mansur Muhammad bin Abi Amer to So-and-so, and he began to issue orders in the name of the Caliph, so he would enter the Caliph's palace and on leaving he would say: "The Commander of the Believers commanded me to do this; and forbade such-and-such" to dedicate themselves to worship.

The characteristics that belong to the Umayyads as legitimate rulers were monopolized by the Hajib, which enabled him by the circumstances at that time to achieve his ambition; His name was associated with the name of the caliph, so that Andalusia witnessed for the first time in its history a duality of reign between a Chief who transgressed the legitimacy of the caliphate of the Umayyad dynasty; and a caliph who

1- Anonymus, Tarikh Al-Andalus(History of Al-Andalus), étude critique Abdelkader Boubaya, Dar Al-Kutub Al-Ilmiya- Beyrouth, 2e édition, 2009- p. 165.

2- Al-Tiraz: One of the pomps of the king and sultan, and of the beliefs of the countries, is that their names or marks peculiar to them should be drawn in the style of their garments prepared for their dress, of silk, brocade, or embroidered. Ibn Khaldun, kitab al'ibar wa Diwan al-moubtada wa l-khabar fi tarikh al-arab wa-l-ajam wa-l-barber wa men 'asarahum min dhawi soltane al-akbar, Dar al-Kutub al-Ilmiya, Beyrouth, 3e édition, 2006, vol.1. p. 280.

3- Al-Maqri- opcit- Vol.1 p397.

had in his hands the spiritual authority theoretically but did not have the right to exercise what fell to him.

2- on the military level:

Constitution of a new army: the army is the pillar of the establishment of any state. She is the source of her strength and pride and a manifestation of her strength or weakness, and she is her main pillar to protect her inside and out whether in numbers or equipment; that We cannot deny its importance; Abu Bakr al-Tartushi confirmed this by saying: "Know that the soldiers are the number of the king, his fortresses and his stakes..., and they are the glory of the land and the protectors of the borders"¹.

The Umayyad army has been the subject of special care, giving the country its prestige in the face of its enemies since its inception; During the reign of Hisham al-Muayyad, his chamberlain brought about a change in the structure of the army, with which he sought to consolidate his authority. He built up an army that owed him allegiance, and as he wanted, that was a reason for the establishment of his state; and the achievement of its ambitions.

Al-Mansour looked to the Maghreb to form an army that would be the first proponent of building his state, and supporting it. Most of its elements belonged to the Berber tribes. Al-Maqri mentioned that he "recalled the Maghrebians from Zenata and other Berber tribes, and recruited soldiers from among them, made allies, and introduced sergeants from Sanhaja, Maghrawa, Bani Yafran, Bani Barzal, Maknasa, and others"², and he went so far as to appoint the Berbers to the highest positions, and degraded the Arab leaders from their ranks; and thus achieved what he wanted to do: the seizure of power and the tyranny of the reign³.

Al-Mansur saw in this element the framework for achieving his own goals, and he succeeded in increasing their numbers by summoning them, so he sent their leaders and brave knights; And he "obtained from the

1- Abu Bakr al-Tartushi, Siraj al-Muluk, édité, commenté et indexé par Muhammad Fathi Abu Bakr, présenté par Shawki Deif, Maison libanaise égyptienne, Le Caire, 1994, Vol. 1 p.392.

2- Al-Maqri- opcit- Vol. 1 p.397.

3- idem- Vol.1 p. 397.

Berber chiefs, from their protectors, from whom he knew his courage and his chivalry"¹.

The purpose behind the intensification of the integration of Berber elements was to weaken tribal fanaticism in the army; whose tribes He sought to divide, and make them a body of soldiers comprising a division of each tribe, thus weakening the existing tribality to enable him to control it more easily².

Al-Hajib Al-Mansour managed, with these achievements, to unite in his hands all the political and military authorities, and the army was the pillar of his authority and his state, because it owed him loyalty and sincerity with as proof the victories he won under his command, el-Maqri said: he invaded the land of the disbelievers; and annihilated any hints of refusal or stubbornness³.

Securing the borders: Al-Mansur wanted to consolidate his influence by doing something that would give him legitimacy to his power and popularity among the people, so he relied on jihad for the cause of God⁴; and this thanks to his campaigns against the Christians and the North Africans which amounted to fifty-six, during which he was never defeated⁵; His relationship with the Christian kingdoms was characterized by continuous warfare, and throughout his reign he devoted considerable effort to protecting the borders of the Islamic State from its Christian enemies, as well as venturing in the conquest of their lands, which he invaded twice each year, a war known as al-Sawaif (summer war) and al-Shawati (winter war)⁶.

Al-Mansur's purpose behind these invasions was the purification of northern Andalusia from Christian presence, and subjugation to the

1- Abdullah ibn Bologin, Kitab Al-Tibyane, publié et étudié par Levi Provençal, Dar Al-Maaref, Egypte, 1955- p.16.

2- Abdel Aziz Filali, Les relations politiques entre l'État omeyyade en Andalousie et les états du Maghreb- Dar Al-Fajr- Le Caire, 2e édition, 1999- p.228.

3- Al-Maqri- opcit- Vol. 1 p.403.

4- Ahmed Mokhtar Al-Abadi, Histoire du Maghreb et de l'Andalousie, Dar Al-Nahda Al-Arabiya- Beyrouth- 1978- p.231.

5- Al-'Udhri, Tarsi3 Al-Akhbar wa tanwi3 al-Athar wa-l- Boustane Ila Jami3 Al-Buldane wa-l- Masalik Ila Jami3 al-mamalik, Institut d'études islamiques- Madrid, 1965- p.33.

6- Al-Maqri- Opcit- Vol. 1 p.398.

Caliphate¹, but contemporary scholarship sees the opposite; and He demonstrated that al-Mansur's military policy and his successive conquests in which he achieved only victories; and Although they originally involved a large-scale military and political objective aimed at crushing the Christian presence, did not bear fruit, and did not really achieve the decisive objective which was the elimination of those forces that lived in the north and threatened by the Muslim presence.

From what was mentioned in the sources, this chamberlain was passionate about jihad. Al-Maqri only mentioned the number of his battles without referring to the most famous ones, these were mentioned in Ibn Hayyan's book named "Akhbar al-dawla al-'amiria al-mansoukha bi-l fitna al-barbaria".

The first of these was the Battle of Fabera which was started by al-Mansour after the Friday Prayer in 367AH/977AD², he also invaded Leon in 372AH/982AD³; Then he invaded Barcelona⁴ in the year 374AH/984AD, and was able to conquer it by force, and captivate 70,000 women and children.

The victories won by al-Mansur, albeit with a jihadist bent; However, he used them to consolidate his position, especially since he was not defeated in any expedition; He had a great impact on Andalusian society and on the Umayyad court. He raised his name thanks to her, and it earned him the love and loyalty of the Andalusian population. Proof that we have already noticed before with ex-chamberlain Jaafar Al-Mushafi whose status was diminished for never having come out of the country to defend it after it was attacked by Christians, and that is Al-Mansur- released has its place to defend these borders- which received the praise.

1- Rajab Muhammad Abdul Halim, 'Alaqaat Al-Andalous wa Isbanya An-nasrania khilala 'ahd al-oumaouiyine wa moulouk Al-Tawaif- Dar al-Kitab al-Masri, Le Caire, Dar al-Kitab al-Loubnani, Beyrouth, d. 213.

2- Al-'Udhri- Opcit- p.75.

3- Al-'Udhri- Opcit- p.78.

4- Barcelone: a town in the third section of Andalusia, fortified on the sea coast. Abu Obeid Al-Bakri, Al-Masalik wa l-Mamalik, édité, présenté et indexé par Adrien de Van Leeuwen et André Ferry, Dar Al-Kitab Al-Arabi, National Institution for Translation, Investigation and Studies, House of Wisdom, 1992- p.910.

Therefore, it can be seen as a strategy by which he maintained what he had achieved as privileges; for these victories cemented his status as a statesman whom people would regard as the most suitable person to lead the Umayyad state under conditions which did not allow the Caliph to exercise it for two reasons: the first is his young age and his inability to bear the burdens of state management, and the second is Al-Mansur's love and ambition to sit on the throne of the caliphate, even if it was under the order of the caliph.

Similarly, the role of the spoils acquired by the public treasury following the victories acquired during the battles against the enemies of the Umayyad state should not be underestimated. These gains were factor that helped the chamberlain to consolidate his influence and achieve the position that made him the de facto ruler of the country.

3- On the cultural level:

Construction of a new political capital: The phenomenon of building new cities and transforming them into metropolises or military camps is a known phenomenon in the Islamic State. The cities in particular are built to glorify the times of the rulers because these distinctive installations are the witnesses of glory and authority, such was the motive of the Caliph Abderahmane Al-Nasir who built a new city named Al-Zahraa which would suit to Caliphal-era status, Al-Mansur did the same by building a new capital worthy of the status he had attained as absolute ruler of Andalusia¹, and which he named Al-Zahira².

We note in the building of this new city further evidence confirming, in addition to the manifestations previously mentioned, that there has been a shift in the transfer from the rule of the Umayyads to the rule of the 'Amirides without publicly abolishing the former.

His death did not mark the end of the 'Amirid tyranny with Umayyad authority, but this family continued to share Umayyad rule, and the Umayyad Caliphate remained only spiritual authority, after Al-Mansour bin Abi Amer had made his son Abdul Malik Al-Mudhaffar his

1- Al-Maqri- Opcit- Vol.1 p.36.

2- Al-Zahira: city connected to Cordoba in the Andalusian country, located west of Madinat al-Zahra. Al-Himyari- Opcit- p.283.

heir to the office of chamberlain¹, thus uniting all authorities in his hands after issuing a decree from the Caliph appointing his son to the same position as his father.

Abd al-Malik had acquired his father's characteristics in political, military and even administrative aspects, following his father's commandments which enabled him to preserve what he left behind, and he followed his father's approach in its domestic and foreign policy. Al-Maqri said of him: "He followed the political and military ways of his father, and his days were feasts. It lasted seven years..., and he remained as his name victorious until his death. in the year three hundred and ninety-seven, and it was said ninety-eight².

The Umayyad Caliphate remained only a fictitious authority, while the 'Amirid family exercised the real authority, as evidenced by the specifics of the state established by Al-Mansour, and bequeathed to his son as the sovereign bequeaths the reign to his son. This 'Amirid state was very real and had all the characteristics of the other states, and the heir of Al-Mansour was the rival of the Caliph Hisham Al-Moayad by retaining the royal signs.

Abd al-Rahman, nicknamed Sanchuelo, also followed in the footsteps of his father and his brother Abd al-Malik in his relations with Caliph Hisham al-Mu'ayyad by seizing full power and caliphal titles, thus he received the title of al-Nasir and then of al-Ma'mun. But Sanchuelo bin Al-Mansour was not satisfied only with these signs of the sultanate, al-Maqri reports that he wanted to seize the title of Caliph, his honors and his majesty so he asked the Caliph Hisham to appoint him heir to the throne, and the caliph accepted³.

The monopolization of all the royal signs has pushed Sanchuelo to demand what his father Al-Mansour and his brother Abd al-Malik did not dare ask of Caliph Hisham al-Muayyad, that is to say his succession in granting him the title of heir to the throne after him; The caliph replied to his request in the affirmative, and historical sources reported this

1- Abd al-Malik: is Abu Marwan al-Muzaffar Allah ibn al-Mansur ibn Abi Amer Muhammad ibn Abi Amer al-Ma'afari, the Chamberlain after his father in 392AH/1002 AD. Ibn Adhari- T3 Ibn Adhari, *Al-Bayan Al-Maghrib fi Akhbar Al-Andalus et Al-Maghrib*, Edité par C, S. Kulan et E. Levi Provençal, *Dar Al-Kutub Al-Ilmiyya*, Vol. 3 p.3.

2- Al-Maqri- *Opcit-* Vol.1 p.423.

3- *Idem-* Vol.1 p.424.

important event which foreshadowed the end of the era of the Umayyad caliphate and the transfer of real authority to the family of the bani 'Amir by declaring it publicly after taking the legitimacy of Caliph Hisham Al-Muayyad.

Following the issuance of a decree announcing that "This is what the Commander of the Faithful Hisham Al-Mu'ayyad entrusted to the People in general, and of himself in particular; and gave him a full oath agreement after studying the situation closely and extending it to prayer¹....

Abd al-Rahman Sanchuelo believed things had been settled for him, while plots were being prepared against him in secret with the aim of restoring the Umayyads to their rightful right; Abd al-Rahman was not sufficiently aware of what his father had achieved by respecting the custom accepted in the Qurashi house, and his actions had a considerable effect on the imminent revolt of the Andalusian people, which is why he so hated most of the people of Cordoba, especially the Bani Marwan, that he threatened their interests and privileges². It was necessary for them to put an end to this domination of the 'Amirides.

Abd al-Rahman Sanchuelo staged a winter campaign in 399AH/1009AD, and during this time the Umayyads found a suitable opportunity, so they revolted against him, and pledged allegiance to Muhammad ibn Hisham ibn Abd al-Jabbar³, who deposed Caliph Hisham al-Mu'ayyad, after which the state of the 'Amirides disappeared as if it had never existed⁴.

From the foregoing we conclude that there were circumstances, as they came together, for the establishment of the 'Amiride family; and gathered for his downfall and demise; What Abdul Rahman Sanchuelo opened his reign with: his mismanagement and his bad faith to the extent that he dared to ask for the transfer of spiritual authority, he was not satisfied with the temporal authority that was in his hands and those of its

1- Idem- Vol.1 p.424.

2- Abdelkader Boubaya, Al-Berbèr fi-l- Andalous wa Mawkihofom min Fitnet al-qarn al-khamis hidjri- Dar al-Kutub al-Ilmiyya- Beyrouth, 1ère édition- 2010- p.310.

3- Muhammad ibn Abd al-Jabbar: surnommé Abu al-Walid, sa mère Muzna, il s'appela le Mahdi, ce le calife a été couronné deux fois, le premier le jour où Hisham II a été déposé en 399 AH, et le second dans l'année 400AH. Ibn Adhari- Opcit- Vol.3 p.50.

4- Al-maqri- Opcit- Vol.1 p.426.

predecessors since the arrival of the Caliph Hisham Al-Mu'ayyad to the throne, but this caused the disappearance of the efforts made and the achievements made by its founder Muhammad bin Abi Amer.

Conclusion: The book "Nafh al-Tib min ghosn al-Andalusian ar-ratib" is one of the literary and historical sources that narrated the history of Andalusia, and described the conditions experienced by this country in various aspects. Al-Maqri's Encyclopedia is an important document, although it was written later in relation to the facts related.

Its added value is that its author has based himself on historical sources that have disappeared, and in particular that relating to the period of the Amerid domination over the Umayyad dynasty, thus preserving the most important historical events witnessed by Andalusia. loss; Al-Maqri texts showed that Caliph Hisham Al-Mu'ayyad billah is a model of the weakness of the Umayyad Caliphate, due to his inability to manage the affairs of his state in which the ladies of the court and especially sobh the Basque-Hicham's mother-played a very important role in favor of Al-Mansour and his rise to the pinnacle of the Andalusian state.

The historical texts contained in Nafh Al-Tib showed the fierce political conflict between the various competitors, during which they used all means to eliminate each other, which ultimately enabled Muhammad bin Abi Amer to establish a authority parallel to Umayyad authority.

Bibliography:

- Al-Maqri, "Nafh Al-Tayyib min Ghosn Al-Andalus Al-Rataeb"- edited by Ihsan Abbas, Dar Sader, Beirut, Vol.1.
- Ahmed Mukhtar Al-Abadi, History of the Maghreb and Andalusia, Dar Al-Nahda Al-Arabiya-Beirut, 1978.
- Al-Himyari, Al-Rawd Al-Mi'atar fi khabar al-aqtar, edited by Ihsan Abbas, Librairie du Liban, Beirut, 2nd edition, 1984.
- Abd al-Rahman Ali Hajji, Andalusian history from the Islamic conquest to the fall of Granada, Dar al-Qalam, Damascus, 2010.
- Hussein Mounis, Milestones in the history of Morocco and Andalusia, Librairie Al-Rashad, Cairo, 5th edition, 2000.
- Anonymous, History of Andalusia, critical study Abdelkader Boubaya, Dar Al-Kutub Al-Ilmiya-Beirut, 2nd edition, 2009.

- Ibn Khaldun, kitab al'ibar wa Diwan al-mubtada wa l-khabar fi tarikh al-arab wa-l-ajam wa-l-barber wa men 'asarahum min dhawi soltane al-akbar, Dar al-Kutub al-Ilmiya , Beirut, 3rd edition, 2006, vol.1.
- Abu Bakr al-Tartushi, Siraj al-Muluk, edited, commented and indexed by Muhammad Fathi Abu Bakr, presented by Shawki Deif, Egyptian Lebanese House, Cairo, 1, 1994, Volume 1.
- Abdullah ibn Bologin, Kitab Al-Tibyane, published and studied by Levi Provençal, Dar Al-Maaref, Egypt, 1955.
- Abdel Aziz Filali, Political relations between the Umayyad State in Andalusia and the states of the Maghreb- Dar Al-Fajr- Cairo, 2nd edition, 1999.
- Ahmed Mukhtar Al-Abadi, History of Morocco and Andalusia, Dar Al-Nahda Al-Arabiya - Beirut, 1978.
- Rajab Muhammad Abdel Halim, Relations between Andalusia and Christian Spain at the time of the Umayyads and the kings of the sects, Dar al-Kitab al-Masry, Cairo, Dar al-Kitab al-Libani, Beirut, N.d.
- Al-Udhri, Tarsi3 Al-Akhbar wa tanwi3 al-Athar wa-l- Boustane Ila Jami3 Al-Buldane wa-l-Masalik Ila Jami3 al-mamalik (Embedding news and diversifying relics and orchard in strange countries and paths to all kingdoms), edited by Abdulaziz Al-Ahwani, Institute of Islamic Studies- Madrid, 1965.
- Abu Obeid Al-Bakri, Al-Masalik Wal- Mamalik (the Paths and Kingdoms), edited, presented and indexed by Adrian Van Leeuwen and Andre Ferry, Arab Book House, National Institution for Translation, Investigation and Studies, House of Wisdom, 1992.
- Ibn Adhari, Al-Bayan Al-Mughrib fi Akhbar Al-Andalus and Al-Maghrib, Edited by C. S. Colin and E. Levi Provençal, Dar Al-Kutub Al-Ilmiyya, Beyrou- 1983.
- Abdelkader Boubaya, The Berbers in Andalusia and their position on the sedition of the 5th century - Dar al-Kutub al-Ilmiya - Beirut, 1st edition- 2010.