



*Abu al-Hassan Ali bin Bassam al-Shantrini, historian of the era of kings  
of sects in the 5th/11th century*

- *Examples of texts from the ammunition book* -

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Abstract	Article info
<p><i>This research deals with examples of texts from the book "Ammunition in the Merits of the People of the Island" by Ibn Bassam Al-Shantari describing the behaviors of the kings of the sects towards each other, their peoples, and others in Andalusia during the fifth century AH eleventh AD. And how they were the reason for the disintegration of the unity of Andalusia; I dealt at first with the life of Ibn Bassam and his writings and the reasons for writing his book, and then I went back to the axes of his book, sources, and his approach to presenting the facts with their temporal and geographical framework, in addition to samples of texts revealing</i></p> <p><i>The policy of these kings disappointed their people, as these texts were presented with the necessary comments and concluded with a conclusion in which the results of this research were summarized.</i></p>	<p><i>Received</i> 29 October 2021</p> <p><i>Accepted</i> 03 January 2022</p> <p><b>Keyword:</b></p> <ul style="list-style-type: none"><li>✓ <i>Andalusia</i></li><li>✓ <i>Ammunition</i></li><li>✓ <i>Ibn Bassam</i></li></ul>

## 1. Introduction

Ibn Bassam Al-Shantarini is one of the most influential writers who dated the intellectual production of the writers of Andalusia and the administration of this region through the definition of writers and their intellectual production, and a historian of the policy of the kings of the sects and what they dragged on the country of the scourge, pushing him to do so because he felt and saw the bad conditions at times and their recovery at other times, and what he thought from the Andalusians to pay attention to the etiquette of the East, and their neglect of the literature and writers of their region, noting them for what they provided in this area, as he dated what he saved us in his book Ammunition in many texts reveal to us the conditions of the region in the time of the kings of the sects, some of which are movable and some of which are watching, attending and investigating it, as he said in his introduction: « Do not exceed the people of my time, who I saw my age, or followed by some of the people of Dahri», boasting the people of the East of what was written Thus, the book "ammunition in the merits of the people of the island" is an indispensable source for anyone who wanted to date the literature and history of the era of the political, administrative, social and military kings of the Andalusian enemy in the fifth century AH eleventh AD.)

The goal that we seek to highlight behind this research is to reveal a small part of the biography and bankruptcy policy followed by the kings of these sects towards each other and towards their people, and their position on the Christians who are lurking in all circles, humiliating the ruler and the governed alike.

As for the research axes, they are distributed as follows:

- (1) Introduction
- (2) Statistical summary of the kings of the sects
- (3) Overview of the life of the author
- (4) Overview of the life of the author
- (5) Overview of the book
- (6) Samples of texts
- (7) Conclusion
- (8) Research sources and references

## 2. A statistical summary of the kingdoms of sects or the era of sedition

After the consensus that was from the inhabitants of Andalusia on the eligibility of the caliphs of the Umayyads in Andalusia in its three-century rule, which lost the rule again with the fall of their caliphate in 422 as a result of the conflict that erupted between the owners of ambitions, the contract of the unity of Andalusia, and on its ruins many kingdoms were known in history and literature as: "Kings of sects" numbered nineteen kingdoms that can be considered kingdoms of cities at the start of the ancient peoples in the East and Greece in the establishment of their kingdoms and these kingdoms She:

1) The Kingdom of Bani Jahur in Cordoba - 422-460 AH / 1030-1068 AD. (2) The Kingdom of Bani Dhu al-Nun in Toledo 427-487 AH / 1035-1075 AD (3) The Kingdom of Bani Abbad in Seville 414-484 AH / 1023-1091 AD (4) The Kingdom of Bani Ziri in Granada 403-483 AH / 1012-1090 AD (5) The Kingdom of the Amiriyin 412-478 AH / 1021-1085 AD (6) The Kingdom of Bani Hud 410-536 AH / 1019-1141 AD (7) The Kingdom of Bani al-Aftas 421-487 AH / 1030-1094 AD

They can be considered powerful kingdoms and what are major whose owners separated from the whole body; while other kingdoms inferior to them arose, many were satisfied with ruling the territory of a city independent of the previously independent kingdoms, namely:

(8) The Kingdom of Bani Yahya in Lebla 414-487 AH / 1030-1094 AD (9) The Kingdom of Bani al-Bakri on the island of Shaltish 403-443 AH / 1026-1051 AD (10) The Kingdom of Harun in Shanab Maria al-Gharb 417-443 AH / 1026-1051 AD (11) The Kingdom of Bani Muzain in Beja and Shanab? (12) The Kingdom of Bani Barzal in Qarmona 404-459 AH / 1013-1067 AD Ibn Adhari called its founder Abdullah Barzali "Qutb Raha Fitna": Al-Bayan Morocco / 3/202

13) The Kingdom of Bani Khazroun in Arkesh 402-461 AH / 1011-1068 AD (14) The Kingdom of Bani Dummar in Moro

403-458 AH / 1013-1066 AD (15) The Kingdom of Bani Yafran in Randa 406-457 AH / 1015-1015 AD (16) The Kingdom of the Amirites, one of the former branches in Almería 405 AH-484 / 1014-1091 (17) Kingdom of Murcia 403-471 AH / 1012-1078 AD (18) Kingdom of Dania and Algeria 400-468 AH / 1009-1072 AD (19) Kingdom of Shanab Meria of the East 403-497 / 1012-1104 AD

Thus, they were of help to themselves, so the Christians were able to swallow what they could, and those who remained of them were eliminated by the Almoravids 497 AH / 1104 AD

### **3. An overview of the author's life**

#### **3.1 His Birth and his quest for Knowledge**

He is Ali bin Bassam Al-Shantarini Andalusian, Abu Al-Hassan, and it is called Al-Shantrini, relative to the city of Santarém, located in Portugal currently, and Omar Farroukh mentions him; he says: « Ibn Bassam Al-Shantrini: He is Abu Al-Hassan Ali bin Bassam Al-Shantrini, relative to Santarém, which is located on the Taga River, close to its mouth in western Andalusia - Portugal today - was born in Santarém, 460 AH - 1087 AD in a rich family (Farroukh, 1997, p. 273). It is from the house of origin, honor, and wealth, and this helped him not to seek the land in search of livelihood with the wealth he inherited and then devote himself to acquiring Knowledge. Still, the mystery

surrounds the march of his life, small, young, old, and elder. We did not find a convincing explanation for him that is unique in his era, and the writer of the island of Andalusia undisputed. Even those who came after him in various times and writings close to his era and far from him did not know it. Still, the sources that knew the flags of Andalusia are a curtain from Oblivion, who, in his Knowledge and literary workmanship, knows his book "Ammunition in the merits of the people of the Island" very well and benefited from it after him.

But some of his careers can be felt through his words and the sayings of those who wrote about him; his life in Santarém at first was a decent life, overwhelmed by grace and prosperity from all sides, and the evidence of this is his saying in the ammunition: «We were rich there with the generosity of affiliation for poor acquisition, and we dared with ammunition for the volatility in the country until the Romans scattered that system on us, even if the cat was left at night to sleep» (Ali bin Muhammad, 1989, p. 19) and this richness allowed him to learn and educate, as he says About him Taher Ahmed Makki and followed by Ali bin Muhammad in it: « He saved the Holy Qur'an and Sharia and its jurisprudential principles, as he was interested in literature took frequented the scientific councils, and then departed to Lisbon, the capital of the Andalusian West

in 477 AH to seek knowledge». (Ali ibn Muhammad, 1989, p. 330)

As for his life after the fall of Santarin to join Cordoba, it is a stage that extends from - 485 AH - 494 AH - Santarém fell into the hands of the Spaniards in 485 AH (Ali bin Muhammad, 1989, pages 37-38) and its inhabitants fled him, including Ibn Bassam, who left everything behind him to turn in a moment from wealth to poverty, where he describes to us his exit from his city, he says: « And God Almighty knew that this book was issued only by the chest of the afflicted people, and the thought of a dormant intelligence, between the eons of the color of the chameleon, because my deduction was from Santarin in the far west, the west is broken, the flock is horrific after the funny and the talad have been exhausted, and the apparent and the inner have run out, with the frequency of the Roman sects... When the horror got deeper there, I stormed the paths with me. I reached Homs (Ali bin Muhammad, 1989, p. 11) with a breath that was cut off by a beam, and the most obedient of them was gone; I have been alienated by it for years, from which I have taken the shadow of the cloud, and I am aware of turning from it like a dove. I forget nothing but solitude, and I do not reach except by virtue of the increase, and literature in it is less than loyalty; its bearer is lost from the winter moon, and the value of each one is what he has. The example of every country is his

ignorance." (Ali bin Muhammad, 1989, pp. 19-20)

This description pulsates with life that fluctuated him until he felt insulted by the narrowness of his hand and that he did not find value in his new society, where he settled in Cordoba in 494 AH (Makki, 1970, page 330) and then returned to Seville: « where his conditions improved and contacted its ministers and became visited by friends and writers to ensure a place for them in the ammunition, which began to be composed in 500 AH. » (Ali ibn Muhammad, 1989, p. 56)

As for his death, the sources did not differ much in determining the year of his death; this is Abu al-Abbas al-Maqri

He says: "His death was delayed to the year forty-two and five hundred" (al-Muqri, 1988, p. 329), corresponding to 1148 AD.

### **3.2 His Writings**

Ibn Bassam has written many books, but it is his book Al-Thakhira that has received the most attention from scholars (Ali bin Muhammad, 1989, p. 45), so his name is often associated with this book so that Radwan Al-Daya says in this regard: «If Ibn Bassam mentioned, it is the ammunition, and to him is the hadith.» (Al-Daya, History of Literary Criticism in Andalusia, 1981, p. 371)

Ibn Bassam has mentioned in his book this, which is the subject of our research, a group of books he classified, and these books according to his saying: « I collected his poetry " intended writer Abu Abdul Jalil bin Wahboun " on the letters of the dictionary in the classification of his translation as: "The book of the crown containing the poetry of Abdul Jalil," as did in other notables ministers book, did not accommodate to fulfill their merits this book. It was collected in the authorship of his translation as "Silk Al-Jawaher from the Anecdotes of Tarsil Ibn Tahir" and a fourth classification and called it "The Book of Reliance on the True Poems of Al-Mu'tamid bin Abbad." In a fifth book translated by "The Book of Reliance on the True Poems of the Two Ministries Abu Bakr bin Ammar," ... In these synopses, I fulfilled each troupe's purpose. I concluded its materials - hopefully->. (Ibn Bassam al-Shantrini, 1997, p. 477) In addition to these works, Palencia adds another work: a collection of satirical poetry that Ibn Bassam himself said which he did not broadcast in the people (Angel, p. 296), but this work is not mentioned separately, but rather Stated within the work in front of Ibn Bassam B: (ammunition ammunition) includes poets sects of poets satirical poets (Ali bin Muhammad, 1989, page 77), and Ibn Bassam confirms regarding this book while talking about the poet Ibn Sarh Shantarini (Ibn Khalkan, 1978, page 93), where he said: « I have seen him several

pieces in satire raised on the fortress of Dahna, which is where the arrow is correct, outdated judgment, folded it Kashaa, and hurt a bit for mentioning forgiveness, and perhaps shined from it at least, to see Vtdil even if I was able to prove in this book, some of his money in this section, to achieve that in bulk it is a simulation, and a thunderbolt of argument, and I wrote in this in my book translated as "ammunition ammunition" a sentence provided, for him and for many sects. (Ibn Bassam al-Shantrini, 1997, p. 835)

Another work by Ibn Bassam, Sir al-Thakhira, mentioned in a chapter held by Hussam al-Dawla Abu Marwan ibn Razain (Ibn Dahiya, 1955, p. 39), says: "If I had shone in this book [meaning ammunition] with some change, I would have avoided everything that was said in it, and I would have published what was hidden from Dhul-Rayyseen from the Matawiyah.

I have quoted a sentence in the book "The Secret of Ammunition" (Ibn Bassam al-Shantrini, 1997, p. 117).

However, the book that has spread the name of Ibn Bassam al-Shantarini throughout the ages is the book "Al-Thakhira fi Mahasin Ahl al-Jazira" (Angel, p. 297), which is the subject of this research.

### 3.3. Reasons for writing the Ammunition book

Among the reasons that prompted Ibn Bassam to write his book ammunition are his extreme jealousy for his country and his resentment of what its writers face in it from the symptoms by a sector of men of science in his homeland for what they compose and write of prose and poetry and their demand for everything that comes to them from the East and their complete departure to it and their preoccupation with it for all that is teeming with Andalusia of wonderful systems and high prose. (Angel, page 13)

Ibn Bassam himself declares this reason in the introduction and scattered parts of his book; he says: « Vghazni them that and composed of what is there, and I took the collection of what I found of the good deeds of Dahri and follow the merits of the people of my country and my modern, jealousy on that strange horizon to return its seeds crescents, and become sailors Thamada decaying, with a large number of writers and the abundance of his scholars» (Ibn Bassam Shantrini, 1997, page 14), and did not overlook throughout his book any favorable opportunity to record the superiority of Andalusians on the East (Makki, 1970, page 57) Andalusians were Attracted to all that is Eastern, neglecting the product of their land of the delicacies and delicacies of literature, it was in the good land at the time: « Knights of the two

categories, and the imams of the two kinds, people are what are good broken, and the purity of jewels, and the sweetness of resources and resources.» (Ibn Bassam al-Shantrini, 1997, pp. 11-12)

It is clear that Ibn Bassam wanted to be sorry for what was assigned to the island of Andalusia in this book by the great writer of the Levant Abu Mansour Al-Thaalbi, the owner of the "theme of the age in the merits of the people of the age", the orphan and ammunition are thus two sons, inviting each of them to taste the merits of his country. (Ibn Bassam al-Shantrini, 1997, p. 34)

The difference between the circumstances of the authorship of the two men for their books is different in that the conditions of Thaaliabi were better and congratulated and more stable. In contrast, the circumstances of Ibn Bassam were worse politically and securely. They were psychologically anxious when authoring "ammunition" was taken out of Santarine and Westernized in Cordoba, and denied the companion and beloved and less money. Despite the troubles he suffered, he refused to give in to what happened to him, and overcame this psychological anxiety, preoccupying himself with research and authorship for working without what is valuable, so he directed this book, which he tagged: "Ammunition in the merits of the people of this island," but the word (this) was dropped by the Investigation Committee at

Cairo University at the request of Taha Hussein and was one of its members, arguing that the reference meant something in the days of Ibn Bassam when Andalusia was under Islamic rule, but now it does not make sense, and all The parts achieved by Cairo University under the title "Ammunition in the merits of the people of the island." (Ahmed Youssef, 2002, p. 59)

It is considered a wrong suggestion because the title belongs to the book's author, and Taha Hussein has no right to change it, nor does those who agreed to it because Ibn Bassam singled out the island of Andalusia alone.

#### ***4. Overview of the Ammunition Book***

##### ***4.1 General Themes of the Book***

Ibn Bassam wrote his book al-Thakhira, which he became famous for in the year 500 AH - and this is according to what he said in the course of his talk about Abu Bakr ibn al-Milh (Ibn Bassam al-Shantrini, 1997, p. 452) where he says: "He extended this to Abu Bakr in age and lived until the time of my liberation this total in the year five hundred" (Ibn Bassam al-Shantrini, 1997, p. 452). But the collection of his texts began before the date of the male nose, and evidence of this is his saying in the chapter on the writer Abu Jaafar Ahmed bin Al-Dudeen Al-Balansi: « He is one of those who met him and his lips and dictated to me his systems and prose in Lisbon in the year seventy-seven» (Ibn

Bassam Al-Shantrini, 1997, p. 703) and his saying in the second section of the ammunition: « It is good to compare horses to the sea The words of some of the people of the age, namely the writer Abu Bakr bin Al-Attar Al-Yabsi) (Ibn Bassam Al-Shantrini, 1997, page 376) From the poetry of his songs for himself as Badajoz in the year eighty-six" (Ibn Bassam al-Shantrini, 1997, pp. 464-465), this statement confirms that Abu al-Hasan used to collect the material of his book before the year five hundred of the Hijra, that is, before he released it in its final form in the year referred to earlier.

As for the sections of the book, he explained in the introduction; he said: It was divided into four sections:

-The first: is for the people of Hazrat Cordoba and its counterparts from the country of Musta'at al-Andalus and includes news and the names of presidents, notables writers, and poets in a group, and then mentions them in order: The first of them: the helper of God Abu Ayyub Suleiman bin Al-Hakam, and his war with the Mahdi, his cousin, and his death, and contains thirty-four writers.

Then the second section: was for the people of the western side of Andalusia and mentioned the people of Hazrat Seville and the related country of the coast of the sea ocean Rumi, and in it, the news and the names of presidents and notables writers and poets sentence provided, the first of

them: Judge Abu al-Qasim bin Abbad, and the number of forty-six writers and poets.

And the third section: in which he mentioned the people of the eastern side of Andalusia, and from a star from the planets of the age in the horizon of that upper gap to the end of the word Islam there, and in it, the stories and the names of presidents and notables writers and poets sects, the first of them: Mujahid, Mubarak, and Muzaffar of the boys of Ibn Abi Amer, and their number reached thirty-three.

And the fourth section: and singled out those who happened on this island in the period dated from a writer-poet, and sheltered to its shadow of a skilled writer, and expanded his field, and preserved in the kings of his sayings; (Ibn Bassam al-Shantrini, 1997, pp. 22-32) Some of them speak about them, and some of them do not do so according to the value of science and its place in politics, and the extent of its contribution to the bear movement in prose and poetry, and the latter is predominant.

You see from this division that it is a vertical geographical division, starting from Cordoba, the capital of the region of Andalusia, then Morocco, then Mashreq, and then stamped with expatriates from outside the Maghreb and the Levant, which is a logical arrangement showing the contribution of each region in the field of science, literature, and politics, and the extent of the contribution of those who came to it in that, away from the lexical



arrangement of its flags, and his role model was in that, as he said: Rather, I mentioned these people as Abu Mansur, in his famous composition, translated as "The Orphan of the Age, in the Virtues of the People of the Age." (Ibn Bassam al-Shantrini, 1997, p. 32)

#### **4.2 Ammunition Book Sources**

There is no doubt that Ibn Bassam relied on multiple sources in the composition of ammunition, especially in some translations and news of history, and some of them are mentioned in the folds of the book, and perhaps the source that relied on it a lot, which is the history of Ibn Hayyan - d. 469 AH - says: «And relied in most of that on the history of Abu Marwan bin Hayyan, so I reported its chapters and quoted its sentences and details.» (Ibn Bassam al-Shantrini, 1997, p. 19)

And the book of Al-Thaalbi - d. 429 AH - the orphan of the age: « When I mentioned these people, I was domesticated by Abu Mansour in his famous authorship, translated as "The orphan of the age in the merits of the people of the age." (Ibn Bassam al-Shantrini, 1997, p. 32)

And the book of Ibn Rashiq - d. 363 AH -, and the points of the bride by Ibn Hazm -d. 456 AH, in addition to oral sources such as saying: Sing me, so-and-so, so and so gave me ... Etcetera.

#### **4.3 His approach to presenting facts and their temporal and geographical framework**

Ibn Bassam gave the method a great value that facilitated the process of collection and classification; the approach adopted by Ibn Bassam in the composition of the ammunition was sound and agreed with the method of writing the book.

Ibn Bassam did not review all that the Andalusians produced but chose the first part of his life under the kings of the sects, and explains this by saying: « I did not offer anything from the poems of the Marwanid state nor the praises of Amiri, as Ibn Faraj al-Jiani - d. 359 AH - had seen an opinion in half and went doctrinal in the nose; (Ibn Bassam al-Shantrini, 1997, p. 13)

Thus, he did not want to repeat what his predecessors had written. Still, he wanted to remind politicians and literature of all their flags and the intellectual production they produced, specializing in the people of his time, specifying the period for that fifth percent of migration. He says, "... She adopted the fifth hundred of the migration, explaining some of her ordeals and turning the faces of her temptation, and summarizing the saying between her ugly and her good." (Ibn Bassam al-Shantrini, 1997, p. 17) It seems to me that he stipulated to himself the writers who contemporaneously contemporary: « Do not transgress the people of my time who I

saw my age or followed by some of the people of my age » (Ibn Bassam Al-Shantrini, 1997, p. 17), and this facilitated the process of research and registration and mentioned dates very accurately, and all those who dealt with the book ammunition study « unanimously agreed that Ibn Bassam has adhered to the time frame that he set for himself in an amazing systematic way. » (Ali ibn Muhammad, 1989, p. 206)

As for his determination of the spatial framework, he was determined in the country of Andalusia, and it was easy for him to divide it into three sections, in addition to those who came as an immigrant to it, and he did not neglect the issue of arranging the translator for them, relying on a clear method that he had mentioned in the introduction to the book if he says: « And I began to mention the book as they are issued in the people of literature, except that it has a chance of leadership or calls for some policy to be presented. » (Ibn Bassam al-Shantrini, 1997, p. 18)

It also seems that he did not follow the thousandth order of death or the year of death but began with the class of writers, who represent a high class, and a class of poets, but excluded the class of politicians. Then he prefers in his approach to say: «The first of the people of Cordoba mentioned who was in it from the kings of Quraish in the period dated by the people in this regard, then those who worry about their authority or entered into something of

their affair and followed them with writers, ministers, and poets, and then sects of those who are fried from them» (Ibn Bassam Al-Shantrini, 1997, p. 32), which seems to have seen the book "The Orphan of the Age" by Al-Thaalbi, and warned that it was devoid of a date or occasion, and this prompted him to pay attention to the date and the occasion; Whether in prose or poetry, we find him saying: "The letters and poems I included were interspersed with what I communicated or said in it." (Ibn Bassam al-Shantrini, 1997, p. 17)

He mentions some of the historical events in his time and the wars in Andalusia, and we see him describing all of this with some sorrow, heartbreak, and sadness.

It is clear that Ibn Bassam's mention of that news and incidents was diligence from him, it is through ammunition brought closer to the Andalusian society in its political, historical, and literary manifestations, and it seems that Abu al-Hasan's interest in the historical aspect was special, because he lived and measured his concerns starting with the fall of Santarin and his exit from it, and the seizure of the Spaniards on Andalusia and the strife that was at that time, and the incidents were all engraved in his memory, where he does not miss an opportunity but mentions to us a historical event, he says: "And adopted the fifth hundred of the Hijra, explaining some of its tribulations and the temptation and summarizing the saying between its ugly

and its good." (Ibn Bassam al-Shantrini, 1997, p. 17)

As for his way of presenting the facts and narrating the news, he ignored the historical context of the news that he provided much attention to, whether historical or literary, and he relied a lot on his historical quotes in the book "quoted" by the great historian of Andalusia for the pre-and his time Ibn Hayyan, stating this in the introduction to his book, by saying: « And will engage in the wire of what this classification recommended, from summarizing the definition of the news of the kings of the island and telling their aphoristic stories, and their famous Al-Mabirah facts, for Abu Hayyan, chapters of his oddities, and sentences and details of his wonders ... Most of what passes in this book, from this chapter, on its remarkable history, I relied on and from his handwriting most of what I quoted, and I investigated my effort to brief what length, and reduce what weighed, and summarize what was explained and separated. (Ibn Bassam al-Shantrini, 1997, pp. 34-35)

He said in another place: « And interspersed with the messages and poems, including contacted or said in it of the facts and news and adopted the fifth hundred of migration explained some of its tribulations, and Jalut faces of sedition, and summarized the saying between ugly and good, and counted the reasons for the seizure of the Romans on this region, and

shined the reasons that called its kings to depose them, and uproot their origin and branch, and expressed more, with a word that traces the concern between the delinquents, and solves the infallibility plain of the heroes ... I quoted its chapters and quoted its sentences and details, so if his words instructed me and comforted me with his narrative and system." (Ibn Bassam al-Shantrini, 1997, pp. 17-18)

Ibn Bassam attributes these sayings to him whenever he recounts a historical incident. (Ibn Bassam al-Shantrini, 1997, pp. 53-60) And thus was faithful in transport, as well as his investigation of the events of history.

### **5. Samples of texts**

Ibn Bassam has lived a difficult period of life in the province of Andalusia, which deteriorated around his political to the greatest extent Btfk political unity and leadership fall Umayyad Caliphate in 422 AH-1030 AD and appeared what was known as the era of the kings of the sects each semi-prince cunning princes neighboring him with the help against the other enemies Christians may they remain as much as possible in governance, has portrayed Ibn Hayyan this situation portrayal influential heartbreaking, said Ibn Bassam quoting Ibn Hayyan: « And more severe than what we revealed when the first minds what we hid from what painted us from the disease of intersection and we have taken communication and familiarity,

and we have become from sensing that and persisting on it on the brink of a cliff that inevitably leads to perdition, as God has decreed its time, in addition to what we have known in the century that we skinned from the last duration of the group to realize who followed the one before him, such as our age this mare Bhim Alshea as soon as he boasted of an ulcer as well as Shaddokh surprise, has sifted his family the most severe sifting Phosphasf Their morals, and uprooted their races, and the slander of their dreams, and the malice of their consciences, so ignorance contained them, and deducted them from falsehood, and Arksthm sins, and stigmatized defects, they are not in the path of rationality pious .... Among the most evident evidence of their excessive ignorance about them is their alienation from their time, their distance from obeying their Creator, their rejection of the commandment of His Messenger, their Prophet (peace be upon him), their astonishment from considering the consequences of their matter, and their neglect to fill their gaps. We have skimmed on them by praying, we have been stingy by singing, Moroccan wonders that have missed appreciation, and have been subjected to change, may God have the consequence of things, and to him the destiny." (Ibn Bassam al-Shantrini, 1997, pp. 188-189)

The description of Ibn Hayyan coincides with this deceased in 469 AH with the description of Ibn Hazm, contemporary and

died in 456 AH for this case « Oh God, we complain to you the concern of the people of the kingdoms of the people of our religion physically for the establishment of their religion, and the architecture of palaces they leave soon for the architecture of their law necessary for them in their return and the house of their decision, and the collection of funds that may have been the cause of the extinction of their ages and help to their enemies on them, and for the life of their family consoled in their urgency and hoped to win in their futures even foresaw it the people of the few and dhimma, And the tongues of the people of disbelief and polytheism were launched, as if the eyes of the lords of the world had achieved it, they would have taken care of that." (Ali ibn Muhammad, 1989, p. 41)

He said in another place: "By Allah, if they knew that in the worship of crosses, they would have taken the initiative to do so, for we see them drawing Christians and enabling them to deprive the Muslims and their sons and men to carry them captives to their country... Perhaps they gave them cities and castles voluntarily, so they removed them from Islam and built them with bells, and Allah cursed all of them and shed one of His swords on them." (Ali ibn Muhammad, 1989, p. 176)

This is the case of the lost paradise opened by the people of solid, faithful, and sincere determination and lost by the foolish princes and those associated with them

because of the owners of passions, ambitions, and the perpetrators of every repercussion.

And to follow Ibn Bassam to live with him what he experienced of pain and heartbreak, what he saw and heard of deadly events after the year 400 AH, which destroyed the green and dry, including his talk about how Suleiman bin Umayyad rule reached power and his conflict with Abdul Jabbar based on the Amiri state, which ended their influence with his influence, and described Ibn Hayyan for the days of his rule six years in Cordoba, which paved the way for the fall of the Umayyad state permanently in 422 AH words inclusive influential eloquent said: « And all his days - as Ibn Hayyan described -: « Shadada calamities, oddities ominous, foul principle and light, ugly end, and conclusion; And the ignition of strife, the ascension of sin, the oppression of security, and the solutions of fear: A state that was enough for it to be established by Changah, and Armagand suppressed it, and the majesty fixed it, and the Frankish tore it; He exaggerated it to terrorize the people... They felt his hatred and led everyone who resisted him and returned his order, whether an enslaved person or free, in fear of him and despair of the good that would come to them from his barbarians, and this was the cause of the division of the country and the ownership of the sects" (Ibn Bassam al-Shantrini, 1997, pp. 36-37). Then eliminated by Ali

bin Hamoud al-Hasani in 407 AH, who was not better than him in biography nor bed, and controlled Cordoba for some time, endearing to its people in the outward, but harbors them evil in the interior of what Anas them have hatred, because of the humiliation and young people, says Ibn Bassam quoting Ibn Hayyan and described what happened at his hands to the people of Cordoba when they shed on each other: Then « poured on the people of Cordoba a variety of abuse and fines, and snatched weapons from them, and demolished their role, and seized the hands of the rulers for their justice, and fined their commoners, and reached their notables with people of their evil, so they opened doors of calamities to him by which he destroyed the nation, and approached him by seeking, and horned all the evil people, and entrusted them with pressure [i.e., observers and spies]... The people have become signs on their walkers, rarely received any of them except with a person entrusted with it, as if the honorable writers seemed to see, so I took on the people of the countries. Hence, the world darkened, and its people and their people and their trance from the command of God did not cheat them, so they stayed in the houses, buried in the earth's stomachs [i.e., disappeared in the rains], until their backs were reduced by the day. Their markets were empty, and if the evening approached and the demand for them stopped, they spread under the darkness for some of their

needs. (Ibn Bassam al-Shantarini, 1997, pp. 99-100) Until he was killed a year after his reign by his young men who had a scaffold, and the people of Cordoba breathed a sigh of relief, but for a while. The hand of the oppressors traded them after him.

As for Ismail bin Dhul-Nun was the tendency of independence has been able to him, he became only seen what achieves his vile interests, and does not even want to hand over the matter to the sons of Umayyah complex them, has portrayed us Ibn Bassam in what he quoted from Ibn Hayyan description disgraceful, he said: « He was the first revolutionaries to paradox the group, and their excessive reversal of obedience, and then agreed to him things expanded by his work, and abounded collection and collection ... He did not want to do something, nor hurried to good, nor serious favor, what I did to him a ride, nor carried anyone towards him camel, nor limped him writer or poet, nor praised by Nazim nor prose, nor extracted from his hand a dirham in right or wrong, nor did anyone of him have heroic ... He was the excessive cherishing of the kings; He became the germ of hypocrisy, and the first to enact the year of disobedience and discord, and from it exploded the fountain of strife and tribulations, so blessed is the one who dictated to him, and did not satisfy him with the punishment of the world as a reward... [And] in addition to its disadvantages, because it was discussed regarding the emir of the Umayyads and

said: By Allah, if my authority disputed this friend for his killer and I would not have surrendered to him, how can I surrender my authority to those who are called to him from among the Umayyads, whom Allah does not oblige to obey» (Ibn Bassam al-Shantarini, 1997, pp. 110-111), and this is from the misery and lousy folding that prevailed over him, with those who are better than him in this world and the hereafter Caliph of the Messenger of Allah (may Allah's peace and blessings be upon him) Abu Bakr al-Siddiq (may Allah be pleased with him).

This fact made the kings of the sects feel that any call to reform or jihad was a threat to the survival of their king, who had no survival; this scholar poet Abu Hafs bin Omar bin Hassan Al-Hawzani unjustly killed in 460 AH called on Al-Mu'tadid Abadi to abandon self-love and to provide the interest of Muslims and the survival of their existence before his interest Ibn Ibn Bassam said: « When the Romans prevailed over the city of Barbishtar in the year fifty-six, and the scar was disgusted, and the sermons worsened, and narrowed

About his inhabitants of the East and the West, he addressed the Mu'tadid with a patch in which he urged him to jihad.

The servants of the great sobriety and the people fall asleep × in a situation like it is expected

Break my book from your void for an hour×, and if it is long, then what is described for the length is a position

If I do not spread the disease, the Lord of his medicine, × I am lost and worthy of the lost blame.

.... [He deceived him until he lured him to Seville in 458 AH and his highest status and showed him good affection, but he gave him hostility and treachery], so when it was Friday for eleven nights of Rabi' al-Awwal in the year sixty, the palace brought him. He prevailed - they claimed - drunkenness and ordered two servants of his boys to kill him, both of them took pity from his misdeeds ... So he himself arose to him and began to kill him with his hand. The servants after him did not receive a sola, nor did he enjoy his world except a little, and to Allah the return, and he must reckon." (Ibn Bassam al-Shantrini, 1997, pp. 82-83)

Thus, Al-Hazni, the righteous man, paid with his life for his sincere call to support Islam and Muslims at the hands of this mighty man, who did not care about any great thing; he committed to achieving his ambitions.

This Abu al-Walid Suleiman bin Khalaf al-Baji, who died in 474 AH, the world of Andalusia in his time, advised these kings and gave them sincere advice and called them to jihad, but he was in his call to them as he was a believer Pharaoh with him, Ibn

Bassam said about him: « Ford [any foot from the East] and the grass of her country [Andalusia] tusk and nail, and the aim of her covenants is wasted blood, and her money is neither an eye nor a trace, and her kings are opposites, and the whims of her people grudges and grudges, and their intentions in the land corruption and corruption ... For the first arrival raised his voice calculated, and walked among the kings of the people of the island related to what grew from those reasons, he stood as a believer of the Pharaoh if he encountered conscious hearing, but blew in the bones of the gnaw, and worked on the ruins of the circle, but whenever he came to the king of them in the appearance of his order to welcome him, and Ajzal luck with humanization and approximation, which is in the subconscious ignorant of his tendency, and weighs down his sortie, and what was the most discerned jurist, may God have mercy on him, their affairs, and informed him of their management, but he was hoping immediately to repent, and guilty repent. (Ibn Bassam al-Shantrini, 1997, pp. 95-96) But they tended to the lining of evil that adorned them with falsehood and disregard for the servants and hated them for the path of truth, reform, and success.

The conflict between these quasi-kings happened, and there is nothing wrong, including the conflict between Seville and the Kingdom of Badajoz did not find the

attempts of the minister Ibn Jahour and his efforts to stop the war between them and wreaked each in the territory of the other. The battle between them remained a debate (Annan, 1990, page 83) until the events of Labla (Al-Humairi, 1984, page 508) were resolved again when the owner refrained from returning what Ibn al-Aftas entrusted to him of money and ammunition during the war, so the latter raided him, so he sought help from Al-Mu'tadid, who He came to find the owner of the confusion and met the crowd, and did not prove the forces of Ibn al-Aftas in front of the troops of the Mu'tadid inflicted a disastrous defeat on them and cut their heads about one hundred and fifty heads. (Ibn Bassam al-Shantarini, 1997, p. 238)

Al-Mu'tadid bin Abbad saw in Ibn al-Aftas a stubborn quarrelsome, standing every time on the side of the Berber community; not only that, but he saw in him a strong instigator who had a significant influence on the Berber group in the region as well as he saw it more appropriate to double the blows before he and his soldiers recovered from the impacts that the soldiers of Al-Mu'tadid gave in the previous site.

But the victor and the defeated in the result are equal and have become up for grabs for the Christians lurking in circles.

In order not to fall Ibn al-Aftas into the traps of Al-Mu'tadid again and to avoid a defeat that may come on his state, he sought the help of his ally Ishaq bin

Muhammad bin Abdullah Al-Barzali, providing him with a barbaric force led by his son Al-Mu'izz, and Ibn Al-Aftas was not satisfied with the forces of his ally Al-Barzali. He mobilized everyone who could carry weapons and gathered a lot of creation. The Barzalists kept warning Ibn al-Aftas from facing the army of Seville because they experienced them on the battlefield and touched them from the solidity of the fighting. They told him, "Do not throw them; you do not know the amount of crawling towards you, and we saw them and heard of their gathering in Seville.» (Ibn Bassam al-Shantarini, 1997, p. 238)

The Banu al-Aftas suffered severe damage due to this defeat in their men, and even their city of Badajoz was shaken by the loss of the young people who participated in this war, most of whom were confirmed. Badajoz's shops and markets remained empty and motionless.

In it, Ibn Hayyan said, describing this atmosphere that prevailed over their city and the base sheiks who could not participate: « And less than what I heard in counting the dead of this incident of three thousand men and more, and tell me who I trust in Badajoz remained free for a while shops and markets from the eradication of the killing of its people. » (Ibn Bassam al-Shantrini, 1997, p. 239)

Ibn Bassam says in Bani Ziri in Granada: « One of the greatest immigrants to him was



Zawi bin Ziri bin Manad Senhaji ... The palace in his days had twisted in his permission to enter Andalusia, wary of his cunning and cunning and after his reputation in Morocco». (Ali ibn Muhammad, 1989, p. 50)

He adds: «Their sheikh Zawi, the first to enter Andalusia, showed the types of righteousness and human beings to the people that nothing is above him, and he was like him in the cunning, cunning, and picturesque.» (Intermediate Dictionary, 2004, p. 247)

In this atmosphere infested politically, socially, administratively, and economically, the Jews took the opportunity to achieve their goals, so they overtook the people; Ibn Bassam described the killing of their leader Yusuf the Jew, which was the beginning of a combat epic against them, the like of which they have not seen for a long time, he said: « The people overcame the Jews and killed them then Nef on four thousand, epic features of the children of Israel Bbwitha, and long reigned like it» (Ibn Bassam Al-Shantrini, 1997, p. 769). Bassam, in his usual style on their painful end, when they used Bani Abbad, and they do not see what these people hid for them of treachery and betrayal, said: « And Abdul Malik is ready for their funeral, determined to the firstborn to their league, and their evil on their good work, did not take care of him except their staring at his palace and the rise of their

voices with the innocence of his order and silence mouths for his remembrance, has resulted in his night with a sterile day, and shortened Najed Subha from the night of Bhim, and walked from his supporters there between a lion Shatim, and lions named:

Whoever makes the dha'am for hunting is × the dha'am catches him in the one who hunts" (Ibn Bassam al-Shantrini, 1997, p. 610).

The situation in Toledo had turned into chaos, so the streets of the city were disturbed and the revolution took place, so he did not find the able to seem, from fleeing to one of his fortresses, and the people of Toledo remained after him for days Ibn Bassam says: « And the people of Toledo stayed after him for days, nor as a neglected sleeper whose shepherd slept, they have no prince, nor in them to the right marshal, and they consulted in which kings of the sects they rule in them, and they threw him into their hands, their bird flew, and differed in their homeland and their phenomena, and the drink of those who followed them from them to a kingdom that they did not rule to reasons, and booty They did not give her horses or passengers" (Ibn Bassam al-Shantarini, 1997, p. 158) and then they paid attention to each other, and they began to consult with any of the kings of the sects to dismiss him this matter, and throw their hands to him, and among them was a man called Abu Muhammad Yusuf

bin Al-Qallas Al-Batlusi [called Al-Mutawakkil], one of the demons of shadows, and the eaters of money, from a man who dared God's creation to blood, and he is more cowardly than those who whistled, and dared them to ride a forbidden snow, which is weaker than a lukewarm luck, alerted that sedition to his fate, The non-men raised his voice in remembrance of him." (Ibn Bassam al-Shantrini, 1997, p. 159)

They brought him from Badajoz and entered the city of Toledo in 472 AH, so they were like the tenant of the fire Ramda, and this is the case of every fear and insecurity for himself and his offer. His money hopes to survive, even by holding on to a straw, it was not what they hoped for says about Ibn Bassam and what was terrible his biography in Toledo: « And Al-Mutawakkil by Talih Jayan, Tarih cups and Danan, dumped on the fabric of what he carved the ordeal, and avoided his sedition looting, from luxurious brushes, and a huge marquee, and utensils ... I taught him to sit in the chest and showed him the difference between vinegar and wine." (Ibn Bassam al-Shantrini, 1997, p. 160)

This is the matter of those who do not preach to others; when Alphonse came with him, the son of Dhul-Nun, to Toledo, he fled from them and left them looting for Alfonso VI and fled to Ptolemy Dar; his decision stressed its people the siege, and censorship was imposed on them, so no one

enters them or comes out of them until food and supplies ran out. Their families and young cried, so they had to open the city gates to him in 478 AH (Ibn Bassam Al-Shantrini, 1997, page 162). Its fall was due to its failure by those who surrounded it from those who described the princes of the sects, who bear the button that hit its people, whose fall had a great impact on the kings of the sects, who felt the consequence of their position and their critical conditions. They knew that the circle on them was coming, and they all clung to the pretext of jihad, so they all gathered for the first time to meet the word and renounce discord. But this meeting did not bring any significant result that would increase the age of their rule and the survival of their semi-kingdoms.

Mubarak and Muzaffar Al-Amiriyin were among those who were called the kings of the sects who were a sign of the sign of the hour on them and they and those who took over them, luring them after God opened them from the types of bliss most and widest of eaten and clothed and inhabited and the pleasures of chicken, and abundant money spent on what benefits his existence and does not harm his absence, wire in their parish the behavior of the mighty and foolish sinners until they were like Qarun in the treasure of money, and their parish became as the people of Qarun wish what they are, said Ibn Bassam Quoting Ibn Hayyan, who described their condition and the condition of their flock and what has

become of its condition, which has become the one who does not delight an enemy and does not rejoice as a friend, he said: "One of the arguments of Allah, may He be exalted, in the extreme oath that indicates its humiliation [i.e., the world] on Him, when He received it from it with love, the eyes of the first forbidden towards it became a sign, and their hearts are Muslim to those who have squint and strength, and they are not considered for it by being spared from ignorance, they think that they have obtained it with merit." .. [They drive the persecuted parish] with their authority, and they do not care about their costs, and they do not accompany the effort of what amounted to their violence, they imitate the evil of the workers, and they increase them in the jobs [taxes] of weight, with the days and nights, even tomorrow many of them wear leather and mats, and eat beans and hashish, and perhaps this is righteous for the people after the people of them, so they do not resist it except by evacuating their resting place, and abandoning their villages, so these two Al-Alajan and those who followed them do not regret, and they are not afraid of a position like him for those who resided after them, but they take what his family has made From those villages there is a lost extraction." (Ibn Bassam al-Shantrini, 1997, p. 162) After that, he became a hostage to what his hands offered the hands of his master, who was not hidden.

The death of Mubarak there was that he rode one day from the Palace of Valencia for a walk outside the country on a horse. The Valencian people complained to him about their misfortunes and groaned about the increase in taxes. He said to them: « Oh God, if I do not want to spend it on what is useful to the Muslims, do not delay my punishment on this day; A man came out of his horse from its limit and threw it down, and intercepted by a wooden canine of the arch pulled his face, and fell to his hands and hands, and the horse fell on him and broke his members and herniated his stomach, so overflowed himself for his time, and the security of the people of the country from his abhorrence, and God stopped his order, so they revolted their day and looted his palace. (Ibn Bassam al-Shantrini, 1997, p. 163) Glory be to Him, how many of His sermons are the conqueror of the oppressors with death, every day is an affair.

And if you want more, from Abu al-Hasan Ibrahim bin Muhammad bin Yahya, known as Ibn al-Saqaa, one of the bad ministers during the rule of Muhammad bin Jahour in Cordoba, who raised the days of him after he was a hardship of life circumambulating his proximity to people in exchange for what he evaluates his life, so he tyrannized him and his children to visit them, so he accepted every reproach that God does not fear in violating, from that he built in his palace a house called: "House of pleasure"

and you imagine this pleasure as you want to imagine, in the day a massacre of conspiracies and at night coming to the self, Ibn Bassam said in what he quoted from Ibn Hayyan: « It is only that carry the secretariat on his shoulders, and put it under his leg, and remember the biting dogs to his stick, turned a rat for theft and betrayal and built impregnable palaces, and acquired the loss of the yield, to countless properties in abundance. » (Ibn Bassam al-Shantrini, 1997, pp. 329-330)

Ibn Yasam said in what he quoted from Ibn Bassam: "I was told that one day he said to him some of his linings when he saw him committing immorality: He lowered you, and he said to him: And what we have to do - by Allah no dog is barking and gathering to him. The miserable man did not know that there was a cub of a loud lion that he had beaten, and he was Abd al-Malik, the youngest of his brothers." (Ibn Bassam al-Shantarini, 1997, pp. 335-336) So he killed him and seized his house and its ammunition, and the people were happy and rejoiced in killing him and resting from his injustice.

The situation of Andalusia in the era of the kings of the sects was not pleased as the country was torn apart by evil and increased stubbornness in the division of what they shared; each wanted to be his share of this country larger and wider indifferent to what it is the parish that they impoverished, and handed it over to the

enemy who used some of them on each other, until the country saved Yusuf bin Tashfin, Prince of the state of the young Almoravids hated them from these darkness dawn who took the servants of God as slaves to them and the money of God looted and robbed.

## 6. CONCLUSION

After our previous presentation of these examples from the biography of the kings of the sects, despite their scarcity and what we did not mention, the most terrible, malicious, and worse in all aspects of life, we can finally say

The book of Ammunition is one of the crucial sources of what he wanted to chronicle the kings of the sects politically, socially, and economically.

Ibn Bassam's portrayal of the state of Andalusia within the limits of the fifth hundred of migration vividly depicts what happened to its people of tribulations beyond imagination, and its princes were one of the ills of what befell them.

Their crime exceeded all imagining against Islam and Muslims, but they were not so with their enemies; they were subservient, humiliating, and heartbreaking.

They were also characterized by extreme excesses and extreme against each other and even devoid of mercy in their hearts when they prevailed, and they were more

severe against each other than against the infidels. (Ibn al-Khatib, 1974)

Many of them became humiliated and sought the help of Christians against each other because of their people's lack of support for them.

They spent their lives in continuous fighting wars based on satisfying the tendency of authoritarianism and humiliation of each party to the other, did not achieve anything devoid of humanity, and enough evidence, for example, what we mentioned from the description of Ibn Hazm them in the first of this research, until he became the dominant and defeated both in bad fate.

The emergence of the hateful phenomenon of fanaticism has surpassed any imagination in stirring up strife, and each of these kings needs more to reveal their failed policy that has led them and their rulers to the worst conditions.

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