ABSTRACT

It was the Andalusian society, which consisted of Arabs and Berbers, which was one of the manifestations of strength in those new countries over the conquering Arabs, but at the same time it carried with it a manifestation of division and weakness, as the country of Andalusia witnessed many rebellions that were carried out by the Berbers. As the era of the Umayyad Emirate in Andalusia witnessed many rebellions and over the princes who took power, as those rebellions were linked to the power and authority of the emir. On the Berber rebellions in the era of Prince Abdul Rahman bin Al-Hakam, and the most important leaders and regions of the Berber rebellions in his era and their elimination.

Keywords: Barber; Abdul Rahman; Andalusia

I. INTRODUCTION

The Franks resorted to another ancient and modern method, which is the work of Muslims from within, by provoking tribal and sectarian strife [1], so the King of France Louis sympathized with the Christians, and sent a letter in the year (213 AH/828 AD) to Mareda inciting them to revolt against the central authority and promising them to help in their rebellion. His book captivated the souls of some of those who were met with the cruelty of some of the prince's workers[2].

Therefore, the Berbers in turn moved, and they announced the rebellion in the year (213 AH / 828 AD), and the city of Merida was the scene of this rebellion, located to the west of Cordoba, and this rebellion was led by a man from the Masmoudah tribe[3], Mahmoud bin Abdul-Jabbar [4], who was a collector [5] during the reign of Al-Hakam was dismissed from his job in the early days of Abd al-Rahman bin al-Hakam’s era because of his joining the rebellion, and his sister Jamila was helping him in his rebellion, who was good at al-Hasan and was famous for her bravery, rescue, chivalry, and meeting and fencing with knights[6].

The Franks found in this rebellion a suitable opportunity to instigate and incite against the government of Cordoba, so Louis Al-Taki sent a message to the rebels encouraging them to revolt and promising them aid and assistance[7], and one of the born-again, named Suleiman bin Martin, who was known as Qanab[8], participated in his rebellion, and the rebels managed to control the city The city of Merida and its governor, Marwan Al-Jaliqi, was killed[9].

It was allowed for Mahmoud bin Abdul-Jabbar, the leader of the rebellion, to benefit from the natural and fortified location of the city of Marda, and to benefit from political alliances with the Christians, but he did not withstand the Prince Abdul Rahman bin Al-Hakam, who went himself to eliminate this rebellion, and he marched on the rebellious city, besieged it and destroyed its suburbs. The prince wrote to His commanders should not go too far in sabotage so as not to increase the fire of hatred in the hearts of the rebels, and the conditions of the city deteriorated until its sane people decided to open the gates of the city at a certain hour of the night[10].

Prince Abdul Rahman bin Al-Hakam resolutely confronted this rebellion before it worsened, and he himself led an army that besieged the city, until its people were forced to return to obedience. Among them were hostages, and he left a governor representing the Cordoba government over them, and he ordered Prince Abdul Rahman bin Al-Hakam to move the walls of the wall to the Wadi Anh River[11], so that the city’s residents would not return.
to their rebellion, but this campaign did not bring any result. And they captured the worker and built the fence and perfected it[12].

The emir marched to them with his armies in the year (214 AH/829 AD), and with him the hostages of its people, and they offered him to ransom their hostages with the worker who had captured him and other men of authority. The last time he managed to conquer the city of Mareda[13], and as a result of the pressure of the Emir, the two leaders of the rebellion were forced to flee and Suleiman bin Mutrin fortified in one of the fortifications of the Merida mountains in the year (220 AH / 835 AD), and Prince Abdul Rahman succeeded in besieging him and the siege narrowed him until he escaped At night, he slipped his horse on a smooth rock, and he fell and died, and a man found him, so he cut his head off and claimed to have killed him[14].

As for Mahmoud bin Abdul-Jabbar, the leader of the barbarian rebellion, he fortified in the fortress of Mon sauld, near the city of Badajoz[15], and then decided to march with a group accompanying him to the city of Beja, accompanied by his sister Jamila, and he managed to control it, and extended his evil and greatness of his danger, and the campaigns continued on him until he was forced To the year (223 AH / 838 AD), to flee with his sister and accompany him to Galicia and rented its king Alfonso II[16] (791-842 AH / 175-227 AD), who welcomed him and provided assistance to him and honored him and gave him a fortress on the borders as a fief, which he made as a base from which to launch Raids on Islamic lands for a period of five years and three months, which he exploited to raid Islamic lands from time to time to achieve political gains for his kingdom at the expense of the lands of the Umayyad Emirate[17].

The narrations say that Mahmoud experienced remorse and wanted repentance, and that he began writing to Prince Abdul Rahman bin Al-Hakam asking him for safety and return to his country, when he felt his position as a Muslim against Muslims[18], and here the barbarian rebel felt after a while and to discover that he was involved in his alliance with King Alfonso, and to work On liberation from the predicament in which he put himself, after he felt that King Alfonso was using him as a tool to achieve his gains[19], so the leader of the rebellion, Mahmoud bin Abdul Jabbar, worked to write and correspond with Prince Abdul Rahman II in preparation for his return to obedience to the Umayyad state, as returning to the center of the Caliphate in Cordoba is safer A consequence and less embarrassment, and when King Alfonso learned of these correspondences, he feared for himself that Mahmoud bin Abdul-Jabbar would rebel against him and enter a war with him[20].

Therefore, King Alfonso himself walked to him, and the soldiers surrounded him from every side, and Mahmoud defended himself, but in the end he was killed when his horse was crushed by him in the war. He died in its wake, and his companions separated from him, and some of his family and companions were taken prisoner, and that was in the month of Rajab in the year (226 AH/840 AD)[21].

He mentioned that he stayed in the land arrogantly for a while, and the Christian knights were afraid to approach him because they feared that he was one of his tricks until one of the bravest Christian knights came towards him and stood on him and moved, and his death became apparent to him, so he came down to him and cut his head, and the Christians entered that fort, and they killed all those who prevented him Himself and one of Mahmoud's companions, and they captured the one who gave his hand, and insulted the children of Mahmoud and the children of his companions[22].

The Prince built the Kasbah of Merida, which the common people call (the monastery), in order to ensure that its residents would not return to rebellion and sedition again, so he built that Kasbah or an impregnable fortress, and it was the seat of the ruler and overlooks the entrance leading to the city, and it has a small garrison, and with An Arabic inscription preserved to this day in the Kasbah Museum in Merida, and it is the oldest Arab Kasbah that remained in Spain[23].

As for the fate of his sister Jamila, she fell into captivity, was forced to convert to Christianity and marry one of the Galician dictionaries, and she bore him a son who later became bishop of the Santiago decompostela church, the largest Christian church in Spain[24]. This beautiful girl was of good proportions, who lived in Christianity for a long life, so the matter of Mahmud passed and his life was cut off, and only a group of his knights who joined the different tribes of the Berbers escaped[25].

Seditions continued during the era of Abd al-Rahman al-Awsat, especially the strife that affected Islam. One of the teachers in eastern Andalusia claimed prophethood, and that was in the year (237 AH / 851 AD)[26], and this
was in the state of Ubaid Allah bin Yahya for the lower gap[27], and this preacher rose To the wrong interpretation of the Noble Qur’an, many weak souls and weak faiths followed him, and one of the teachings of this preacher was not to cut nails and hair, claiming that there is no change in God’s creation[28].

And when Ubaidullah bin Yahya heard about him, he sent to him and asked about his sayings and teachings, so the teacher asked him to follow his followers and take his teachings[29] He did not repent, so he ordered his killers to be crucified, and when they crucified him, he started saying: “Would you kill a man for saying my Lord is God?” [30]. After that, Ubaid Allah bin Yahya wrote to Prince Abd al-Rahman al-Awsat with the news, praising him and praising for what he did with this false prophet[31].

The rebellion of the Berbers of the city of Takarna (211 AH/826 AD):

The city of Takarna was the most important centers and cities of Andalusia, crowded with Berbers, and its people were delinquent and working to rebel and get out of power many times, because they could not bear to submit to the central authority of the Umayyads. In the year (211 AH/826 AD), one of the Berber leaders, named Torel the Berber, announced the leadership of a Berber rebellion against Prince Abd al-Rahman II, who sent to him a large army led by Muawiyah bin Ghanem[32], who was able to get rid of him and cut his habit[33], and this city had It revolted before in the time of Prince Hisham bin Abdul Rahman in the year (178 AH / 794 AD), as the Berbers rebelled and took off the obedience of the central state, and they began to invade the neighboring countries, as most of them were bandits and thieves, and Prince Hisham was able to send a dense army that was able to exterminate them, and Takarna remained As a result, it was devoid of population and cultivation for seven years[34], but it seems that they returned and gathered their diaspora after that, and rebelled again in the year (235 AH / 849 AD), with the participation of groups of Berbers, but Prince Abd al-Rahman II marched to them an army that was able to inflict Defeat them and eliminate them[35].

It seems that the Takrina Berbers were not an organized group with their rebellion seeking to achieve a specific goal, but rather groups of thieves seeking to gain by raiding property, and perhaps increased their rebellious tendency, which is what Prince Hisham committed to the Berbers in the year (178 AH / 794 AD) from Killing and displacement, which made them grudge against the central authority and declare a rebellion, taking advantage of the Andalusian army's preoccupation with quelling internal rebellions or going out to invade (Al-Sawafi).

Rebellions continued during the reign of Prince Abd al-Rahman II, whether they were Berbers or non-Berbers, which drained many of his forces in order to confront them. In the year (214 AH/829 AD) Hashim al-Darab revolted[36]. In the city of Toledo[37], and he continued his rebellion and surrounded him with many Berbers, so Prince Abd al-Rahman II sent an army to him in the year (216 AH / 831 AD), and he fought him in several areas, so the war intensified between them, and lasted for several days. evil and those who seek temptation, and God has sufficed the people from their evil” [38].

In the year (234 AH/848 AD), Faraj bin Khair[39] Al-Totlaqi[40] rebelled, which showed rebellion and disobedience, and a group of corrupt people gathered around him, and Prince Abd al-Rahman II sent him a force after which he surrendered and returned to his obedience. Rebellion, but he returned again to obedience, and worked so faithfully that the prince forgot his previous actions[41].

The rebellion of the Berbers of the Green Island (236 AH / 850 AD) [42]:

The Berbers revolted in the Green Jazira mountains in the year (236 AH / 850 AD) led by a Berber man whom Ibn al-Atheer called: Habib al-Barbari[43], and Ibn Adhari called him: Habib al-Prince[44], and a number of wicked people gathered around him, “they attacked and extended”[45], who encroached They attacked the villages of Rayyah[46], and others with the aim of looting and looting, and their surroundings and wreaked havoc in their areas and ruined their buildings and worked to spread mischief, and killed many of their people, so Prince Abdul Rahman II sent him an army led by Abbas bin Mada[47], to discipline him[48], but this force When I arrived in the Green Island to fight the Prince and his group, they did not clash with them, as the Berber forces, which were opposed to the Prince and were denouncing the method of violence, killing, robbery and looting, and surrounded them and killed them, so they dispersed and some of them fled and killed many of his men, and Habib Al-Prince was among those who managed From escaping and hiding from view as he was not found, Prince Abdul Rahman bin Al-Hakam (the second) wrote to the workers of Al-Kur in various Andalusia in order to search continuously for him, but he was not able to arrest him, because Habib Al-Prince was not an ordinary man, but was a preacher who could win over the Berbers And stir up unrest in any area it settles in[49].
The historical sources differed about who ended the rebellion of Habib al-Prince, as some indicated that the forces of Prince Abdul Rahman were the ones who put an end to his rebellion. At that horse, he was with Abbas bin Mada, so he met his opposites, they meant Habib and his companions..." When Ibn Adhari mentioned his saying: "So Abd al-Rahman al-Ajnad brought him out, and when they reached him, they threw the Berbers who had meant Habib..."[50]. This region witnessed external rebellions that disturbed the comfort of the central authority, as the Berbers led several rebellions that were under the cover of the external and Shiite sects, opposing the official doctrine of Al-Awza’i and Al-Maliki, so they used the means of force and cruelty in order to quell these rebellions[51]. The efforts of Prince Abdul Rahman Al-Dakhil in eliminating rebellions had reaped fruit during the reign of his successors, so most of the rebellions were less dangerous than the previous ones, and they were limited and only constituted a small part of the danger[52].

II. CONCLUSION

The rebellions spent a lot of money and the military effort necessary to eliminate them, as the difficult geographical nature of Andalusia had a great impact on prolonging the rebellion’s duration in order to select the rebellion leaders in the mountainous areas that were difficult for the Umayyad Emirate’s army to reach, and the most dangerous types of rebellion was that some of the leaders of the rebellion Of the Berbers who claimed the teachings of Islam and they posed a threat to Islam, so Prince Abdul Rahman bin Al-Hakam used the necessary force, and organized continuous military campaigns, in order to eliminate any rebellion.

REFERENCES

[3] Masmouda: They are the most numerous of the Berber tribes, the most numerous of them in number, and the widest in peoples, and their country is the farthest corner of Maghrib, and among them are the Almohads, the companions of Al-Mahdi bin Tumart, who is based in Maghrib following the Almoravids from Lamtouba. Ibn Hazm, Jamhat an-Nasab al-Arab, Volume 1, p. 499; Ibn Makula, Saad al-Malik, Abu Nasr Ali bin Heba Allah bin Jaafar (Died: 475 AH), the completion of the lifting of doubt about the mixed and the different in names, nicknames and genealogies, 1st edition. (Publishing House, illustrated edition of Hyderabad - Deccan, 1411 AH), vol. I., P. 141; Al-Samani, Abd al-Karim ibn Muhammad ibn Mansour al-Tamimi al-Mawrazi, Abu Saad (Died: 562 AH), al-Ansb, 1st edition, investigation by: Abd al-Rahman ibn Yahya al-Ma’alimi al-Yamani and others, (Publishing House, Council of the Ottoman Department of Knowledge, 1382 AH/1962 AD), part 5, p. 351; Ibn Al-Atheer, Al-Labbaf fi Tahdib al-Ansb, (Beirut, Undated), vol.3, p. 221; Al-Qalashandhi, The Jumian Necklaces in Defining the Tribes of Arab al-Zaman, 169; Al-Suyuti, Abd al-Rahman bin Abu Bakr, Jalal al-Din (Died: 911 AH), The Heart of the Lababib in Tahrir al-Ansb, (Beirut, Undated), p. 246.
[5] That is, collecting water in the Jabiya, which is the basin. See: Al-Ridha al-Saghani, Al-Hasan bin Muhammad bin Al-Hassan (Died: 650 AH), the supplement, the tail and the link to the book Taj Al-Lughah and the Arabic Sahih, investigation by: Abdul Aleem Al-Tahawi and others, (Dar Al-Kutub Press, Cairo, Undated), vol. 6, p. 163; Ibn Manzur, Lisan Al-Arab, vol. 12, p. 635.
[8] Ibn Al-Qoutiah refers this to Suleiman bin Martin by saying that he rebelled in the last days of Prince Al-Hakam bin Hisham, a man called Qanab, a sedition attributed to him. See: The date of the opening of Andalusia, p. 83; Ibn Adhari, Al-Bayan al-Maghrib, Volume 2, p. 84.
[9] Abd al-Rahman ibn Marwan al-Jaligi: He is Abd al-Rahman ibn Marwan ibn Yunas, and in relation to the Galician from which his family departed, and that the title of al-Jaligi was only for Abd al-Rahman, who was named after his asylum to the King of Galalaqst-Asturis. See: Ibn Khaldan, Al-Abar, Part 4, p. 167-168.
Toledo: a large city in Andalusia, between Al-Jawf and the east of Cordoba, and between it and Cordoba, seven days for the Persians. See: Al-Bakri, Hashem Al-Darrab: He was called by this name because he was striking iron, and he was one of those who came out of Toledo. See: Ibn al-Atheer, al-Kamil fi al-Tarikh, vol. 5, p. 307; Ibn Adhari, Al-Bayan Al-Maghrib, Volume 2, pg. 64; Al-Nuwairi, Nikita Al-Arb, Volume 23, Pg. 357-358; Annan, The State of Islam, Volume 1, p. 227.

Banu Ghanem belongs to Abd al-Hamid ibn Ghanem, and he was loyal to Abd al-Rahman ibn Muawiyah al-Dakhil and one of the senior men of his state. Between Abd al-Rahman al-Dakhil and Youssef al-Fihi, and when Prince Abd al-Rahman saved her, he hated her and gave her to Abd al-Hamid ibn Ghanem, the mother of his son Abd al-Rahman. Members of this family worked in many military and administrative positions throughout the era of the Umayyad Emirate in Andalusia. Anonymous, Group News, pp. 100, 101, 109, 110, 144.


Totaqra: a town in Andalusia, from the region of Beja, near Seville, and it is one of the ancient cities. It was the home of the Kingdom of Africans in Andalusia. It contains pure silver metal, to which is attributed to Abdullah bin Faraj Al-Tutalqi Al-Nahwi from the people of Cordoba. See: Yaqoot Al-Hamawi, Mujam Al-Buldan, Part 4, pg. 50; Al-Humairi, Al-Rawd Al-Maatar, p. 381.

Ibn Hayyan, quoted, p. 145.

The Green Island: A famous city in Andalusia, and it is called the island of Umm Hakim, and it is the concubine of Tariq bin Ziyad, Mawla Musa bin Nusair. See: Yaqoot Al-Hamawi, Mujam Al-Buldan, Volume 2, p. 136; Al-Humairi, Al-Rawd Al-Maatar, p. 223; Al-Athri, Texts on Al-Andalus, p. 117; Ibn Al-Kharrat, Al-Andalus in Quoting Al-Anwar, p. 134.

The Kamel fi al-Tarikh, vol. 6, p. 131.

Al-Bayan Maghrib, Volume 2, p. 89.


A wide area in Andalusia connected to the Green Island, which is before me, Cordoba, and it is abundant in good deeds. It was brought down by the soldiers of Jordan when the Shami soldiers were distributed: See: Al-Yaqubi, Al-Buldan, p. 193; Yaqoot Al-Hamawi, Dictionary of Countries, Volume 3, p. 116; Al-Humairi, Al-Rawd Al-Maatar, p. 279.

I couldn't find any information about him in the sources.


Quoted, p. 148; Al-Kamel fi al-Tarikh, vol. 6, p. 131; Al-Bayan Maghrib, Volume 2, p. 90.
