

Acculturation between Muslims and Christians in Al-Andalus From the Conquest to the fall of the Umayyad Caliphate

92- 422 Hijri / 711 - 1031 A.D.

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Abstract:

Al-Andalus was rich in several cultures of both inhabitants and entrants, in addition to the diversity of its topography and its good weather that is what made it an incubator environment of cultures among its different communities. The acculturation is one of the new topics in the Andalusian Islamic history, and in studying it, we aim to revive of the civilisational role played by the Muslims in Al-Andalus to activate the acculturation between a mixture of peoples, especially between Muslims and Christians, and we try to clear acculturation factors and detect its manifestations, importance and results, and show how peaceful coexistence and knowledge exchange in the light of acculturation achieved a great human and Islamic civilization emerged widely in Europe, in effort to create a strategy help us to use that acculturation and extract its influences at that time and at our present realities.

Keywords:

Acculturation, Translation, Mozarabic Culture, History of Spain, Historical Narrative and Literary Novel.

المثاقفة بين المسلمين والنصارى في الأندلس من الفتح إلى سقوط دولة الخلافة الأموية 29-422هـ
/ 711-1031م دراسة تاريخية حضارية

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الملخص:

زخرت بلاد الأندلس بثقافات عدة سواء من سكان البلاد أو الداخلين إليها ، بالإضافة لتنوع تضاريسها وطيب هواءها ، ما جعلها بيئة حاضنة للثقافات بين شعوب مختلفة سكنت أرضها، وموضوع الثقافة من المواضيع الجديدة في التاريخ الإسلامي الأندلسي نهدف بدراسته إلى إحياء الدور الحضاري الذي قام به المسلمون في بلاد الأندلس لتفعيل الثقافة بين خليط من الشعوب ، خاصة بين المسلمين والنصارى، ونحاول تجلية عواملها والكشف عن مظاهرها وأهميتها ونتائجها، ونبين كيف حقق التعايش السلمي والتبادل المعرفي في ظل الثقافة حضارة إنسانية إسلامية عظيمة أشرقت شمسها على أوروبا، سعياً منا لخلق استراتيجية تساعدنا في استثمار هذه الثقافة ورصد تأثيراتها في ذلك الوقت وعلى واقعنا اليوم.

الكلمات المفتاحية:

الثقافة ، الترجمة، الثقافة المستعربة ، التاريخ الاسباني ، الرواية التاريخية والأدبية .

Introduction

The importance of acculturation demonstrated by the fact that it has formed a positive phenomenon known to human societies throughout their long history, and remained the most critical means for rapprochement, communication, knowledge and experience exchange and a powerful factor in the human civilization development and progress, that is because no nation can be closed-off. Whenever acculturation movement is strong, the civilization is rich, generous and powerful, and human goes forward in civilization and progress, leaving behind discriminating by color and looking forward to mix his color with colors of the others.

Today, acculturation plays a role in the so-called "Dialogue of Civilizations", since cultural rapprochement between two societies is the best way towards rapprochement between the civilizations of these two societies, establishing relations of peace and cooperation among them instead of military or ideological political conflict. That because the civilizations always boasted about thanks to communication and exchange of knowledge, information, experiences and different experiments with other civilizations.

Al-Andalus was rich in several cultures of both inhabitants and entrants, in addition to the diversity of its topography and its good weather that is what made it an incubator environment of cultures among its different communities. The acculturation is one of the new topics in the Andalusian Islamic history, and in studying it, we aim to revive of the civilisational role played by the Muslims in Al-Andalus to activate the acculturation between a mixture of

peoples of intellectual diversity and religious differences, especially between Muslims and Christians, and we try to clear acculturation factors and detect its manifestations, importance and results, and show how peaceful coexistence and knowledge exchange in the light of acculturation achieved a great human civilization without religious intolerance, in effort to create a strategy help us to use that acculturation and extract its influences at that time and at our present realities.

Concept of Acculturation

Acculturation is characterized by preserving the identity of every people in the context of the dialogue between civilizations, without compromising specificity of civilizational and cultural identity, nor does it call to the absolute unilateralism, breaking down of barriers or elimination of the cultural specificities of each civilization, such as globalization, that which threatens identity of each nation and its historical and cultural heritage, which is a bridge for communication between peoples and a gate on their culture.

According to Ibn Manzoor (2004, Part 3, article of *Thaqaf*, pp. 28-29): Acculturation is the source of edify (*in Arabic "Thaqaf"*), it is said "an educated man" i.e. "cultured" "*in Arabic "Thaqof"* i.e. clever and quick-witted, and from that is "Acculturation", so it is a derivative of cultured.

Arabs in the past defined the acculturation; and they called it *the debate into the study of science and literature*. This definition expresses the ancient meaning; which has accompanied human since a time immemorial, led by a deep inherent tendency to communicate with others, that to know what they have, and to access to their patterns of thinking and their lifestyles (Zuman, n.d, p. 3).

Al-Manasirah defines acculturation as: "It is a cultural exchange among different people, especially, the adjustments happen in a primitive culture as a result of its contacts with a more advanced society, or, a cultural adaptation that led to raising individual's, group's or people's level" (Al-Manasirah, 1996, p. 74).

Herskovits, an American anthropologist, noted that acculturation includes phenomena that result from direct and continuous contact between two different cultural groups, causing changes in one or both groups (Herskovits p. 221, 1974, see also Herskovits studies about the Indians p. 305).

Concept of acculturation was quoted from the anthropology and sociology, it is a set of phenomena resulting from continuous and direct contact between groups of individuals follow different cultures, and that contact lead to changes in a primitive culture patterns of this or that group (Munir Baalbaki, Al-Mawrid Dictionary, 1994, p. 24).

Acculturation: Is an optional and voluntary interaction, which achieved and its fruit can reap only by mutual desire between the parties; it can never be achieved in cases of forced intermixing resulting from wars or occupation, because that intermixing results in cultural distortions, these distortions don't have any characteristic of voluntary acculturation (Suleiman, 2008).

Acculturation founs on the principles of equality, respect and recognition of the other and right to be different, provided that acculturation parties mutual communication and interaction, that to ensure mutual progress and development and to acquire knowledge, science and human experience.

Acculturation reflects the cultural change and development processes occur when groups of people belonging to two or more different cultures is involved in a communication or interaction process, and that result in changes in a primitive or dominant cultural patterns. It depends on the desire of those people for rapprochement, dialogue and acculturation, or else it will turn to a cultural invasion and intellectual transformation aims at wiping out the other, stamping out characteristics, imposing dependency, dissolving entity of other, and arrogantly dealing with the other.

We conclude that the acculturation is a nation derives from part of another nation's culture, either with willingness or spontaneously, that to add to their own national culture.

Preface:**First: Components of Al-Andalus Society****A) Before the Islamic Conquest:**

Before the Islamic conquest 711 A.D. the Iberian Peninsula ruled by several states, until it became under the rule of the Visigoths, (Joseph Nasim, 1984, pp 69-93). The social inequality has prevailed, that divided the Spanish society into several classes including:

- **Class of Rulers, Nobles and Major Feudalism:** Members of this class were mostly Goths, a rich class that enjoyed privileges.
- **Clergy Class:** This class occurred after the prevalence of the Christian religion and they had a spiritual and political authority, a group formed among them, this group shared the privileges with the aforementioned class.
- **Public Class -Middle Class-:** This class formed from the smallholders, merchants and farmers, later they burdened by tax.
- **Lower Class -Slaves-:** Members of this class were more numerous and less in rights than the previous classes, which made them look forward to the opportunity to get out of what they suffer from.
- **Jews Class:** Members of this class were after persecuted by the Kings of the Goths supported by the fanatics of the Catholic Church, which led them to think in getting rid of their oppression by the Visigoths (Dozy, 1998, sec. 1, pp. 27-30, Al-Abbadi, n.d, pp. 94-50, Salem, 1988, pp. 63-65).

That resulted in a turbulent society ravaged by ethnic and religious conflicts; that was the situation in Spain at that time; therefore it becomes ready for the Islamic conquest.

B) The Islamic conquest of Spain (711-714 A.D)**Second: The Composition of the Andalusian Society Population after the Islamic Conquest:**

Andalusian society after the Islamic conquest was composed from a different components varied in their human origins, beliefs and culture, that because it began to receive and contain a lot of Arabs and Berbers with the starting of the first operations of conquest, which led by Tariq Ibn Ziad 711 A.D. (Unknown, 1989, p. 17; Ibn Othari, 1998, sec. 2, p. 6, and see pp. 4-5; Ibn Khaldun, 2003, Vol. 1, p. 1515).

A) Muslims:

1- Arabs: Arabs are divided into two sections:

- **The Baladian Arabs "Al-Baladiyyuon" (literally; "Indigenous"):** They were those who participated in the Islamic conquest of Al-Andalus "Conquerors", they entered country during the conquest and have settled in, considering themselves, a section of people and owners of this land (Ibn Al-Khatib, 2001, Vol. 1, p. 102).
- **Al-Shamioun Arabs "Arab of Levant":** They were mostly from Al-Qaisiyeen Arabs who entered Andalusia after the conquest in 742 A.D. (Ibn Al-Qutiya, 1989, pp. 40, 43, Ibn Al-Khatib, 1929, p. 16). Arabs were the most important component of Al-Andalus population; they maintained the balance of forces and the equalization of rights and duties on an equal footing with the rest of the population. In this regard, Dufourcq says: "The state that emerged from the conquest was a mosaic of different population groups living side by side and can be distinguished only by the religions they follow" (Dufourcq, 1981, p36).

2- Al-Mawali "Loyalists": Loyalists of Umayyads entered Al-Andalus (Ibn Al-Qutiya, 1989, p. 40; Unknown, 1989, p. 17; Tome3, p. 172; Levi-Provencal, 1951). They forming a great force that later contributed to the foundation of the Umayyad State in Al-Andalus by their full support for Abdulrahman bin Mu'awiyah (756-788 A.D.) (Al-Hamidi, 1997, p. 15). Umayyads relied on them and appointed them in the most important positions of the state. (Salem, 1988, p. 126). **Including Al-Saqaliba:** They were the slaves who brought from the north, and their origin is from the prisoners of the Germanic armies in their wars with the Slavs, and after they were transferred to Al-Andalus and sold there, most of them were brought young, grows up a military education and trained in service in the palaces (Al-Moqri, 1997, sec. 2, p. 249; for further information, see Al-Masoudi, 1989, sec. 2, p. 249; Hasan, 1962, sec. 4, p. 30; Mustafa, 2014, pp. 414- 439).

- 3- Berbers:** Berbers were those who entered Al-Andalus from Morocco and Africa and played an important role in the conquest of Al-Andalus (unknown, 1989, p. 17; see p. 43, Ibn Othari 1998, sec. 2, pp. 4-6; Ibn Khaldun, 2003, Vol. 1, p. 1515).
Umayyad Caliphs brought a lot of them and relied on them in their armies. (Unknown, 1989, p. 43; Al-Moqri, 1997, sec. 1, p. 159).
- 4- Al-Masalimah:** They were a group of indigenous Spanish who left the Christianity religion and follow Islam, that because of tolerance policy has pursued by the Muslims conquerors after the conquest, since, Muslims conquerors did not impose them to enter Islam under force and oppression, that which confirmed by one of the orientalist historians (Tome1, 1951, P. 73, Provencal). Moa'nis considered, they were mostly of slaves who found in Islam a way to go out of the troubles they were suffered from (Moa'nis, 1985, p. 430).
- 5- Al-Muwalladon "Multiracial":** This group was an outcome from a marriage between Muslims and Spanish girls, and some of them married Christians, that marriage generated an intermixture-blood generation called "Al-Muwalladon" (see unknown, 1989, p. 27; Ibn Al-Qutiya, 1989, p. 37).

B) Non-Muslims:

1- Christians:

They were the Spanish Christians who preferred to remain their past Christianity and principles, entered under the Muslims legal protection and lived with them side by side, they also spoke Arabic and fluent it, so they were called Mozarabes (*in Arabic "Al-Mousta'ariboon"*). The term Mozarabes is a modern term of Orientalism used by the Christian sources since the eleventh A.D. century to distinguish between the Christians who remained in their religion under the Islamic rule and those who lived in the northern Christian kingdoms and did not influenced by Islamic rule. Mozarabe word is a derivative word, derived from the source "Mustaurab" in Arabic, it's meaning is the person who is originally a foreigner "*non-Arab*" and from a foreign parentage but speaks Arabic and takes care of Arab culture and traditions. The Islamic sources calls the Mozarabes a Christians, Romans, Ajam "*Non-Arabs*", Dhimmis "*non-Muslims living in an Islamic state with legal protection* -, Allies, People of the Book, etc.

2- Jews:

Throughout the ages, Jews known by several names, that were Jew, Hebrew and Israeli, and the Jew ranking third after the (Hebrew) and (Israeli). (Khalifa, 1998, p. 29, Hamdan, 1996, pp. 54-55). Jews spread in most of Al-Andalus cities; they enjoyed great tolerance under the Islamic rule (Ibn Othari, 1998, sec. 2, p. 12; Salem, 1988, p. 133).

By that, Andalusian society characterized by richness of its population components with different races and cultural backgrounds, which merged in one culture in an atmosphere of a religious tolerance and peaceful coexistence.

Chapter I

First: Factors of Acculturation between Muslims and Christians in Al-Andalus

Most of the Andalusian historical sources and references agreed that there were no features of intellectual and cultural life in Al-Andalus during the earlier Islamic conquest of Spain (Heikal, 1964, pp. 60-61).

Palencia says: "The Spanish people who had been subject to the Muslims rule as a result of this conquest did not leave us any marks indicate to their intellectual life throughout the era of the rulers (710-755 A.D.), that because of the surrounded circumstances were not enabling environment for education and thought affairs, since, the conquerors were busy with what happened between each other of conflicts and wars, etc., moreover, the conquerors were all warriors; this alone is enough for their moving away from literature and thought" (Palencia, 1955, p. 1).

That situation continued until Prince Abdulrahman Al-Dakhile enter Al-Andalus and the Principality era began (756-929 A.D.), so, a number of factors have emerged, those factors have played a major role in the revival of the cultural and intellectual aspects in Al-Andalus society, including the following:

- Political stability witnessed in Al-Andalus with the arrival of Prince Abdulrahman Al-Dakhile to it (756-929 A.D.), that because, he managed to eliminate internal unrest and revolts broke out against his rule, and to unite Al-Andalus under the Umayyad banner there, in addition to his efforts towards the independence of the country from the orient Islamic region and to reduce the influence of Arab tribal leaders through relying on a non-Arab individuals of Loyalists, Al-Muwalladon, Berbers and others.
- Considerable attention and interest paid by the rulers of the Umayyads to education and knowledge seeking, and their continued encouragement to that, in every possible way, since, Prince Abdulrahman bin Al-Hakam (792-852 A.D.) sent the Poet-Narrator and Scholar Abbas Ibn Naseh Al-Thaqafi to Iraq to seek for the old books, and he brought him the Al-Sindhind book "*Zij Al-Sindhind*" and another books, so, he was considered the first enter these books to Al-Andalus and made people know it (Ibn Al-Faradi, 1988, sec. 1, pp. 340-341; Ibn Al-Abbar, 1985, sec. 1, p. 48; Ibn Saeed, 1964, sec. 1, p. 324; Ihsan Abbas, 1969, p. 61).

Umayyad Princes and Caliphs encouraged all means for knowledge and learning, and they made efforts in that.

- Traveling activity inside and outside Al-Andalus for knowledge seeking or for performing Hajj, this has greatly contributed to enrichment of knowledge and thought and cultures mixing. Muslims traveled to Hejaz for Hajj through Arab countries where they learn from scholars there, as for Christians, pilgrimage to a tombs of saints and visiting religious shrines were among the important rituals they have in Al-Andalus, the most famous of these is Santiago in Galicia located in north of Al-Andalus, it is a great church built over the tomb of Saint James the Greater "*in Arabic Yaqub Al-Hawri*" (Al-Edrisi 1989, sec. 2, p. 728; Ibn Othari, 1998, sec. 2, p. 294; Al-Humairi, 1984, p. 348).

Castro commented: "The popular doctrine with the tomb of Brother Christian in Galicia may not have flourished without attempting to immerse Spain with Islam. The Islamic conquest came when Christian Spain was completely isolated from the rest of the Christian lands, and people were puzzled and wondering: How can bring the Christianity back to Toledo?... this popular belief extends in Europe and before in Spain, so, the power of "Santiago" became the first undisputed authority in the Europe at medieval period, we are witness exciting something signify that transformation of Santiago into Sacred Land, from ends of the earth, Christians rush to it, and in its holiness became similar to Kaaba of Islam" (Castro 2000, p. 45).

When someone meditates previous expressions of Castro, he will note that it aims to highlight a set of facts including:

- Simulated Santiago and Kaaba, that was through pilgrimage and journey to it from around the Christian world.
- Santiago city became a factor of linking the Spanish with the Christian world.
- Santiago city also allowed the Spanish Christians to contact Europe and the outside Christian world through the pilgrims coming to it (Castro, 2000, pp. 46-47).

Christians of al-Andalus went pilgrimage to Jerusalem, taking opportunity of their entry under the Islamic State (Moa'nis, 1985, p. 507).

- Social relations between the different sects of the Andalusian society, including Christians, resulting in:
 - a) **Mixed Marriage:** Mixed marriage is one of the social factors that have helped in the acculturation and intellectual integration between Muslims and Christians in Al-Andalus, that because, Muslims entered Al-Andalus as conquerors, and they were not with their women, and after the situation has stabilized, they resorted to marriage from the Christians, that because the Islamic religion does not prevent this, and many of those Christian wives continued to practice their religious rites without any harassment

from their Muslim husbands. As examples: (-) Abdulaziz Ibn Musa Ibn Nusayr married Egilona, she was Roderic's widow, Islamic sources call her Umm Asim (Ibn Al-Qutiya, 1989, p. 37; Al-Moqri, sec. 1, pp. 243-244), (-) In the Principality era; Prince Hisham Bilridha (788-796 A.D.) was born from a Spanish mother (Ibn Othari, 1998, sec. 2, p. 61; Al-Moqri, 1997, sec. 1, p. 334), (-) Caliph Abdulrahman Al-Nasser (912-961 A.D.) was a grandson of a Navazian princess, Onga, Islamic sources call her Durr, daughter of Frotun Garcia (870-905 A.D.), King of Navarre, however the name of Caliph Abdulrahman Al-Nasser's mother was Muzna (Al-Hamidi, 1997, p. 18; Ibn Saeed, 1964, sec. 1, pp. 181-186; Ibn Othari, 1998, sec. 2, p. 151). (-) The prince Al-Hakam Al-Mustansir was married to Sobh Al-Bashkansiya "*Subh of Cordoba*", mother of the Caliph Hisham Al-Mu'ayyad (976-1010 A.D.) (Al-Hamidi, 1997, p. 21; Ibn Al-Abbar, 1985, sec. 1, pp. 200-205). (-) Tamam bin Amer Al Thaqafi married to a Christian woman, she is Umm Al-Waleed, (he is one of the tribal leaders in the state of Abdulrahman bin Muawiya, died in 897 A.D.) (Ibn Al-Abbar, 1985, sec. 1, p. 143; Palencia, 1955, p. 603). – Sara, Gothic, daughter of Almnnd Ibn Ghaitasha, married Isa bin Muzahim, the historian Ibn Al-Qutiya is one of their descendants (Ibn Al-Qutiya, 1989, pp. 30-31). (-) Inigi Inguez, King of Navarre, married Musa widow of the Upper March Price, Ibn Fartun (he took over the Northern Border State, Zaragoza and its functions) (Al-Humairi, 1984, p. 317). (-) Jamila, sister of Mahmoud Ibn Abduljabbar Al-Barbary (he took the leadership of the Berbers in their revolt against the rule of Abdulrahman II, killed in 840 A.D., Ibn Hazm, 1987, p. 92, 1991, pp. 500-501) married one of the rulers of Galicia and forced her to Christianize, then she gave birth to a boy who later became a bishop of the city of Santiago, this phenomenon has become widespread among the general public (see Al-Marrakushi "Al-Moua'jab", 1998, p. 28).

As a result, Arab blood mixed with Spanish blood resulting in new physical qualities such as skin color and blue eyes.

- b) **Friendship:** All population of Al-Andalus coexisted under the Umayyad rule in an atmosphere of plentiful tolerance, equality and respect for other party thought, so, they unconditionally neighboring each other and social relations and friendships have deepened. Ibn Al-Khatib (2001, sec. 1, p. 103) refers to the distinction of friendship between Artabas Ibn Ghaitasha "*Witiza*", Comes of Al-Andalus and the princes and rulers of Muslims, since, he advised Abu Al-Khattar Hossam bin Dirar to disperse the soldiers in El Gour for fear of clashing with the indigenous soldiers, as

for, Judge Saeed bin Mohammed was a friend of *Comes Rabie Ibn Tudelev* and trusting on his covenant and trust (Al-Khashni, 1989, pp. 90-91).

A number of Spanish names and surnames entered Arabic, such as Fortunio, Lope, Kesi, etc., since, Abdulrahman Ibn Al-Hajeb Al-Mansur Ibn Abi Amer was nicknamed Sanchuelo i.e. "*little Sancho*" in remembrance of his grandmother's father, Sancho Garcia, ruler of Navara, known in Islamic sources as Shanjul (Ibn Othari, 1998, sec. 3, p. 38).

Muslims Arabs added Spanish letters to their names such as (OO "و") and (N "ن") that for exaggerate, such as Khaldoon from Khaled, Hamdoon from Hamed, Hafsoon from Hafs (Kohailah, p. 32). This influence included clothing and food (Ibn Al-Akhoah, 1937, p. 3). As a result of coexistence, Muslims and Christians influenced each other, since many customs, traditions and rituals have moved between them, so Muslims and Christians had exchanged celebration of feasts and religious rituals (Palencia, 1955, p. 21).

This mutual influence between Muslims and Christians continued in harmony and mutual respect.

Second: Manifestations of Acculturation between Muslims and Christians in Al-Andalus

A) Mozarabic Culture

The Mozarabic trend emerged in Al-Andalus culture due to Christians influenced as they were by Arab thought and culture, that resulting from contact between Christians and Arab Muslims, since Mozarabes learned by Arabs their Arabic language and its literature and became fond of Arabic poetry, its writing and recitation, that as noted by (Palencia, 1955, p. 485) is because they derived from the Arabic culture sources and used its language, and their social life has deeply influenced by Islam and its systems, they preferred to use language, names and costumes of Arabs and they endeavored to be Islamic in every aspect of their lives.

Arabic replaced Latin in various aspects of life, and neglect began to touch upon the language of Christianity. Thomas (1970, p. 160) says: "In some parts of Spain, Latin has reached a high degree of decay, even it became necessary to translate the laws of the old Spanish Church and the Bible into Arabic, to make it easier for Christians to use". This is what Poul Alvaro lamented (a fanatic priest from a family fanatics for Christianity, his younger brother Yusuf held one function of Prince Abdulrahman II state, see Al-Hayek, n.d., p. 169; Jesus, and Matthew, Andalusian Literature, 1999, p. 19) when he said: My religious

brothers find great pleasure in reading the poetry and stories of Arabs, and they are studying the doctrines of Muslims religious scholars and philosophers, that to acquire a beautiful and true Arabic style,... oh the pain! Christians have forgotten even their language and forced to forget even their language,... as well as for the writing in the language of the Arabs, you find a great number of them fluent Arabic in stylized style, even they write Arabic poems what is more creative and beautiful than the poetry of the Arabs themselves" (Palencia, 1955, pp. 485-486).

Arabic language became the used language, so, there were many Latin books written by Mozarabes containing margins and annotations and commentary in Arabic, and tombstones of Christians have found written on it in Arabic or both, in Arabic and Latin (Kohailah, 1993, pp. 116-117).

There is a manuscript preserved in the national library in Madrid, which includes a set of church laws and decisions arranged in chapters by topic, translated from Latin into Arabic by a priest called Penginesis and in Spanish sources called EI Prsbftero Vicente (Palencia, 1955, p. 486).

The Effects of Acculturation manifestations were clear in the role played by the Mozarabes in moving Arab-Islamic influences to Europe, where Mozarabes translated the law of the Church, and they translated the four Gospels and the Psalms of David into Arabic, they also were having a very significant role in moving the Arab culture to Christian Spain. Since the conquest, the migrations have continued to the Christian lands and kingdoms in the north, which helped in moving and promoting the Islamic civilization and spreading it in Spain and the European world.

As a result, a radical socio-cultural and religious movement emerged swept the Andalusian capital Cordoba during the period 850-852 A.D., that is the commotion of the Mozarabes (led by the monk Eulogio and his friend Paul Alvaro, with the aim of persuading Christian youths to abstain from the Arab culture and its various arts and literature, and to get them to read Latin literature as a basic alternative, and then to oppose the Islamic presence in Al-Andalus and refuse to coexist with them in one country. This commotion is a movement made by some extremists who wanted to create an internal Andalusian disorder and to disrupt its unity, See: Lyn Paul, 1960, p. 79, Al-Abadi, n.d, pp. 144-148). One of the manifestations indicates that Muslims be influenced by coexistence and acculturation is Muslims rest on Sunday, which they took from Christians, since, Ibn Hayyan in (Al-Moqtabas, investigated by Makki, 1973, p. 138) says: "*Comes* Ibn Entyan, writer of letters for Prince Muhammad (852-886 A.D.), was the first who enacted Sunday as a holiday every week, when he not attended to the palace on Sundays because he is a Christian, so all the writers and

employees of Sultan followed him for resting from their hard work, and that has continued to today".

Muslims also quoted the Julian calendar relative to Emperor Julius Caesar (Academic American Enag, Vol 4, P. 27-27), and they using this calendar to chronicle their work and events, and to organize their life, what's more, the studies indicate that the historian Ibn Hayyan used this calendar in its history (Kohailah, 1993, p. 174).

The contemporary Spanish historian Castro (2002, pp. 35-36) tells us that Christians were influenced by Muslims, that in washing the dead, habit of face covering among Spanish women, many of the Arabic origin customs of houses establishment, keeping of Arabic and Islamic courtesy words as saying: "Tafadhal" (i.e. Please !/Take !), this courtesy word saying by the owner of something to another one when another one likes that thing and saying I liked it, it is also said by someone as an invitation – of course without accepting the invitation - while eating a food wherever he was. This habit is widespread in all regions of the peninsula with different modes. We also notice the reputation of words "Insha'Allah" "i.e. God willing" which associates all the Spanish promise phrases, it is just like saying like "to tomorrow" phrase.

These expressions are Islamic, evidence that, these phrases do not exist in other Latin languages as well as the difficulty of literally translating it to these languages. Even the repetition of the word "Allah" in Spain seems too much if we compare between Spanish and French lexicons. Américo Castro concludes that the word: "Ole!" used for admire, surprise and encouragement as a similar usage for the Islamic word "Allah", and greetings phrases and expressions of respect in Spanish almost all includes the word "Allah", and Mozarabes frequently use the words "Allah Yahfadhk", "Allah Yahmeek" (both in the mean on "God protect you"), and the peasants repeat the words "A la paz de Dios" which was literally translated from the Islamic greeting "Assalamu Alaikum" "i.e. peace be upon you".

B) Multilingualism:

Multilingualism resulted from the previously mentioned Mozarabic trend; it is one of the important influences of the acculturation, which internally reflected on the society of Al-Andalus and added to it externally. The Spanish Julian Ribera proved that the people of Al-Andalus used several languages in their daily, scientific and practical lives, these are:

- The classical Arabic, which used as an official language in schools and in writing the official documents and correspondence of state.

Reinaud says: History did not mention a Christian man of the early Islamic conquest mastered Arabic other than Hartmut in the 9th century A.D., and our parents began to learn Arabic only in the days of the Crusades, that to take information about the language of people who occupied part of their country, since they went to Spain to learn Arabic alongside Latin (Hammouda, 1957, p. 98).

- The Classical Latin, which was used to a limited extent by Spanish clergy because of their need to read the hymns of the Gospel, the Old Testament and others.
- A language from the Latin or vernacular Romanian or a Romance Language, used in daily life and public affairs, historians of Al-Andalus called it A'agamiyya "Non-Arabic" or Al-Litania. It spread widely around the public (Palencia, 1955, p. 142, Abu Diak, 1987, p. 109, Al-Alusi, 1974, p. 30).

This mixing of languages used in Al-Andalus, led to, many non-Arabic words "A'agamiyya and Litania" entered Arabic Language and entered the Andalusian Muwashahat "*Andalusian poems with an arrangement of rhyming*" and Azajal "*a traditional form of oral strophic poetry*". Al-Azjal, musical pieces and lyric poetry have mixing and influencing by the Andalusian Islamic character in England, France, Germany and Italy (Palencia, 1955, pp. 614-619).

According to Orientalist Pidal (1953, p. 3); In its Islamic era, Spain was divided into two parts with a great imbalance of power between the two regions, the northern region has been affected by a general deterioration, that included the Roman world in the west as a result of its isolation and no longer has any contact with the Greek world, while the southern provinces flourished and participated in the prosperity of the Arab culture, that culture has completed by components were borrowed from the peoples of those components, who were belonging to the Greek Empire and the extended lands along the Hindus River.

C) Translation:

Translation movement is one of the most important manifestations of acculturation in Al-Andalus as a natural and automatic outcome of cultural exchange between Al-Andalus and other civilizations. Moving many valuable books and manuscripts from and to Al-Andalus make translation of those books from and into Arabic binding and necessary process to be easily used and read. Christians had an important role in the field of translation; that because they have mastered the Arabic language along with other languages such as Latin, Hebrew and another languages. At the request of the Caliph Abdulrahman Al-Nasser (912-961 A.D.), monk Nicolas attended in 951 A.D. to assist in the Dioscorides book translation, (Ibn Abi Usaibia, 1965, p. 494, Palencia, 1955, p. 463), and this book translation had a profound influence in Al-Andalus; where an enthusiastic wave was emerging among people in Al-Andalus, so they have demand for studying medicine and medicinal plant, taking this book as a source. The book "Histoire de libri Septemadversos paganos" *"the seven dates of response to the pagans"* by the Roman monk Paulua Horosius, was one of the most important books translated from Latin to Arabic during the period of the Caliph Al-Nasir (912-961) (his biography is in Ibn Saeed, 1964, sec. 1, pp. 181-186); that book translated to Arabic by Alwaleed bin Al-Khaizran, Judge of Christians in Al-Andalus, known as Ibn Al-Mughaith, it was a history of the world since Adam to the year 416 A.D., and he wrote it in a year and a half and it has proved extremely popular, and became an important and reliable source for people when writing about ancient times including historians and geographers of Al-Andalus such as Al-Udri, Al-Bakri, Al-Razi and others (Moa'nis, 1986, pp. 18-20; Vernet, 1997, p. 116).

Reinaud says: "In 1142 A.D., Peter Clooney, president of the Monastery of Cluny completed the first Quran Latin translation, and we do not doubt that the Arabic language was known in France at the beginning of Arabs entry into it" (Hammouda, 1957, p. 98).

D) Demand for Education and Learning

A remarkable interest given by Umayyad princes and Caliphs had a profound influence on the demand for learning by all people of different religious societies, male and female. The political stability in Al-Andalus during the Umayyad was of great importance in the spread of education and seeking knowledge, since, the Caliph Al-Hakam Al-Mustansir (961-976 A.D.) ordered that the children of the poor in Córdoba be educated at his own expense (Dozy, 1963, sec. 2, p. 67, Hunke, 1986, p. 500), that which has attracted the attention

of many Christians, Jews and Muslims not only from Spain, but from all over Europe and Asia.

The monk Gerbert, who later became a Pope named Sylvester II during the period 999-1003 A.D., was one of the arrivals to the Mosque of Cordoba to receive more science there (Al-Hajji, 1969, sec. 2, p. 157).

A number of Christian scholars emerged in Al-Andalus, they have a scientific achievements that added to the Andalusian civilization and thought, the profession of medicine is one of the professions which many of them were professional in it and many of the Umayyad state rulers chose his personal physician among them, they followed a scientific method relying on ancient Roman and Greek writings, and their books became an important reference in medicine, consequently in Al-Andalus, medicine counting on a book translated by Christians, that book was translated from Latin and called Aforismos i.e. "*chapters or total*" (Ibn Juljul, 1955, p. 93). The most famous excelled in medicine among them is Jawad Al-Tabib: A Christian physician from the people of Cordoba, lived the period of Prince Muhammad II and he was a proficient and skillful physician (Ibn Juljul, 1955, p. 93). Among them is Yahya Ibn Ishaq, a proficient and skillful Christian physician, lived the period of Prince Abdulrahman Al-Nasser, he held various positions in the state and he has several valuable writings (Ibn Juljul, 1955, p. 100; Ibn Hayyan 1979, p. 103, p. 182).

Khalid bin Yazeed bin Zuman: a Christian physician excelled in medicine and pharmacology, he earned money and real estate from it, his son: Yazid bin Khalid bin Zuman succeeded him in the medical profession (Ibn Juljul, 1955, p. 96, Ibn Abi Usaibia, 1965, pp. 485-486).

Ibn Malukah: a Christian physician became a known in the end of Prince Abdullah period (888-912 A.D.) and the beginning of Abdulrahman Al-Nasser period (912-961 A.D.) (Ibn Abi Asaiba'aa, 1965, p. 486), we also remember:

- Paulua Horosius, a Roman Monk, who Muslims translated his book from Latin to Arabic, he lived from the end of fourth century A.D. to the begging of the fifth century, he is of Roman origin, and he was born and grew up in Spain, where he received theological sciences, wrote his book called "Apologeticus Cantra Pelagium" (*book of praise*) (*in Arabic "ketab al-madeeh"*) and then he wrote his book "Histoire de libri Septemadversos Paganos" (*book of the seven dates to respond to the gentiles*) (Moa'nis, 1986, pp. 18-19).
- Hafs bin Alber Al-Qurtubi, a descendant of the Waqlah Ibn Ghaitasha (Ibn Al-Qutiya, 1989, p. 31). The influence of the acculturation is evident in that which Hafs be excelled, Al-Qurtubi, in Al-Ia'lam, (1980, p. 85) said about him: "Oh man be know: that this pastor (i.e. Hafs) is one of the most clever

and eloquence ones among them,... he grew up under the protection of Muslims and learned from their science what prove him superior to Christians", and he has several writings, including: "Al-Masail" "*issues*" book in Christianity jurisprudence and misfortune, and "Al-Horoof" book "*Horoof i.e. letters*", he has a poetry about the Psalms of David (PBUH), there is a manuscript copy of it in the Egyptian House of Books under number Bit 1994, and another copy are kept at the Biblioteca Ambrosiana in Milan, Italy, under the number IX Teologia Gristiana n86.

- Bishop Rabea bin Zaid "*Recemundo*": In a non-Arabic sources is known as Ricmundo, one of the most prominent scientists in Al-Andalus, one senior Christian clerics at the court of Caliph Abdulrahman Al-Nasser and his son Al-Hakam Al-Mustansir who appointed him bishop of the city of Albera "*Elvira*" in exchange for his efforts to serve the Umayyad state, he mastered the Arabic language in a way that surprised John, bishop of the Gorze city in Germany, and, he has held diplomatic positions for the Umayyad court, since he was Ambassador of Al-Nasser to the German Emperor, Hutu I (Provencal, 1951, Tom3, pp. 222-223, Palencia, 1955, p. 487), and he also excelled astronomy, he has a book "Tafasil Al-Azman wa Masalih Al-Abdan" "*details of times and bodies favorites*", and the book "Taqueem Qortoba" "*calendar of Cordoba*", which translated after two centuries into Latin by Gerardus Cremonensis under the title "Kitab Al-Anoa'a" "*book of lunar station*" (Ibn Saeed, 1968, p. 27, Vernet, 1997, pp. 116-117).

Chapter II

First: Acculturation in the Administrative Field and Religious Organizations

Muslims allowed Christians to their prevalent civil system based on their law, especially the collection of laws dating back to the Goths era, that has become a fundamental manifestation of tolerance that Al-Andalus has never known, where Prince Abdulrahman bin Muawiyah (755-788 A.D.) in the era of the principality (756-929 A.D.) pursued a policy in dealings with members of religious communities which followed by his successors princes and rulers of the Umayyad state in Al-Andalus, that policy based on equality, justice and religious tolerance. (Stanley, 1960, pp. 39-40), that situation continued until the Caliphate fall (929-1030 A.D.), consequently, the Christians enjoyed under Islamic rule their freedoms in exchange for paying tribute and land tax.

In regard to civil and political laws, Christians and Spanish retained some kind of private government and their old situation without significant change; and legally, they retained Gothic Laws or Litigation Law "Fuero Juzo" - an Latin abbreviation i.e. the collection of Gothic laws -, and they are subject to those law in everything related to their government (Simonet, 1897, Tom1, pp. 106-107).

Christians relationship with their churches and priests remained the same as before the Islamic conquest, and their affairs are managed by one of Al-Andalus non-Arabs Christians called "Qamamisa", plural of "Qaumas" (*in Spanish sources "Comes", the leader of a Christian community in Al-Andalus*) (Francisco.J.Simonet, 1897, Tom1, P 99, Moa'nis, 1985, pp. 446-447), and Artabas was the first held the "Comes" position in Al-Andalus, and Prince Abdulrahman bin Muawiya (755-788 A.D.) is the first to create this position (Ibn Al-Qutiya, 1989, p. 58; about Abdulrahman see Ibn Al-Qutiya, 1989, pp. 46-56), and *Comes* Al-Andalus was considered the highest *Comes* in the country, and the appointment of someone in this position is only the Umayyad prince's right, while local *Comeses* in every city were elected by Christians.

Also, Christians had a Christian judge decides their disputes, and known as the judge of Ajam "*non-Arabs*", at period of the Goths he was called Judex "*judge*", then it was replaced by the Arabic name Al-Kadhi/Alcalde "*judge*", then, this word "Alcalde" became circulating on people's tongues, consequently these word entered the Castilian language and remained in use today, Alcalde "*judge*" is the literal meaning of the word "Al-Kadhi" in Arabic, Christians used it in the context of acculturation and mutual influence between them and Muslims, we do not know the history of using this word in this format in the sources and

references we have seen, and the judge rules the old Gothic laws (Judge Hafs Ibn Al-Barho was the first judge of the Agam "*non-Arabs*", Ibn Al-Qutiya, 1989, p. 5; Salem, 1988, p. 130), and If the adversaries are Muslims and Christians, the judge who separates them is a Muslim judge was known as the Judge of Soldiers, and was later named the Community Judge (Al-Wancharisi, 1981, sec. 10, p. 56; Al-Nobahi, 1948, p. 21; Moa'nis, 1985, p. 462). By that, Muslims applied a policy of tolerance and religious coexistence with Christians, so that, the Christians lived in their own neighborhoods side by side with the Muslims, and they had three main bishoprics / archdioceses / parishes in three important cities: Toledo, Sevilla and Marida.

Bishop Almnnd Ibn Ghaitasha was the first to take over the Archbishop of Seville (Ibn Al-Qutiya, 1989, p. 31, Abu Diak, 1988, p. 223). They (i.e. Christians) also had many important churches and monasteries, such as the San Juan de la Peña monastery, which was established by the two brother monks Voto and Felix in the period of Prince Uqba Ibn Al-Hajjaj (734-739 A.D.) (Governor of Al-Andalus, the period of the Caliph Hisham bin Abdulmalik, see Al-Dhabi, 1997, p. 380).

Muslims allowed Christians to their churches except the churches that the Muslims divided between them and Christians and mosques established in Muslims part, like the Cordoba Mosque, which was erected in a section of the Church of San Vicent, and the Rafina Mosque in the Church of Santa Rufina "Saints Justa and Rufina", (Ibn Sa'ad, Oraib, and bin Zaid, Rabie, 1961, p 33,113).

In fact, there are exaggerations from some bloggers that Muslims have destroyed forty dioceses and bishops, because Muslims did not destroy any church in the conquered countries, and also, Al-Kadhi says: "I don't see that anything has been reconciled be destroyed or changed, and commitment in this regard should be as decided by Abu Bakr and Omar and Othman and Ali (*May Allah be pleased with them all*), since, that they did not destroy any of them, ... when the last caliphs wanted to destroy the churches in the cities and the regions, and the people of the cities were taken out, the jurists stopped them, so caliphs stopped what they wanted, then, peace is valid until the Day of Resurrection according to what was implemented by Omar bin Al-Khattab (*May Allah be Pleased with Him*)" (Al-Kadhi n.d., p. 147)

This is the Islam's order and instructions opposite of what some of the writings of European historians say about the destroying and demolition of some churches, because this is contrary to reality, and that is supported by the fact that the Muslims did not destroy the church of Córdoba during the conquest, even though they entered the country by force, but only the participation of Christians in it, and when Islam spread in the country and the half of the church

narrowed to worshipers, Abdulrahman Al-Dakhil bought the another half of the church from Christians and allowed them to build another church instead of the old church, which became the Mosque of Cordoba (Ibn Othari, 1998, sec. 2, p. 229; Al-Moqri, 1997, sec. 1, p. 516; see Moa'nis, 199, p. 513).

Supports what we said is what Dufourcq reported about Muslims keeping intact many churches between the ninth and eleventh centuries A.D." (Dufourcq, op-cit, p72).

Churches continued to play its social role alongside its religious functions, such as, contracting marriage, documenting births and recording sales and contracts among its communities (Moa'nis, 1955, p. 501).

All that allowed the Christians to practice their freedom and religious rituals without any harassment, so, everybody hears the sound of bells to pray in peaceful coexistence from everyone. Ibn Hazm Al-Andalusi, died in 1064, (1987, p. 282) reported a poem reads:

What it means:

"Can you come to me in the evening if the crescent appears, and just before the churches' bells rang?"

This confirms that the religious freedom and peaceful coexistence continued to the era of that poem - beyond the period of study -, so that, everyone lived in peaceful coexistence, forming the largest Muslim empire for peaceful coexistence, despite the religious and ethnic differences.

Second: Acculturation in the Intellectual Field

A) Writing the Islamic and Christian History of Spain

We have seen that the Islamic conquest of Al-Andalus was a civilized event, not just a military one, since, a variety of earlier civilizations, such as Roman and Gothic mixed with a new civilization, the Islamic civilization. The mutual acculturation and continuous integration between Islam and Christianity resulted in the emergence of a new civilization in Al-Andalus which penetrated into Spanish life and left profound and clear impacts in the Iberian Peninsula to this day reached the European thought, that created Al-Andalus an independent personality influenced by oriental, western and African influences, as well as the local European influences in the Christian West. This situation made Al-Andalus in constant conflict with Latin Christian countries there.

The Islamic life in Spain did not know the geographical, racial or civilizational separation between Muslims and Christians, but their lives were mutual between them, therefore, the writing of Spanish and Islamic history in the

middle Ages gone through this mutual interaction and acculturation, hence, we have shown a huge historical heritage embraced by Arab and Spanish sources. The Andalusians have been fascinated and fond of writing the history of their country in their pride of Arabism and faith, which has called the Andalusian nationalism, and they considered it one of noblest sciences (see Al-Ohali, 2013, pp. 635-693).

They wrote down their history following the methodology and narrative of the oriental writers, including the method of annals or years, i.e. writing according to years.

There are histories of kings and caliphs, which was chronicling for each individual country, and the books of translations, classes and subsequent margins, and there are a history of local cities that the Andalusians are superior to, following the quote, observation, viewing and watching, using of documents, correspondence and material effects, analysis and conclusion methods followed by oriental writers.

It was a history in Arabic-Islamic features, appearance and style, which imposed itself on contemporary Spanish Christian blogs, Hawliat "*based-annuals historical narrative*" and epics and its effects were apparent. Their writings were also influenced by the Latin Christian culture existing by the existence of that Spanish nation, which merged into the body of the Islamic state with its history and people in Al-Andalus, separating its past from its present is not possible.

Thus, Andalusian historians have dedicated to investigate facts from various ancient Latin and Greek sources to find out the history of their country Al-Andalus since the earlier eras of Islamic rule in Spain, during the Romans, Vandals and Goths, as well as know the news of the contemporary nations of Spanish and European that nations which accompanying them by the virtue of the neighborhood and coexistence (Al-Abadi, 1990, p. 33).

This resulted in an information-rich history by the historians of Al-Andalus considering in account the Christian kingdoms in northern Spain and beyond, and their detailed knowledge these countries. This confirms that they were familiar with the ancient Christian blogs, today, most of those blogs are lost; they also depended on the Christians living in Al-Andalus oral histories who were familiar with the kingdoms in the north news. One of the positive aspects of acculturation is the influencing of Andalusian sources by Hawliat and the Spanish and European historical narratives, which they continued to derive from it until the end of the Islamic rule in Spain, and one of the most important books approved by the historians of Al-Andalus, we have already noted that Andalusian historians and geographers benefited from it is the book "Histoire

de libri Septemadversos paganos" "*the seven dates of response to the pagans*" by the aforementioned Roman monk Horosius.

At present, there is an Arabic translation of the aforementioned book in the Columbia University Library in New York, a complement to the history of the Goths till the conquest of Spain by Tariq bin Ziad were added to it, this addition are mostly about Latin historians, and this book was published in Beirut by Abdulrahman Badawi (Al-Abadi, 1990, p. 34).

In the history of the pre-Islamic period of Spain, the historians and geographers in Al-Andalus depended on Saint Isidoro, the Arabic sources call it Achidore, who lived from (560 to 636 .A.D.) and was bishop of the city of Seville, his books are among the most important sources of Islamic history, including: "Mashahir Al-Rijal" "*Famous Men*", Etimologias" "*Etymologies*", the last was among the sources of Al-Udri (died 478 Hijri/ 988 A.D.), when he talked about the Goths and the Romanian city of Talica, near Seville (Al-Ahwani, 1965), and as quoted by Al-Bakri (died 487 Hijri/ 1094 A.D., its effects still remain. Palencia (1955, p. 311) expected that Isidore's book was translated to Arabic because the descriptions of some locations in his book apply to the descriptions of Al-Bakri.

Andalusian historians also depended on ancient Greek sources such as the indicated above Dioscorides's book "Weeds or Single Drugs", and their writings were not without news of the Spanish and European Christian kingdoms lived the time of Islamic rule in Al-Andalus.

Greek sources was largely present in the historians writings in Al-Andalus, expressing the manifestation of acculturation forms clearly between two neighboring cultures; this is what Ribera observed, since he thinks the Andalusian Islamic history books include a lot of stories and legends, some of which, are of oriental origin and some are from the Spanish Christian local origin, and those legends were going on among people's tongues in Latin, and some of them was the creation of Spanish Muslims, and Andalusians, they also included them in their news and poems in Arabic, he mentioned several examples, such as Arajeez "*type of poems*", organized by some Andalusians about the conquest of Al-Andalus and the description of its wars (Palencia, 1955, pp. 603, 604), these Arajeez are missing. Ibn Al-Qutiya in his book "The History of Al-Andalus **Conquest**" was retained parts of that Arajees, and that which we can infer from that it contained popular stories and myths of local Spanish origin such as the story of the Comes Artabas son of King Ghaitasha, and that he was the first Comes in Islamic Spain who Arabism rulers asked him to show them villages, and he well received and honored them, and Abdulrahman Al-Dakhil admired him and appointed him leader of his community of the Christians. Julian Ribera thinks that Arab writers did not write

this story, but a Spanish Andalusian Christian writer wanted to reach a political event was important for the Dhimmis of Spanish Christians, that is the founding a *Comeses* Presidency in Al-Andalus (Palencia, 1955, pp. 202-205, 604).

Moreover, the historian physician Al-Qurtubi Oraib bin Saad, physician of Al-Mustansir (980 A.D.), corrected some common news among the people about the Islamic conquest of Al-Andalus, including their claim on the round robin of Suleiman, explaining that it was not his round robin, in fact, if the rewards Christians were come to death, they given the churches money to make chairs on which the Gospel books is placed on the feasts, that table was one of things measured the superiority of kings (Palencia, 1955, p. 206). This interpretation undoubtedly demonstrates the influence of intellectual and coexistence acculturation that enabled Oraib to know the customs of Christians. Al-Khashni wrote a book entitled "Tarikh Qoudhat Qourtoba" "*the history of the Judges of Córdoba*" in which he talked about some of the customs, language and dress of the people of Al-Andalus, and he pointed out that some judges are proficient in the Spanish language since they discuss the accused during the trial. This phenomenon is one of the most important manifestations of acculturation and we have already talked about in the multilingualism paragraph.

On the other side, we find the Spanish historical heritage influenced by the Arab Islamic sources. Al-Abadi has a valuable study in this subject on the mutual influence in the Spanish - Arabic historical narrative, it is one of our references in this regard, since, the Spanish Hawliat (*based-annuals historical narrative*) were a good manifestation for the role of Spain in acculturation and were mixing together the East and West civilizations, and there are many witness that the Spanish Hawliat were influenced by the similar Arabic and Islamic Hawliat, that long before the translation school was emerged in Toledo during the 5th Hijri / 11th A.D. century, and these influences began shortly after the Islamic conquest of the 8th A.D. century, and since that date, some historical writings have appeared for some Mozarabes, that writings include some news have been heard or have been quoted by them from Muslims and Arabs historians. These include:

La Cronica Profetica "*the predicting Hawlia (single Hawliat)*": It was named under the influence of the prophecy that prevailed in Spain at that time, that prophecy said the Arab Islamic rule will end after one hundred and seventy years of its emerge in Spain, i.e. the year 883 A.D., this is the year the author wrote this book and he was influenced by the pride of the victories of the Alfonso III, King of Leon, nicknamed EL Magno "*Great*" (866-910 A.D.), this period corresponds to the first sects period in Al-Andalus, that after the death of the Umayyad prince Abdulrahman II in 9th A.D. century, this period was characterized by weakness and disintegration, this book also contains a history

of the Arab Genealogy, it is clear that the author depended on the Arabic Islamic sources (Al-Abadi, 1990, p. 41).

Besides, there was "LaCronica ALbeldense" (*in Arabic Hawliat Al-Baldah*) (*an a based-annuals historical narrative*): Al-Abadi says about it: "It named after the place where it was found, that was the town's monastery, near the city of Logrono in the Ebro Valley, northern Spain, it includes a brief history of the Goths of Spain and history of the Spanish-Christian Kingdoms established in the north, it also contains a brief history of the Arabs in Spain and in the East, this book events reached to the first ten years of the reign period of Alfonso III, nicknamed EL Magno, in 876 A.D., and, and in this Hawlia noting that Romance words begin to appear in the Latin text, Romance means the vernacular Latin, which the Spanish language evolved from, and the Arabs call it Al-A'ajamia (*non-Arabic Language*)" (Al-Abadi, 1990, pp. 40-41).

These influences indicate clearly imprint of acculturation in which Muslims and Christians have demonstrated their broad horizons and vision aspiring for science, thought and interesting to benefit from the heritage of the ancients, away from the fanaticism of some extremists from both the Islamic and Christian sides.

B) Literary Novel and Art of Story

Provençal (1979, pp. 87-88) indicates to the acculturation influences on the Fiction in Europe, in the Spanish Latin literature we find a clear impact for these religious nature stories, therefore these stories were told to the sermon and the lesson, and this is an oriental Islamic style, this style moved from Spain to Europe. Ribera, a Spanish, (Palencia, 1955, pp. 607-609, 613) noted in his commentary on the influencing of the Andalusian Fiction Poetry on the French and Spanish poetry, when he stated that, those Andalusian myths were consistent with Spanish myths; since, these myths evolved in the reigns and eras were full with conflict and war, in some sides, we agrees that French myths are historic and involved a political idea, stories features and common general features as a result of acculturation, that resulted in an Islamic literature with Spanish spirit.

As well, Vernet says: "Since early, a varying epic poetry and prose were found in Al-Andalus, so we should assume that the Mozarabes were aware of them, that just like the Byzantines, Arabs, and Turks in the East, each nation be informed of what the other two nations imagination created of this literature, ... proof of this is the knowledge of the Islam, which was clear in the western equestrian songs....., and personalities whose identity can match with Islamic



historical personalities such as personality of Aiquin and personality of Caliph Al-Hakam Al-Mustansir II (Vernet 1997, p. 394).

Bidal thinks that the great advances between the eighth and twelfth centuries were credited to Muslims, and therefore Arabic was the language of progress, while Latin is the language of Western European culture and no longer has value compared to Arabic (Bidal 1953, p. 3).

Chapter III

First: Acculturation in the Economic and Civilizational Life

In the light of religious coexistence and tolerance, Islam allowed non-Muslims to work, earn, and engage in all different economic activities, just like Muslims. During the rule of the Umayyad Caliphs in Al-Andalus (755-1031 A.D.), economic activity has witnessed significant development in all fields; this was helped by the abolition of the Gothic feudalism system that prevailed in Spain and throughout Europe during the Middle Ages, that abolition is because differentiation between the classes of society. The Umayyads equated all classes, acknowledged the entitlement of general public to own and cultivate those lands, so, particulars and public peoples have their own land (Ibn Hawqal, 1939, p. 104, Enan, 1997, 1, 1, p. 62).

The Christians of Al-Andalus participated in the internal and external trade, and the majority of farmers were Christians lived in villages and hamlets (Ibn Hawqal, 1939, p. 111), especially, in the early period of Muslim rule, this is because the Muslims are busy completing the conquest operations, so, they relied on Dhimmis in the farming, especially Christians, they also, participated in the trade between Andalusia and the northern Christian kingdoms; what helped this was land is rich with good things and diversity of wealth in Al-Andalus, that because, Malaga city was famous for the fig fruit, which Christians were transporting it by sea routes (Al-Moqri, 1997, sec. 3, p. 219), they were interested in growing a variety of crops, including wheat, corn, beans, vineyards and grapes (Al-Moqri, 1997, sec. 1, p. 197, sec. 3, p. 317), and another commercial activities which cannot be mentioned. Some of the Christian merchants who mastered the Arabic language communicate with Muslims to bring customers. According to Duffourcq, they swore in the name of the Prophet Muhammad (PBUH), on the quality of their products (Duffourcq op-cit, p389). One of the aspects accompanying the acculturation is the development of Mozarabic art in architecture and construction to the point that it was considered a European Renaissance art, the effect was obvious in the construction of the arches; since, Gomez Moreno, refers to the church of Saint Mikel de Escalada located in the city of Leon, built in 310 Hijri / 913 A.D. by one Mozarabic came from Cordoba, when he said: "We find an Andalusian origin in it, shown by its Crowns with smooth leaves, stripy branches and fronds shaped like horseshoe and rosary, climbing lions shapes, a bird carrying fish in its beak, fairy heads and birds" (Kohailah, 1993, p. 137). In the ancient French iconic architectures of roman style, Cordoba architects used a multi-lobed like arch at the jewelers' gate of Compostela, its colorful ornamentation and its domes decorated with

intersections, it seems that these architects were moving from one country to another when practicing their work in the form of mobile workshops (Vernet, 1997, p. 391). The Caliph Al-Hakam Al-Mustansir (961-976 A.D.) sent a mission to the court of the Nikephoros Phokas, Byzantine Emperor, to bring a mosaic specialist to Al-Andalus to supervise the decoration of part of the Great Mosque of Cordoba (Provencal, 1990, p. 92).

This indicates that diplomatic relations and good neighborliness with the Christian kingdoms helped in economic activity, with the exception of the periods of tension and wars that sometimes happened between them.

Second: The Impact of Acculturation on the External Relations between Muslims in Al-Andalus and Neighboring Christian Kingdoms.

The exchanged diplomatic missions between Muslims in Al-Andalus and neighboring Christian kingdoms accompanied by civilizational contacts between the two sides, since the scholars and apostles who traveled to that countries were mostly Mozarabic Christians scholars who mastered several languages such as Latin, Hebrew and Arabic, this enabled them to impart Islamic thought, which the European mind influenced by, they also managed to translate their Latin heritage and laws of the Catholic synods to Arabic (Al-Abadi, 1979, vol. 10, . 2, p. 390).

The development of diplomatic relations between Al-Andalus and the Christian kingdoms and the accompanying exchange of gifts of books and precious manuscripts the has encouraged translation to and from Arabic and cultural exchange between both sides, of that, in 949 A.D., the Caliph Abdulrahman Al-Nasser (912-961 A.D.) received a gift from Constantine VII, Byzantine Emperor, known as Porphyrogenitus (944-959 A.D.), since Andalusian historians reported that he had sent a mission to Córdoba in 947-948 A.D., and another in the summer of 949 A.D., and the Caliph of Cordoba sent a mission in response to these missions (Ibn Abi Usaibia, 1965, pp. 493-494; Ibn Juljul, 1955, introduction pp. kt, lj; Ibn Khaldun, 2003, vol. 1, p. 1531; Moa'nis, 1986, p. 36), and gifts were included a book of (Weeds or Single Drugs), known as "Weeds", by the Greek physician Dioscorides, (Ibn Juljul, 1955, p. 21, Hunke, 1986, p. 376), and a book of Horusis of Stories, this book is a wonderful Romans history contains news of eras, stories of earlier kings and great benefits (Ibn Abi Usaibia, 1965, p. 494). A book containing the history of the Frankish kings, arrived at the Court of Cordoba as a gift to the Crown Prince of Al-Hakam Al-Mustansir (See Al-Masoudi, The Meadows of Gold, 1991, sec. 2, p. 36; Hunke, 1986, pp. 501; Al-Kubaisi, 1990, pp. 154; Hajji, 1969, pp. 121-122). Gifting books tradition has passed the official level to the loyalists communities, since



a members of those participated in that tradition; as, Archbishop Rabih bin Zaid, one of the bishops of Córdoba gifted the prince Al-Hakam Al-Mustansir (961-9976 A.D.) a calendar of Spanish Christian holidays (Waiel, 1991, p. 39).

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