

Saragossa and Toledo with which it shared frontiers. The population of Guadalajara was divided between supporters of the Banū Hūd of Saragossa represented by Sulaymān al-Mustaʿīn and the Dhū 'l-Nūnid sovereign of Toledo al-Maʿmūn, in a series of confrontations lasting from 435/1043 to the death of al-Mustaʿīn in 439/1047. During these conflicts, each party sought the aid of Christian sovereigns: Ferdinand I of Castile on the side of Toledo, and Garcia of Pamplona in support of Saragossa. The son of al-Mustaʿīn, Aḥmad al-Muktadir, pursuing an expansionist policy, succeeded in taking political and military control of the region of Guadalajara which ultimately became part of the greatly extended territory of his Taifa kingdom.

The impression that is gained of Wādī 'l-ḤĪdjāra as being a military frontier region, with the role of protecting cities of greater political importance, is that reflected by the Arab and Christian sources, although the latter seem to be unaware of the exact date of its reconquest; for a long time this was attributed, without historical foundation, to Alvar Fañez. In spite of everything, it is known that it took place in the time of Alfonso VI, and was probably simultaneous with the reconquest of Toledo in 478/1085. A Christian document dated 1107 bears the signature of "un alkad de Medina et de Guadalajara". At a later time, in 1133 Alfonso VII granted the town a *fiero* in which he expressed his intention of repopulating the region, thus countering the dispersal of population suffered by the zone after its reconquest.

The activities of the 'ulamā' of Guadalajara and their family ties are reasonably well known, being detailed in the biographies of sixty scholars contained in bio-bibliographical compilations between the 3rd/9th and the first half of the 6th/12th century. For the most part they were Hispano-Roman converts, some of whom adopted Arabic *nishas* reflecting their professional links with families installed in the region. It is also known that numerous Berber families had settled in the region, including the Banu 'l-Faraḡj and the Banū Mas'ada; the latter was the origin of several 'ulamā'. The interests of the 'ulamā' of Guadalajara seem to have coincided with those of the other 'ulamā' of al-Andalus, and special dedication is observed to the study of *ḥadīth*, of *fiqh* and of Qur'ānic readings. The role of scholars of Cordova in the training of the intellectual élite of Guadalajara was crucial, with Muḥammad b. Waḡḡāh playing a particularly significant part; in fact, the first 'ulamā' of the region, from the ascetic Muḥammad b. Bāligh to the *kāḏī* Muḥammad b. 'Azra, studied with Ibn Waḡḡāh. In the 5th/11th century, there is observable an increase in the number of 'ulamā' dedicating themselves to literature and grammar, and even to poetry. It is in this period that the *faḳīh* and writer 'Abd al-Malik b. Ghūṣn al-Khushanī al-ḤĪdjārī makes his appearance. All of the written corpus of the 'ulamā' of Guadalajara has been lost, with the exception of a few verses and fragments of the geographical work composed by 'Abd Allāh b. Ibrāhīm al-ḤĪdjārī, preserved in Ibn Sa'īd's *al-Mughrib*.

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(CRISTINA DE LA PUENTE)

✓(AL-)WĀDĪ 'L-KABĪR, Guadalquivir, the name given by the Arabs to the ancient *Betis* river in Southern Spain. It has remained in Spanish toponymy through the Spanish-Arabic dialect form Wād al-Kibīr. According to the Arab sources, it is also called al-Nahr al-Akbar or al-Nahr al-A'zam (the Great River), Nahr Qurṭuba (River of Cordova) and Nahr Ishbīliyā (River of Seville), but it is seldom called Nahr Bīṭr/Bīṭa (Betis River). In poetry sometimes it is called Nahr Ḥimṣ (River of Ḥimṣ), that is, River of Seville. The history of this river goes back to Roman times, where it played a major role within the Roman Baetica, or southern Hispania. After the Islamic conquest, its ancient Latin name was changed to the Arabic one (al-)Wādī 'l-Kabīr (the Great River), possibly due to its extensive flow, which the Muslim conquerors compared with North African small streams that they knew previously.

Wādī 'l-Kabīr was, and still is at present, one of the most important rivers in the Iberian Peninsula, and the southernmost of them all. It flows through the heart of al-Andalus, from northeast to southwest,

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