

Islamic Reconstruction In Spanish (Historical Study)

Saidin Hamzah

Parepare State Islamic Institute

saidinhamzah@iainpare.ac.id

Abstract

This research aims to reconstruct the history of Islam in Spain, the main problem in this research is how Islam is in Spain. The sub-issues raised are 1) how was the process of the arrival of Islam in Spain? 2) How is the development and progress of Islamic civilization in Spain? 3) What factors led to the decline and destruction of Islam in Spain? The aims of the research are: 1) to examine and analyze the arrival of Islam in Spain, 2) to examine and analyze the development and progress of Islamic civilization in Spain, and 3) to reconstruct the factors causing the decline and destruction of Islam in Spain. Research using historical research methods includes Heuristics, source criticism, interpretation, and historiography. The results of the analysis in this study show that: 1) The origin of the arrival of Islam in Spain cannot be separated from the success of Tariq ibn Ziyad in defeating King Roderic, so this victory became the main capital for Tariq ibn Ziyad and his troops to conquer important cities in Spain. 2) Spain is the most important place for Europe in absorbing knowledge developed by Muslims, both in political, social, and economic relations and civilization between countries. Europeans witnessed the fact that Spain was under Islamic rule far away from other countries in Europe, especially in the field of thought and science, and other physical structures. This area of Spain flows various knowledge to advance and improve all its shortcomings and even achieve its glory until this century.

Keywords: *Spanish, Islamic, Historical*

1. INTRODUCTION

Spain is a country that was conquered by Islam to develop Islam in the country. When Islam entered Spain, this country experienced many rapid civilizations both in terms of Islamic culture and education, because Spain was supported by a fertile country with high enough economic income to produce great thinkers. Spain experienced rapid development and Islamic culture and education which began with studying religion and literature, then increased by studying the sciences of reason. Because in a relatively short time Cordova can compete with Baghdad in the field of science and literature.¹ Because of that, the presence of Islam in Spain has attracted the attention of historians.

¹Badri Yatim, *History of Islamic Civilization (Dirasah Islamiyah II)*, (Jakarta: PT. Raja Grafindo Persada, 1997), Edition I, Cet. to V, h. 87.

Spain was the most strategic place for Europe at that time to explore unparalleled Islamic civilization both in the form of political, social, and economic relations and interfaith civilizations. Europeans witnessed history that Spain, under the banner of Islam, far left its European neighbors, especially in the fields of thought, science and civilization.²The capital of Islamic Spain which in Arabic is called al-Andalus (from the word Vandals). Formerly called Iberia. When the Romans came to power (2nd century) they named it "Asbania" (Marmot beach). Spain is a province whose capital is Cordova during the reign of the Umayyads in the West (1756-1031 AD), its area is 13,727 km² and its population is around 782,999 people. ³Islam at this time has turned into a separate historical document for the journey of the golden age of Islam which should be of concern to the present generation.

According to Philip K. Hitti, the Muslims in the period 711-1490 AD recorded the only brightest page in the history of European thought and in the Middle Ages, the golden age. However, even though this government was once victorious and prestigious in Europe, it must also be admitted that this government also experienced setbacks, starting with the death of al-Hakam II and finally the sovereign slowly meeting its demise.

2. RESEARCH METHODS

This study uses qualitative research methods or historical research to reconstruct events. historical research methods that researchers present include: 1) Heuristics, which are activities, finding and gathering the necessary literary sources such as scientific journals, and books, which have to do with Islam in Spain by using a literature review. 2) Source Criticism, the second step is to carry out academic or critical historical studies on proven facts. criticism about its authenticity (external criticism) as well as criticism about the credibility of its contents (internal criticism). So that researchers obtain facts that can lead to scientific truth. 3) Interpretation, is the interpretation of facts that are related, adjusted to the focus being studied so that it is worthy of being used as historical writing material. 4) Historiography, the last stage of research activities

3. RESULT AND DISCUSSION

a. Islam Enters Spain

²Philip K. Hitti, History of The Arabs, London: Macmilan Press LTD, ed. 10, 1974, p. 526-530.

³See Hasan Muarif Anbari, Encyclopedia of Islam, (Vol. 1, Jakarta: PT. Van Hoeve's New Ikhtiar, 1994), p. 275.

In the classical period of the first half-advancement (650-1000 AD), the territory of Islamic rule extends through North Africa (Algeria and Morocco) to West Spain.⁴Spain is the new name for ancient Andalusia. The name Andalusia comes from a tribe that conquered Western Europe in the past⁵before the Goths and Arabs (Islam). Spain was occupied by Muslims during the time of Caliph Al-Walid⁶(705-715M), one of the Umayyad caliphs based in Damascus. There are three names that are often credited with contributing to the Spanish conquest, namely Musa bin Nushair, Tharif bin Malik and Tariq bin Ziyad.⁷Of the three names, the latter is often the most well-known, because the army is bigger and the results are more tangible. His army consisted of several Barbarian tribes (Muslims from North Africa) supported by Musa bin Nushair and some Arabs sent by Al-Walid. His army, numbering 7,000 people, crossed the strait under the leadership of Tariq bin Ziyad. The Spanish army under the command of King Roderick can be conquered. Cordova fell in 711 AD. From there, Spanish territories, such as Toledo, Seville, Malaga and Granada could be controlled easily. From the first time he set foot on Spanish soil until the fall of the last Islamic empire there, Islam played a very big role.⁸The long history passed by Muslims in Spain can be divided into six periods, namely:

1. First Period (711-755 AD)

In this period, Spain was under the rule of trustees who were appointed by the Umayyad caliph based in Damascus. During this period, the political stability of Spain was not under control due to security disturbances in several areas, because this period was the period of laying the foundations, principles, and invasion of Islam in Spain. This is marked by the presence of interference from various parties who are not happy with Islam. Centralization of power is still under the Umayyad Daula in Damascus.⁹The remnants of the enemies of Islam in Spain who live in the mountains and are not subject to Islamic rule also continue to disturb political and security stability. Due to frequent conflicts, during this period Spanish Islam had not yet made progress in the field of civilization and

⁴Harun Nasution, *Viewed from Various Aspects of Islam*, (Jakarta: UI Press, 1985), Volume I, h. 12.

⁵Encyclopedia of Islam, 1999, p. 145.

⁶His full name is Al-Walid bin Abdul Malik, the third Caliph of the Umayyad dynasty. After Muawiyah bin Abi Sufyan (661-680 AD) and Caliph Abdul Malik bin Marwan (685-705 AD) then after Al-Walid it was continued by Caliph Umar bin Abdul Aziz (717-720 AD) and Hasyim ibn Abdul Al-Malik (724 -743 AD). Expansion to the west was carried out on a large scale, during the Al-Walid era, his reign was a period of peace, prosperity and order, Muslims lived, his reign lasted for approximately 10 years.

⁷Badri Yatim, *History of Islamic Civilization (Dirasah Islamiyah II)*, h. 89.

⁸Rusniati, R. (2019). *The Entry of Islam in Spain (Study of Islamic Historical Manuscripts)*. *Al-Din: Journal of Da'wah and Social Religion*, 5(2), 108-119.

⁹A. Mukti Ali, *Premodern Islamic History*, (Jakarta: PT. Raja Grafindo Persada, 1995), h. 319.

culture. This period ended with the arrival of Abd Rahman al-Dakhil to Spain in 755 AD.¹⁰

2. Second Period (755-912 AD)

At this time Spain was under the government of an emir (commander or governor), but not subject to the center of Islamic government, which at that time was held by the Abbasid Caliph in Baqdad. The first Amir was Abdurrahman I who entered Spain in 138 H/755 AD and was given the title al-Dakhil (who entered Spain).¹¹ And it was the descendants of the Umayyads who managed to escape from the pursuit of the Bani Abbas when the Bani Abbas succeeded in conquering the Umayyads in Damascus. Furthermore, he succeeded in establishing the Umayyad dynasty in Spain. The order of the Umayyad emirates in Spain is as follows:¹²

a. Abd al-Rahman al-Dakhil (755-788 AD)

The first Amir was known as Abdul Rahman I, grandson of the Umayyad Caliph Hisham, who managed to escape from the pursuit of the Bani Abbas when he succeeded in conquering the Umayyads in Damascus. Next he founded the Umayyad dynasty in Spain. With the support of the Barbarians from North Africa and Syria during the Umayyad regime in Spain. The new regime followed patterns of local administration, and formed an army made up of clients from Pyrenees. Abdurrahman al-Dakhil was appointed Governor of Cordova in December 755 AD and the following May Abdurrahman al-Dakhil built a residence in the city and appointed himself as emir. Abdurrahman al-Dakhil entered Spain in 755 AD and was given the title al-Dakhil (who entered Spain).

Abdurrahman al-Dakhil beautified cities, built strong fortresses and palaces, and laid the first stone to build the largest mosque in the Islamic world and later, which was carried out two years before his death in 789 AD.

b. Hisham Ibn Abdurrahman (788-796 AD)

Hisham is the son of Abdurrahman al-Dakhil was appointed to replace him. Known as Hisham I was the second emir. Is a leader who is pious and wara'. At this time the Maliki school of thought spread in Spain, originating

¹⁰Hamka, History of Muslims, (Jakarta: Crescent Star Publishers, 1981), h. 134.

¹¹Yusran Asmuni, Dirasah Islamiyah III, Introduction to the Study of the History of Islamic Culture and Thought, (Jakarta: PT. Raja Grafindo Persada, 1996), h. 14-15.

¹²Badri Yatim, History of Islamic Civilization (Dirasah Islamiyah II), h. 95.

from Imam Malik ibn Anas, who was based in Medina. The Maliki school of thought was spread by Ziyad ibn Abdurrahman, a scholar who studied in Medina to study the Maliki school of thought directly from Imam Malik.¹³ During this time Hisham I faced a rebellion launched by his brothers in Toledo namely Abdullah and Sulaiman. Hisham directed his attention to the North. The Christians who launched the disturbance of security were crushed and succeeded in defeating the French forces. The city of Norebonne was captured, while the Gakicia tribe proposed peace negotiations.¹⁴

Hisham is a just and generous ruler, especially towards the weak and poor. He built the Cordova bridge and completed the construction of the mosque built by his father. The Spanish clergy occupied high places in the kingdom and gave advice to the rulers.¹⁵ Hisham ibn Abdurrahman ruled for 8 years and died in 796 AD. Government control was continued by his son Hakam ibn Hisham.¹⁶ At this time Muslims in Spain began to gain advances, both in the fields of politics, civilization and education. Abdurrahman founded the Cardova mosque and schools in major cities in Spain. Then his other successors such as Hisham were known for their services in upholding Islamic law, and Hakam was known as a reformer in the military field, while Abdurrahman al-Ausath was known as a ruler who loved knowledge. During Abdurrahman al-Ausath's time, philosophical thought began to enter, so he invited experts from other Islamic worlds to come to Spain so that scientific activities in Spain began to flourish.¹⁷

3. Third Period (912-916 AD)

This period lasted from the reign of Abdurrahman III, whose title was "An-Nasir" until the appearance of the muluk at-thawaif (kings of groups). In this period Spain was ruled by rulers with "Caliphs". In this period also the Muslims in Spain reached the peak of progress and glory rivaling the Abbasid Sovereign in Baghdad. Abdurrahman an-Nasir founded Cardova University. The library has a collection of hundreds of thousands of books. Hakam II is also a book collector and founder of the library.¹⁸

¹³M. Mansyur Amin, History of Islamic Civilization, (Bandung: Indonesia Spirit Foundation, 2004), p. 188.

¹⁴Joesoef Sou'yb, History of the Umayyad Sovereignty in Cordova, (Jakarta: Crescent Star Publishers, tth), h. 44.

¹⁵M. Mansyur Amin, History of Islamic Civilization, h. 188.

¹⁶M. Mansyur Amin, History of Islamic Civilization, h. 118.

¹⁷Badri Yatim, History of Islamic Civilization (Dirasah Islamiyah II), h. 95.

¹⁸Badri Yatim, History of Islamic Civilization (Dirasah Islamiyah II), h. 96-97.

a. Abd al Rahman al-Nasir (912-916 AD)

Abd al-Rahman al-Nasir (Abd Rahman III) was the eighth emir, succeeding his father at the age of 23. Barbarians and Christians submitted to Abdur Rahman III. Only the people of Toledo tried to fight back but were defeated. Two years after the coronation of Abdur Rahman III, Ordano II, the chief of the Leon tribe came to invade Islamic territory. At that time Abd al-Rahman was involved in a dispute with the Fatimid Caliph. Ahmad Ibn Abu Abda was appointed to lead the army against Ordano II's troops, then allied himself with Sancho, chief of the Navarre tribe. The Tribe of Leon and the Tribe of Navarre were destroyed by Abd al-Rahman III at the same time that Ordano II and Sanche were killed. Abd al-Rahman was the first person to claim his position as caliph with the title al-Nasir lidinillah after quelling the uprising of the Christian tribes of Leon and Navarre.

b. Hakam II (961-976 AD)

Hakam II succeeded his father, Abd al-Rahman. At this time the leader of the Navarre tribe who during the time of Abd al-Rahman recognized the Islamic government tried to break away. Hakam proved that he was not only educated but also a capable military leader. Sanchol the Christian leader of the tribe of Leon and the Christian leader subdued. He also mobilized his troops led by Ghalib to Africa to suppress the Fatimid forces. Ghalib succeeded in establishing Spanish Umayyad rule in West Africa. ¹⁹After succeeding in securing the political situation, Hakam showed himself in the educational movement by collecting approximately 400,000 books in the Cordova library. Scientists, philosophers, and scholars can freely enter it. To increase the intelligence of the people, he founded schools. All Spanish people know how to read and write. Meanwhile, European Christians except the clergy remain in ignorance. ²⁰With Hakam's death in 976 AD, the heyday of the Umayyad dynasty in Spain ended.

c. Hisham II (976-1009 AD)

Hakam inherited his position from Hisham II, his 11-year-old son. Therefore, the actual power is in the hands of the officials. In 981 AD, the Caliph appointed Muhammad Ibn Abi 'Amir a very ambitious man. After successfully purging his comrades and rivals, he solidified his power and expanded the realm of Islamic rule. For his success, he received the title of al-Mansur Billah and recruited the military from the Barbarian tribes to replace the Arab military. Barbarian military forces succeeded in subduing Christian forces in Spanish

¹⁹Joesoef Sou'yb, History of Umayyad Sovereignty in Cordova, h. 133-142.

²⁰Philip K. Hitti, History of The Arabs, London: Macmilan Press LTD, p. 675.

territory and expanding the Umayyads in Northwest Africa. In the end, he held all the power of the state.

Al-Mansur Billah died in 1002 AD in Medinaceli. He was the greatest Arab statesman and General in Spain. According to historian Dozy, at this time the people were more prosperous than before. He was succeeded by his son named al-Muzaffar who managed to maintain this condition, for 6 years Muzaffar left his position to his brother named Abdur Rahman (Sanchol), but Sanchol did not have the quality for that position. After Muzaffar's death, Spain was hit by difficulties and finally experienced total destruction. In 1009 AD the Caliph resigned. Several people tried to occupy the position but no one was able to improve the situation. Finally in 1013 AD, the Council of Ministers that ruled Cordova abolished the post of Caliph. (Watt, 1990: 217-218).

4. Fourth Period (1013-1086 AD)

Spain was divided into more than thirty small countries under the leadership of group kings or *Al-mulukuth -Thawaif*, which were centered in cities such as Siville, Toledo, etc. The largest of them are Abbadiyah in Seville, Cordova, Toledo, and so on. The largest of these is the Abbadiyah in Seville. In this period the Muslims of Spain again entered a period of internal strife. Ironically, when there was a civil war, some of the warring parties turned to Christian kings for help. Seeing the weakness and chaos that befell the Islamic political situation, for the first time, Christians in this period began to take the initiative to attack. Although, political life was not stable, however, intellectual life continued to develop in this period.²¹

5. Fifth Period (1086-1248 AD)

During this period, although Islamic Spain was still divided into several countries, there was one dominant force, namely the Almoravid dynasty (1086-1143 AD) and the Muwahhidun dynasty (1146-1235 AD). The Murabithun dynasty was originally a religious movement founded by Yusuf ibn Tasyfin in North Africa. In 1062 AD he managed to establish a kingdom centered in Marrakech. He entered Spain at the "invitation" of the Islamic rulers there who were carrying the heavy burden of the struggle to defend their countries from the attacks of Christians. He and his army entered Spain in 1086 AD and succeeded in defeating the Castilian troops. Due to the divisions among the Muslim kings, Yusuf went further to rule over Spain and he succeeded in doing so. However, the rulers after ibn Tasyfin were weak kings. In 1143 AD, the power of this dynasty ended, both in North Africa and the Murabithun dynasty, Saragossa fell into Christian hands, in 1118 AD to be precise.

²¹Badri Yatim, History of Islamic Civilization (Dirasah Islamiyah II), h. 97-98.

In Spain itself, after the death of this dynasty, small dynasties returned at first, but lasted only three years. In 1146 M the ruler of the Muwahhidun dynasty based in North Africa seized this area. The Almohads were founded by Muhammad ibn Tumart (d. 1128). This dynasty came to Spain under the leadership of Abd Al-Mun'im. Between 1114 and 1154 AD, the important Muslim cities of Cordova, Almeria, and Granada fell under his rule. For a period of several decades, this dynasty experienced a lot of progress. Christian forces can be repulsed. However, not long after that, the Muwahhidun collapsed. In 1212 AD, the Christian army won a great victory at Las Navas de Tolosa. The defeats experienced by the Muwahhidun caused their rulers to choose to leave Spain and return to North Africa in 1235 AD. The situation in Spain was complicated again, being under small rulers. Under these conditions, Muslims were not able to survive the increasing Christian attacks. In 1238 AD Cordova fell into the hands of Christian rulers and Seville fell in 1248 AD. All of Spain except Granada was freed from Islamic rule.²²

6. Sixth Period (1248-1492 AD)

In this period, Islam only ruled in the Granada area, under the Bani Ahmar dynasty (1232-1492). Civilization is progressing again like in the era of Abdurrahman An-Nasir. However, politically, this dynasty ruled only a small area. Islamic rule, which was the last line of defense in Spain, ended due to disputes among the courtiers in fighting for power. Abu Abdullah Muhammad was displeased with his father, for appointing another son as his successor as king. He rebelled and tried to usurp power. In that rebellion, his father was killed and replaced by Muhammad ibn Sa'ad. Abu Abdullah then asked for help from Ferdinand and Isabella to overthrow him. These two Christian rulers defeated the legitimate rulers and Abu Abdullah ascended the throne.

Of course, Ferdinand and Isabella, who united the two great Christian empires through marriage, were not quite satisfied. Both of them wanted to seize the last power of Muslims in Spain. Abu Abdullah was unable to withstand the attacks of the Christians and in the end admitted defeat. He handed over power to Ferdinand and Isabella, then, moved to North Africa. Thus ended the rule of Islam in Spain in 1492 AD. After that Muslims were faced with two choices, convert to Christianity or go to die in Spain. In 1609 AD, it could be said that there were no more Muslims in this area.²³

b. Development and Advancement of Science in Spain

²²Badri Yatim, History of Islamic Civilization (Dirasah Islamiyah II), h. 98-99

²³Badri Yatim, History of Islamic Civilization (Dirasah Islamiyah II), h. 99-100.

Islam in Spain has recorded a very brilliant sheet of civilization and culture in Greco-Arabic to Europe in the XII century. Interest in education and science and philosophy began to develop in the IX century AD during the reign of the 5th Umayyads, Muhammad Ibn Abd Al-Rahman (832-886 AD). ²⁴Based on the literature that discusses the history of education and the history of Islamic civilization, in general, Islamic education in Spain is divided into two parts or levels, namely:

1. Kuttab

At this kuttab educational institution, students study several fields of study and subjects which include fiqh, language, and literature as well as music and the arts.²⁵

Fiqh: Because Spanish Islam adhered to the Maliki school of thought, the scholars introduced fiqh materials from the Imam Maliki school of thought. The scholars who introduced this school include Ziyad ibn Abd al-Rahman, further developments were determined by Ibn Yahya who became qadhi during the time of Hisham ibn Abd Rahman. Other fiqh experts include the famous Abu Bakr ibn Al-Quthiyah, Munzir ibn Said Al-Baluthi and Ibn Hazm.²⁶

Language and Literature: Because Arabic has become the official language and administrative language in the Islamic government in Spain. Arabic is taught to students and students, both Muslims and non-Muslims. And this can be accepted by the community, they are even willing to give priority to their native language. They are also many who are experts and proficient in Arabic, so they are skilled in speaking and grammar.²⁷

Music and Arts; Sya'ir is the main expression of Spanish civilization. Fundamentally Spanish poetry was based on Arabic poetic models evoking the warrior sentiment and factional interest of the Arab conquerors. In the field of music and art, Islamic Spain has a very well-known artist figure, namely al-Hasan ibn Nafi known as Ziryab (789-857). Every time there was a meeting in Cardova, Ziryab always showed what he was capable of. He was also famous as a composer of songs, the knowledge he possessed was taught to his children, both men and women and also to slaves so his fame spread widely.²⁸

²⁴Majid Fakhri, History of Islamic Philosophy, (Jakarta: Pustaka Jaya, 1986), h. 35.

²⁵Nugroho, IY, & Jannati, RM (2021). Islam in Spain: The Bridge of Islamic Civilization to Continental Europe and Its Influence on the Renaissance. HUMANISTIC: Journal of Islam, 7(2), 190-219.

²⁶Muthoharoh, M. (2018). The Face of Islamic Education in Spain during the Umayyad Daula Era. TASYRI': JOURNAL OF TARBIYAH-SYARI'AH ISLAMIYAH, 25(2), 71-79.

²⁷Nugroho, IY, & Jannati, RM (2021). Islam in Spain: The Bridge of Islamic Civilization to Continental Europe and Its Influence on the Renaissance. HUMANISTIC: Journal of Islam, 7(2), 190-219.

²⁸Ahmad Syalabi, History of Islamic culture, (Jakarta: Pustaka al-Husna, 1983). h. 88.

2. higher education

The Arab community in Spain was the forerunner of civilization and culture as well as education, between the mid-eighth century and the end of the thirteenth century. Through their efforts, ancient science and Islamic knowledge could be transmitted to Europe.²⁹ The Umayyads, who were under the rule of al-Hakam, organized teaching and had given many awards to scholars. He has built Cardova University side by side with the Abdurrahman III mosque which has since grown to become a well-known educational institution among other higher education institutions in the world. This university rivals two other universities, namely Al-Azhar in Cairo and Nizamiyah in Baghdad, and has attracted the attention of students not only from Spain, but also from other places such as from European, African and Asian countries.³⁰

Among the Ulama who served at Cardova University were Ibn Quthaibah who was known as a grammar expert and Abu Ali Qali who was known as a philologist. The university has a library that holds a collection of around four million books. This university includes majors that include astronomy, mathematics, medicine, theology and law. The number of students reaches one thousand people. In addition, in Spain there are the Universities of Seville, Malaga and Granada. Subjects taught at these universities include theology, Islamic law, medicine, chemistry, philosophy, and astronomy. As an inscription on the gate of the University mentioned last is written as follows: This world is supported by four things, namely teaching about wisdom, justice from the authorities,³¹

Philosophy; On the initiative of Al-Hakam (961-976 AD), scientific and philosophical works were imported from the East in large quantities, so that Cardova with its libraries and universities was able to compete with Baghdad as the main center of knowledge in the Islamic world.³² What was done by the leaders of the Umayyad dynasty in Spain was a preparation to give birth to great philosophers in the future.³³ The first major figure in the history of Arab-Spanish philosophy was Abu Bakr Muhammad ibn Al-Sayigh, better known as Ibn Bajjah. Born in Zaragoza, he moved to Seville and Granada. Died of poisoning in Fez in 1138 AD at a young age. Like Al-Farabi and Avicenna in the East.³⁴ The last part of the 12th century AD witnessed the emergence of the biggest follower of Aristotle in the field of philosophy in Islam, namely Ibn Rushd from Cordova, he

²⁹Nasution, MH (2017). Islamic Education In Spain. Al-Muaddib: Journal of Social and Islamic Sciences, 2(1).

³⁰Zainuddin Alavi, Muslim Education Thought in the Middle Ages, (trans.) Abuddin Nata, (Bandung: Angkasa, 2000), p. 16.

³¹Philip K. Hitti, Arab World, (Terj) Ushuluddin Hutugalung, (Bandung: Sumur Bandung, 1962), p. 135.

³²Napitupulu, DS (2019). Romance of the History of Islamic Glory in Spain. Preamble: Journal of Education, History, and Social Sciences, 3(1), 7-18.

³³Majid Fakhri, History of Islamic Philosophy, (Jakarta: Pustaka Jaya, 1986), h. 357.

³⁴Badri Yatim, History of Islamic Civilization (Dirasah Islamiyah II), h. 101.

was born in 1126 AD and died in 1198 AD. - be careful in dealing with classical problems about the harmony of philosophy and religion. He is also a jurist with his famous work *Bidayah al-Mujtahid*.³⁵

Science: Medical sciences, music, mathematics, astronomy, chemistry and others are also well-developed. Abbas ibn Farnas was famous in chemistry and astronomy. He was the first to discover the manufacture of glass from stone. ³⁶In the field of history and geography, the western Islamic region gave birth to many well-known thinkers. Ibn Jubair from Valencia (1145-1228 AD) wrote about the Muslim countries of the Mediterranean and Sicily. And Ibn Batuthah from Tangier (1304-1377 AD) reached Samudera Pasai and China. Ibn al-Khatib (1317-1374 AD) compiled a history of Granada. Those are some of the big names in the field of science.³⁷

c. Cultural Progress in Spain

The Arabs introduced hydraulic control for irrigation purposes. If dams are used to check rainfall, reservoirs (ponds) are made for conservation (water storage). The hydraulic arrangement was developed by introducing a Persian water wheel called *na'urah* (Spanish: *Noria*). In addition, the Muslims also introduced rice farming, orange plantations, gardens and parks. ³⁸Industry, in addition to agriculture and trade, is also the backbone of the Islamic Spanish economy. Among these are the textile, wood, leather, metal, and pottery industries. However, the most prominent physical developments were building construction, such as cities, palaces, mosques, settlements and parks. Among the magnificent developments are the Cordova mosque, the city of al-Zahra, the Ja'fariyah Palace in Saragosa, the Toledo walls, the al-Makmun Palace, the Seville mosque, and the al-Hamra Palace in Granada.

d. Factors Supporting the Advancement of Civilization Education in Spain

First: There is support from the rulers. The progress of Islamic Spain was largely determined by the presence of strong and authoritative rulers who loved science, also providing support and appreciation for scientists and scholars. Second, the establishment of schools from universities in several cities in Spain by Abd al-Rahman III al-Nasir, with his famous university in Cordova. As well as the construction of libraries that have quite a lot of book collections. This shows that even though Muslims are divided into several political units, there is what is called

³⁵Badri Yatim, *History of Islamic Civilization (Dirasah Islamiyah II)*, h. 101-102.

³⁶Ahmad Syalabi, *History of Islamic culture*, h. 86.

³⁷Badri Yatim, *History of Islamic Civilization (Dirasah Islamiyah II)*, h. 102.

³⁸SI Poeradisastra, *Islamic Contribution to Modern Science and Civilization*, (Jakarta: P3M, 1986), Second Edition, h. 67.

Islamic cultural unity.³⁹ *Fourth*, There was competition between the Abbasids in Baghdad and the Umayyads in Spain in the field of science with the establishment of Cardova University which rivaled the Nishamiyah University in Baghdad which was a positive competition not always in the form of war.⁴⁰

e. **The Decline Factor of Islamic Civilization in Spain**

The causes of the decline of Islam in Spain are: First, the conflict between Islam and Christianity. The presence of Islamic Arabs has strengthened the sense of nationality among Christian Spaniards, so that the life of the Islamic State has never been devoid of conflict between Islam and Christianity. Second, the absence of a unifying ideology. In Spain, as was the case with the Umayyads in Damascus, the Arabs never accepted the natives. They still give the terms 'ibad and muwalladun to the converts, an expression that is considered derogatory. Third, economic difficulties. In the second half of the Islamic period in Spain, the rulers built cities and developed science very seriously, so they neglected to build the economy. Fourth. The lack of clarity on the transitional system of government has led to power struggles among the heirs. Fifth, Remoteness. Islamic Spain was isolated from the rest of the Islamic world. He fought alone without getting help except from North Africa. Thus there is no alternative force capable of stemming the resurgence there.⁴¹

4. Conclusion

The origin of the arrival of Islam in Spain cannot be separated from the success of Tariq ibn Ziyad in defeating King Roderick, so that this victory became the main capital for Tariq ibn Ziyad and his troops to conquer important cities in Spain. Spain is the most important place for Europe in absorbing knowledge developed by Muslims there and its civilization, both in political, social and economic relations and civilizations between countries. The Europeans witnessed the fact that Spain was under Islamic rule far beyond its European neighbors, especially in the fields of thought and science. Apart from that, its civilization is also the other physical buildings.

The reasons for the decline of Islam in Spain are: Islamic and Christian conflicts, the absence of a unifying ideology, economic difficulties, unclear transitional systems of government, and finally remoteness.

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⁴⁰Khotimah, H. (2021). Islamic Civilization in Spain. Al-Adillah: Journal of Islamic Law, 1(1), 13-19.
⁴¹Munir, M. (2019). Analysis of the Collapse of Islam in Spain. Journal of Al Makrifat Vol, 4(2).

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