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The Brilliant Legacy of Islam in Andalusia 711–1492: The Influence of Islamic Civilization's Golden Age on Europe's Renaissance

Jejak Cemerlang Islam di Andalusia 711–1492: Pengaruh Kejayaan Peradaban Islam Terhadap Kebangkitan Eropa

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Abstract

This study examines the heyday of Islamic civilization in Andalusia and its influence on the rise of Europe through a historiographic approach. By highlighting the timeline of advanced civilization in Andalusia and the backward conditions in Christian Europe, this study shows how advances in education, culture, and scientific innovation in Andalusia, such as in Cordova, Granada, and Seville, have had a significant impact on Europe. By conducting a strategic analysis of figures who played a role in the Islamic civilization period in Andalusia, starting from invasions, glory, to decline. Using historical methods through primary sources from historical figures such as Philip Khuri Hitti and Reinhart Dozy, this study provides an in-depth picture of the transfer of science and culture from the Islamic world to Europe. This article reveals how the intellectual contributions of Islamic scholars in Andalusia from various fields of scholarship later became an inspiration and bridge to the revival of intellectual and cultural life in Europe during the Renaissance. Thus, this study offers a new perspective on the important role of Islamic civilization in forming the foundation for the rise of Europe.

Keywords: *Influence of Glory, Islamic Civilization, Andalusia, European Renaissance.*

Abstrak

Penelitian ini mengkaji masa kejayaan peradaban Islam di Andalusia dan pengaruhnya terhadap kebangkitan Eropa melalui pendekatan historiografi. Dengan menyoroti lini masa peradaban maju di Andalusia dan kondisi terbelakang di Eropa Kristen, penelitian ini menunjukkan bagaimana kemajuan dalam pendidikan, kebudayaan, dan inovasi ilmiah di Andalusia, seperti di Cordova, Granada, Sevilla, memberikan dampak signifikan terhadap Eropa. Dengan melakukan analisis strategis tokoh-tokoh yang berperan dalam masa peradaban Islam di Andalusia, mulai dari invasi, kejayaan, hingga kemunduran. Penelitian ini menggunakan metode sejarah melalui sumber primer dari tokoh-tokoh sejarah seperti Philip Khuri Hitti dan Reinhart Dozy, penelitian ini memberikan gambaran mendalam tentang transfer ilmu pengetahuan dan budaya dari dunia Islam ke Eropa. Artikel ini mengungkap bagaimana kontribusi intelektual para sarjana Islam di Andalusia dari berbagai bidang keilmuan kemudian menjadi inspirasi dan jembatan terhadap kebangkitan kembali kehidupan intelektual dan budaya di Eropa selama Renaissance. Dengan demikian, penelitian ini menawarkan perspektif baru tentang peran penting peradaban Islam dalam pembentukan fondasi bagi kebangkitan Eropa.

Kata Kunci: Pengaruh Kejayaan, Peradaban Islam, Andalusia, Renaissance Eropa.



INTRODUCTION

The Andalusian region, which now includes Spain and Portugal, was once the center of a glorious Islamic civilization during the reign of the Umayyad Empire (711–1492 AD). During this period, Islam formed a society that integrated culture, religion, and science with extraordinary achievements. Cities like Cordova, Granada, and Seville are awesome hubs of education, innovation, and tolerance (Route, n.d.). Cordova is recognized as the most advanced city in Europe with large libraries, magnificent mosques, as well as light-lit streets when most of Europe was still in darkness and backwardness. This picture confirms Andalusia's position as a center of progress that inspired European civilization in the future (Mahfudin, 2019)(Elda Harits Fauzan, 2022).

The glory that enveloped the cities occupied by Muslims was very inversely proportional to what was experienced by European cities at that time. As described by Philip Khuri Hitti (d. 1978), around the 10th century AD, Cordova was a famous cultural city in Europe, with hundreds of thousands of houses, dozens of libraries, as well as mosques and palaces that made the city's name fragrant and admired by the international world (Philip K. Hitti, 2006). Every visitor who leaves to come there is always filled with a feeling of joy because the streets are already rocky and illuminated by house lights along the way. In London, there is hardly a lantern found along its streets, and in Paris, centuries later, during the rainy season the mud is thick up to the ankles, even through the thresholds of houses (Hitti, 1985).

The Dutch historian Reinhart Dozy (d. 1883), long before Hitti described the contrast between Islamic and Christian Europe, also said that in Andalusia almost everyone was sure to be able to read and write, while in Christian Europe, even the highest people were illiterate. This is certainly inversely proportional to Western civilization that we know today has reached its heyday through various aspects, such as technology, economy, education, and culture. This success did not appear suddenly but was the result of a long process involving the accumulation of knowledge, innovation, and social reform (Dozy, 1943). The starting point of the glory of Western civilization was the Renaissance Era, which occurred in the Middle Ages, after the decline of the power of Islamic territory in the West.

This research will outline the significance and influence of Islamic civilization in Andalusia on cultural and intellectual development in Europe. By highlighting the stark differences between conditions in Andalusia and Christian Europe at the time, we can understand how the progress made by Muslims in Andalusia not only had a profound impact on the local community, but also made an important contribution to the rise of Europe in the following period. This historiographic analysis is expected to be able to provide a new perspective on the contribution of Islamic civilization to the development of global civilization.

A number of studies have attempted to address certain aspects of Islamic civilization in Andalusia. Ahmad Fauzan (2023) researched the development of political philosophy in Andalusia, showing that Islamic political thought developed rapidly during the Umayyad Empire. Muhammad Ali (2024) highlighted Andalusia's role as a center for international trade in the same period, with findings that this trade activity strengthened the region's economy and affected global trade. (Setiawan & Sodikin, 2023) wrote about the mission of Islamic da'wah during the Umayyad period 661-750 which highlighted the role of Islamic da'wah carried out by the Umayyad Dynasty as proof of its glory. This can be seen from the many beautiful and magnificent buildings in his time. (Sari & Hasanah, 2023), discusses the Opposition Movement Against the Umayyad Dynasty's Rule (661-750) discusses the groups that intensified the opposition movement against the Umayyad Daulah, these groups include; Shi'ah, Mawali, Sunni, Abbasid groups. Gómez-Morón et al., 2021) discusses Christian-Muslim Contact throughout the Mediterranean: Byzantine glass mosaic at the Umayyad Grand Mosque in Córdoba (Spain) shows that Muslims and Christians interacted along the Mediterranean, which strengthened the close diplomatic ties between the Córdoba Caliphate and the Byzantine

Empire during the tenth century. (Schibille et al., 2022) discusses the historical restoration of Maq glass mosaic from the Grand Mosque Córdoba. Las restauraciones históricas de los mosaikos de vidrio de la Maqṣūrah de la Gran Mezquita de Córdoba. However, most of these studies focus on specific elements without linking them thoroughly to the rise of Europe. This research offers novelty by using historical methodologies to analyze the influence of Islamic civilization in Andalusia on the era of European revival, providing a new perspective on the contribution of Islamic civilization to the development of global civilization.

The underlying problem of this study is the lack of a holistic study that explains the direct relationship between the glory of Islamic civilization in Andalusia and the rise of Europe in the Renaissance era. This research will highlight the cultural, intellectual, and technological aspects that Islamic civilization inherited to Europe. Thus, this study aims to affirm the role of Islam as an important agent in the formation of European modernity, while providing a deeper understanding of the historical dynamics of civilization.

METHOD

This study uses a historical method with a chronological approach to describe the development of Islamic glory in Andalusia from the beginning to the end of the reign of the Umayyad Empire (711–1492 AD). This approach allows the research to explain the changes and continuities in the dynamics of Islamic civilization in Andalusia as well as its influence on Europe. Chronologically, this study analyzes the important stages in the formation, peak of glory, and decline of Islamic civilization in the region, which is key to understanding Islam's contribution to the rise of Europe (Abdurrahman, 2011).

In analyzing the data, this study utilizes primary and secondary sources to obtain a comprehensive understanding. Primary sources include academic databases, digital libraries, and historical literature to identify classic works such as al-Biruni's *Kitab al-Tafhim* which shows the transfer of knowledge, as well as administrative documents of the Umayyad government that record the socio-economic structure of Andalusian society. In addition, translations of Muslim intellectuals into Latin, such as the translation of Ibn Rushd (Averroes) (Geoffroy, 2020) and al-Zahrawi (Albucasis) (Chavoushi et al., 2012), becoming tangible evidence of the transfer of science to Europe. Historical records from European figures such as Adelard of Bath and Gerard of Cremona who record the influence of Andalusian intellectuals in Europe are also analyzed as external evidence, and scholarly writings discussing the Al-Andalus era (Alowais & Idriz, 2021) (McVaugh, 2009). Relevant sources were selected based on the criteria of accuracy, reliability, and relevance to the study, and then critically analyzed to detail the contribution of Islam in the fields of science, art, and intellectuality in Spain. With a systematic of findings from various sources, this study aims to provide in-depth insights into how the presence of Islam in Spain made a significant contribution to the development of the Renaissance in Europe. These sources provide first-hand information about Andalusian political, economic, and cultural conditions, while also demonstrating intellectual and trade interactions with Europe. Meanwhile, secondary sources in the form of books, journal articles, and previous research results are used to complete and interpret information from primary sources. This analysis is carried out critically to ensure the validity and relevance of the data in answering the research questions.

Through this approach, the research seeks to uncover the causal relationship between the glory of Islam in Andalusia and the early phases of intellectual and cultural development in Europe. The process of transferring science, technology, and cultural values through trade and diplomacy interaction is reviewed by paying attention to the socio-historical context. Thus, the historical method used not only traces the events chronologically, but also provides an in-depth analysis of the impact of Islamic civilization in Andalusia on the rise of Europe.

RESULTS AND DISCUSSION

The Influx of Islam in Andalusia: The History of the Andalusian Conquest to the Early Occupation of Muslim Forces

The planned Muslim conquest of the Iberian Peninsula occurred during the Umayyad Empire under the leadership of al-Walid bin Abdul Malik (Siti Masykuroh, et al, 2024). The initiator of this invasion was Musa bin Nushair (19-97 AH), the Governor of North Africa before and during the conquest of Andalusia (Orphans, 2003). Previously, Moses had defeated the Byzantine army from the western region of Carthage and slowly his conquest area expanded to all parts of Africa in the North, including Egypt, Libya, Tunisia, Algeria to the farthest end of the Moroccan region which is the Atlantic Ocean. This then became one of Moses' stepping stones to expand his conquest to Europe (Hasan, 1989).

At the time before the Islamic conquest, the condition of the Spanish nation under the leadership of King Roderick of the Gothic Kingdom was very concerning. He is very authoritarian in carrying out his leadership. As a result, Spain experienced various shocks, social and moral damage, to economic decline caused by Roderick's damaged social system, power, and government. Roderic was just a military official, but he staged a coup against the power of the king named Gheitisya or Witiza and impeached him. So when the Muslim army invaded the region, it was Roderic who became the ruler (al-Hajji, 2023).

Before the conquest was carried out, Moses prepared several conquest strategies very carefully and thoughtfully. The initial strategy that Moses prepared before the invasion was to build several ports and prepare several naval fleets, which began around 87/88 AH (706-707 AD). Furthermore, Moses created special assemblies to teach Islam to the Barber tribe (Amazig) both in faith and practice. The next strategy, to overcome the imbalance between Muslims and Christians, Moses also formed a solid war army, by appointing Thariq bin Ziyad (50-102 AH/670-720 AD) as commander (As-Sirjani, 2013) (Ritonga & Hamzah, 2021). Then to pave the way to conquest and secure its rear, Moses also carried out the next strategy by conquering the Balyar islands, so that the region came under the control of the Muslims (As-Sirjani, 2013).

Several strategies have been attempted by Moses to facilitate the course of the invasion, but there are two problems that are difficult to solve. First, the geography of the Andalusian region is completely unknown to Muslims. And the port of Ceuta which is still fortified by the power of a Christian figure named Julian. With the help of Allah, the impasse experienced by Moses then found a solution by itself. Julian, the ruler of Ceuta, turned out to have a deep envy towards Roderic, the ruler of Andalusia, because he had killed Witiza, Julian's best friend (As-Sirjani, 2013).

In addition, as the territory of the Muslims expanded, Julian felt squeezed and if they attacked one day, he was not sure that he would be able to stand strong let alone defend. Julia then decided to send an envoy to meet Thariq bin Ziyad, who was then the governor of Tangier (Arabic: *Thanjah*), to encourage the Muslims to conquer Andalusia and negotiate. Among the negotiating points is that Julian will hand over the Port of Ceuta, helping to provide information related to the condition of the Andalusian region. And in return, all property owned by Roderic will be free to be owned by Muslims (Thaqqusy, 2010) (Imamuddin, 1981).

Following up on Julian's offer, Thariq also sent someone to meet the governor of North Africa, Musa bin Nushair, in Qairuwan. Moses welcomed the news with joy and sent a letter to Caliph al-Walid in Damascus asking for advice and permission for his conquest plan. However, the caliph was skeptical of Moses' grand plan and worried about the safety of the Muslims, so he asked Moses to send a small army first to study the conditions and situation of the region. On the advice of the caliph al-Walid, Moses sent reconnaissance troops to the western region of Spain led by Tharif bin Malik, a Muslim from the Berbers (al-Hajji, 2023) (Ritonga & Hamzah, 2021).

The reconnaissance force departed in the month of Ramadan in 91 H/710 AD, with 400 infantry personnel and 100 cavalry personnel. This force moved through the strait from the city of Ceuta using 4 ships, then they disembarked on Palomas Island (Tariffa Island). Tharif's troops were given the task of studying the conditions of the territory, recognizing the details of the locations to be conquered, and they were divided into several groups that were spread to several places. Having successfully carried out their intelligence mission, they returned to North Africa to confront Moses with convincing information to continue the conquest process. Musa welcomed this news with enthusiasm and prepared preparations for the departure of the invasion force which was approximately 7000 soldiers and their supply participants for a year. Then, the conquest mission carried out to Thariq began (As-Sirjani, 2013).

In the month of Rajab in 92 AH/April 711 AD, the army led by Thariq bin Ziyad moved towards Andalusia through Ceuta to the island of Tarifa by crossing the strait connecting the two (the Strait of Gibraltar). Most of them are Barber Muslims and only a few Arab Muslims. Thariq's army stopped at a mountain that they had used as a gathering point (Jabal Thariq). From here, Thariq's army then moved towards the southern Spanish region called *the Jazirah al-Khadhra'* (Green Island) and engaged in a battle against the Visigothic forces (Gothic Kingdom), led by Tedmore or Theodomir, the protector of the Christian forces in the region (Matondang, 2021).

This battle was successfully won by Muslim troops. Theodomir also informed Roderick about this battle. Roderick then prepared an army to attack the Muslims. Thariq also asked for additional personnel to Musa. And Moses increased the strength of Thariq's army by sending an additional army led by Tharif bin Malik as many as 5,000 personnel so that the number of Thariq's army became 12,000 (al-Hajji, 2023).

In mid-July 711 AD, at the mouth of the Barbate River, a fierce battle took place between the forces of the Thariq against about 100,000 Gothic cavalries led by Roderick. With the victory of the battle by the Muslims, the Gothic forces split, and Roderick was killed. Muslims get abundant *ghanimah*, among which are horses. So, the troops that were initially the majority were infantry, after the battle they all became cavalry (al-Maqqari, 1968).

Muslim troops continued to move across Spanish cities. They hardly found any meaningful resistance. The Thariq army moved towards Sidonia, Moron, Carmona (Arabic: *Qarmunah*), then Seville (Arabic: *Ishbiliyyah*) and Ecija. After conquering Ecija, Thariq divided his army into three groups of troops and spread them out. The first troops commanded by Mughits ar-Rumi were sent to Cordova. The second army was sent to Malaga, and the last army was sent to Granada, the capital of Elvira Province (Hasymi, 1979).

Thariq chose to continue his journey to Toledo (Arabic: *Thulaithalah*), the capital of the Gothic Kingdom, through the city of Jaen (Arabic: *Jayyan*). Thariq continued north towards the province of Guadalajara (Arabic: *Wadi al-Hijarah*) and several provinces in Northern Spain. Then, in early 93 AH/late 711 AD, before entering winter, he returned to Toledo. And by the end of the summer, Thariq along with his army had taken control of almost half of Spain (Hitti, 2024).

The rapid progress made by Thariq in the expansion of the Andalusian region, made Musa bin Nusair worried, so he sent a letter to Thariq and ordered him to stop the conquest and wait until he arrived there. One year after the departure of Thariq's troops, around 93 AH, Musa bin Nushair prepared an army of 10,000 personnel to depart for Andalusia via Ceuta and land at the Port of Algeciras. Moses and his army then moved towards Sidonia, which was the beginning of his conquest. Then conquered the cities of Carmona and Seville (the capital of the kingdom before the Visigoths came to power). Next, Moses continued his journey north, until he reached the city of Merida (Arabic: *Maridah*) and on the way they succeeded in conquering the city of Lafant/Fuente de Cantos. Musa bin Nushair also sent his son who accompanied him in the conquest of Andalusia, Abdul Aziz bin Musa, to the West. And in a short time, Abdul Aziz managed to conquer the entire western region of Andalusia, which is now known as the

Portuguese. Abdul Aziz also managed to reach Lisbon and conquer it. (Idzari, n.d.) (As- Sirjani, 2013) .

At the beginning of the month of Dzulhijjah in 94 AH/early August 713 AD, Moses continued his journey to Toledo. Near the city of Toledo, precisely in the city of *Thalabirah* (Talavera de la Reina), Moses and Thariq met. After this meeting, the two moved to conquer the northern region to complete the conquest mission. They succeeded in conquering the city of Barcelona (Arabic: (Thaqqusy , 2010) *Barsyalunah*), and the city of Zaragoza. The Muslim army continued to conquer the Andalusian cities until the conquest could be said to have completely covered the whole of Andalusia up to the highlands of Aragon, Leon, Asturia and Galicia, except for a city called as-Shakhrah, which was in the northwest. So that in a period of about 3.5 years (92-95 H/711-714 AD), the conquest of Andalusia was successfully carried out by the Muslims. (Hitti , 2024)

At a time when the obsession and enthusiasm of these two commanders to continue the conquest was still high, the Caliph al-Walid bin Malik, called them home, because the Caliph was anxious about the involvement of the Muslims in battles in areas very far from their homeland. The Caliph felt responsible for all the Muslims who spread across this vast area. Before his return, Musa appointed Abdul Aziz, his son, to be the governor of Andalusia, and made Seville his capital. Together with the entourage who chose to go home, these two commanders of the Spanish conquerors left for Damascus in 95 AH/714 AD. (al- Maqqari, 1968).

Moses' struggle in Andalusia lasted about two years and four months, while Thariq's lasted one year longer than Moses. So that the conquest of Andalusia was carried out within 3.5 years, outside the reconnaissance carried out by Tharif and his troops (Rubiera Mata & Epalza, 2007). Spain later became one of the provinces/administrative regions of Islamic rule, which at that time was the Umayyad Empire. His Arabic name is *al-Andalus*.

The Development of Islam in the *al-wulat Period* (95-138 AH/714-755 AD): The Pioneer of the Power of Islamic Civilization in Andalusia

After the invasion, a new era in the history of Islamic civilization in Andalusia began called the *Al-Wulat* (governors) period, which began in 95 AH/714 AD. This period lasted about 42 years, and ended in 138 AH/755 AD. During this period, the Andalusian government was led by someone affiliated under the rule of the general ruler of the Muslims. namely the Umayyad Caliph who was in Damascus at that time. The number of guardians who lead in this period is 20 guardians, two of whom have served twice. Here are the names of *Wulat* in Andalusia.

No.	Name of the Governor	Term
I.	Abdul Aziz bin Musa bin Nushair	1 year 10 months (Dzul Hijjah 95 H/714 A.D.-Rajab 97 H)
II.	Ayyub bin Habib al-Lakhmi (nephew of Musa bin Nushair)	6 months (97 H/716 A.D. - Dzul Hijjah 97 H)
III.	Al-Hurr bin Abdurrahman at-Tsaqafi	2 years and 8 months (Dzul Hijjah 97 H/716 A.D.-Ramadan 100 H)
IV.	As-Samh bin Malik al-Khaulani	2 years 3 months (Ramadan 100 H/719 M-Dzul Hijjah 102 H)
V.	Abdurrahman bin Abdullah al-Ghafiqi (first period)	2 months (102 AH/721 AD)
VI.	'Anbasah bin Suhaim al-Kalbi	4 years and 6 months (Shafar 103 H/721 A.D.-Sha'ban 107 H)
VII.	'Udzrah bin Abdullah al-Fihri	2 months (107 AH/725 AD)
VIII.	Yahya bin Salamah al-Kalbi	2 years and 6 months (107 H/726 A.D.-728 A.D.)

IX.	Hudzaifah bin al-Ahwash al-Qaisi (al-Ashja'i)	6 months less (110 AH/728 AD)
X.	Uthman bin Abu Nis'ah al-Khats'ami	5 months (120 AH/729 AD)
XI.	Al-Haitsam bin 'Adi (Ubaid) al-Kilabi (al-Kinani)	5 months (111 AH/729 AD)
XII.	Muhammad bin Abdullah al-Asyja'i	2 months (111 AH/730 AD)
XIII.	Abdurrahman bin Abdullah al-Ghafiqi (second period)	2 years and 8 months (Shafar 112 H/730 A.D.- Ramadan 114 A.D./October 732 A.D.)
XIV.	Abdul Malik bin Qathan al-Fihri (first period)	2 years (114 AH/732 AD-116 AH/734 AD)
XV.	'Uqbah bin al-Hajjaj as-Saluli	5 years and 2 months (Shawwal 116 H/734 A.D.-121 A.H./739 A.D.)
XVI.	Abdul Malik bin Qathan al-Fihri (second term)	1 year 1 month (123 H-124 H)
XVII.	Balj bin Bisyr bin 'Iyadh al-Qusyairi	11 months (124 AH/742 AD)
XVIII.	Tsa'labah bin Salamah al-'Amili	10 months (124 AH/742 AD)
XIX.	Abu al-Khathar Husam bin Dharrar al-Kalbi	4 years and 6 months (125 H/743 A.D.-128 A.H./746 A.D.)
XX.	Tsuwabah bin Salamah al-Judzami	1 year (129 AH/746 AD)
XXI.	Abdurrahman bin Katsir al-Lakhmi	Only a few months (129 AH/746 AD)
XXII.	Yusuf bin Abdurrahma al-Fihri	9 years and 9 months (Rabi'uts Tsani 129 H/747 A.D.-138 A.D./755 A.D.)

Based on the administrative and power viewpoint of the period *al-Wulat* in Andalusia, Raghib as-Sirjani divided it into two phases, namely the phase of strength and weakness. The first phase is known as the phase of jihad, the conquest and greatness of the Muslims, lasting for 27 years from the time of the (As- Sirjani, 2013) *Al-Wulat, United States* 95 H, to 123 H. This means that this phase occurs during the time when the government is under the leadership *guardian* first, Abdul Aziz bin Musa bin Nushair, to *guardian* Uqbah bin al-Hajjaj as-Saluli. While the second phase was filled with conspiracies, tricks, and the like, lasting for 15 years from 123 AH to 138 AH. This phase occurred when the government was under power *guardian* Abdul Malik bin Qathan in the second period of his leadership, until *guardian* last in Andalusia, Yusuf bin Abdurrahma al-Fihri (Ridha DS et al., 2023).

This classification is certainly not based on baseless assumptions, but there are several factors that influence, as well as characteristics that surround the two phases. The first phase is said to be the phase of strength because it has several privileges, namely: The massive spread and teaching of Islam; the growth of the "New Peranakan Generation"; The abolition of "Caste" and the spread of religious freedom; Building Infrastructure; Making Cordova the Capital; Jihad activities across the Pyrenees (France) mountains. (Mu'nis, 2002)

Moving on to the second phase, which is the phase of weakness that occurs in the *Al-Wulat* (Idzari, n.d.). Islamic government in Andalusia experienced this phase due to the following factors: The number of Islamic territories that were lost and liberated in France; The rise of the Christian kingdom in the southwest, right in the Ash-Shakrah region, became known as the Kingdom of Leon; The Andalusian region was separated from the Umayyad Caliphate in Damascus, which occurred during the time of Yusuf bin Abdurrahman al-Fihri; Andalusia is divided into several groups that attack each other, rebel and want to be in power; The rise of Khawarij's thought from Sham, and the Barber nation followed it; The fall of the Umayyad Empire and the establishment of the Abbasid Empire, which in the course of its establishment was filled with tragic and heartbreaking events (Makki, 1992).

Amirian Period (138-316 AH/755-929 AD): Establishment of the Umayyad Empire in Andalusia

The period of the emirate lasted more than a century and a half, and was led by seven Amirs with a monarchical system, of which from these seven Amirs, Islamic civilization experienced rapid and significant development under the leadership of three Amirs: Abdurrahman I, Hisham I and Abdurrahman II. Here are the Amir who ruled in Andalusia.

No.	Amir's Name	Term
I.	Abdurrahman I (ad-Dakhil) bin Mu'awiyah bin Hisham bin Abdul Malik	33 years 4.5 months (138-172 AH/755-788 AD)
II.	Hisham I (al-Murtadha) bin Abdurrahman I	7 years and 9 months (172-180 AH/788-796 AD)
III.	Al-Hakam I (ar-Rabadhiy) ibn Hisham I	26 years and 11 months (180-206 AH/796-822 AD)
IV.	Abdurrahman II (al-Ausath) bin al-Hakam	31 years and 3 months (206-238 AH/822-852 AD)
V.	Muhammad I bin Abdurrahman al-Ausath	34 years and 10 months (238-273 AH/852-886 AD)
VI.	Al-Mundzir bin Muhammad	2 years less than a few days (273-275 AH/886-888 AD)
VII.	Abdullah bin Muhammad	25.5 years (275-300 AH/888-912 AD)

This period began with establishing the Umayyad Empire in Spain, which was spearheaded by Abdurrahman bin Mu'awiyah bin Hisham bin Abdul Malik, the grandson of the tenth Umayyad caliph. One of the princes who escaped the massacre carried out by the first caliph of the Abbasid Empire, as-Safah, in 750. Abdurrahman was later more familiarly referred to as Abdurrahman I or ad-Dakhil (Syamruddin, 2013) because he successfully entered Andalusia, even though it was shrouded in dramatic stories.

In 755, when Abdurrahman I entered Andalusia, he gathered his supporters, lovers of the Umayyad Empire, the Barber tribe, and several tribes who opposed Yusuf bin Abdurrahman al-Fihri, the last *guardian* of Andalusia. In addition, the remnants of the relatives of the Umayyads who managed to escape to Andalusia, as well as the Yemenis were also joined. Abu Ash-Shabah Al-Yashuby, the elder of the Yemenis living in Seville, later baiat Abdurrahman I became the leader of the Andalusian Muslims. Abdurrahman I then asked Yusuf for his willingness to hand over the leadership to him. However, Joseph preferred to fight Abdurrahman along with his supporters, which ended in Joseph's defeat. Abdurrahman also declared himself as Amir in Spain. And Andalusia was independent from the rule of the Abbasid Empire in Baghdad which was in power at that time (Basri, Waisa, & Aulia, 2024).

Abdurrahman I made Cordova the center of his government and prepared himself to face various rebellions carried out by many parties who wanted to fight for power. After the situation in Andalusia was conducive, Abdurrahman I began to develop his country. In the military field, he began to build a strong military force, so that the number of Islamic troops at that time reached 100,000 cavalry, which were made up of all elements, tribes and races living in Andalusia. Ad-Dakhil also established several arsenals, several sword factories and (Hitti, 1985) *manjaniq* (a kind of giant catapult of flamethrowers). Moreover, ad-Dakhil also built a strong naval fleet, and established several ports, such as Tortosa, Almeria, Seville, and Barcelona.

In the field of administration, Abdurrahman I divided Andalusia into six administrative regions or provinces, each of which was headed by a governor. In the field of security, ad-Dakhil

built several forts, such as the Zaragosa fortress in the northwest direction to face France. In the physical-material field, he built bridges, the "ar-Rashafah" (the largest park in Islam), the Great Mosque of Cordova, and the Great Mosque of al-Hamra. Then, in the field of education, he also established university buildings, built elementary and secondary school educational institutions, and established scientific study institutions (Ismail, 2017) (Hasanah et al., 2024) .

Finally, in the field of welfare, he built many irrigation canals to irrigate people's agricultural lands so that crop yields could increase significantly. The development carried out by Abdurrahman I is very structured in all fields, so historians state that his reign was a very phenomenal period. Abdurrahman ad-Dakhil lived for 59 years, he breathed his last in Cordova in the month of Jumadil Ula in 172 AH/October 788 AD(Ismail, 2017) .

The second Amir, the son of Abdurrahman I, Hisham bin Abdurrahman has been crowned as the "*crown prince*" since he was young, replacing his father. During his tenure as Amir, his efforts were to spread Arabic and later become the language taught in Jewish and Christian schools. In addition, a very striking change during the Hisham I period was the spread of the Maliki School and the displacement of the Imam Al-Auza'I School which had previously been embraced for a long time by the people of Andalusia. Hisham also had many expeditions and caravans in the northern region with Christian kingdoms. Hisham passed away in the month of Shafar 180 AH, at the age of 39. (Guidance Siregar et al., n.d.)

The third Amir, Abdurrahman II was chosen by his father, Al-Hakam, to be the crown prince. He was later better known as Abdurrahman Al-Ausath. As a result of the chaos of the government system carried out by his father, he began to revive the jihad against the Christian Spanish in the north. His leadership period is said to be the best phase in the history of Andalusian Islam.

Abdurrahman II built various palaces and beautiful gardens. The streets of Cordova are decorated with lights. It made Cordova the second Baghdad. Cordova is a beautiful city of culture. Abdurrahman II also loved art and literature, and was also a scholar. As for strengthening the country's resilience and security, Abdurrahman II built a large fence around Seville and fortified it, as well as building two powerful naval fleets, one in the Atlantic Sea and the second in the Central White Sea. After 30 years of his rule, he died in 852 AD. After the death of Abdurrahman Al-Ausath, Andalusia then entered a period of weakness in running the government.

The Caliphate Period (316-400 AH/929-1009 AD): The culmination of the glory of Islamic Civilization in Andalusia

The Caliphate in Andalusia was proclaimed by Abdurrahman an-Nashir after approximately 17 years of occupying the seat of the Amiran, precisely in 316 H/929 AD. He made a very strategic political surprise by transforming his system of government from *emir* become *caliph*. Abdurrahman III declared himself caliph and called himself Caliph al-Nashir li-Dinillah (Caliph Defender of the Religion of Allah) (Septialona, 2016). There were three caliphs who ruled during this caliphate, namely: Abdurrahman III (an-Nashir li-Dinillah) bin Muhammad bin Abdullah (912-961 AD), Al-Hakam II (al-Muntashir Billah) bin Abdurrahman III (961-976 AD), and Hisham II (al-Muayyad Billah).

Abdurrahman III ruled for about half a century, 17 years with the title of Amir, and the rest with the title of caliph. So he is the only leader who has two titles, the amir and the caliph. Known as a visionary, capable, and intelligent government administrator and statesman. In his reign, Abdurrahman made many new breakthroughs to advance civilization. In terms of physical development, for example, Abdurrahman III established a modern city called (As-Sirjani, 2013) *Madinah az-Zahra*. Within the city of az-Zahra, he built the palace of az-Zahra, a very magnificent palace of his time. This made many people come from Europe and all Islamic countries to witness it. In addition, he also expanded the buildings of the city of Cordova.

Furthermore, in terms of the economy, people live in prosperity that reaches its peak. The state has abundant cash. Agriculture is also experiencing rapid growth, a wide variety of crops and fruits grow there. Abdurrahman III also established many and specific markets. Then in terms of security, at that time the police institution was among the most important administrative positions that regulated security. From the scientific side, he pays great attention to the development of science and teaching. The Cordova Library was expanded to have a total of 400,000 books. Islamic medical science in Andalusia is much more sophisticated than European-Christian medical science. Abdurrahman An-Nashir's name became popular and famous in all corners of the country. The kingdoms in the north were willing to enter into treaties and pay (Ismail, 2017) *jizyah* to them. Ambassadors from all over Europe came to ask for his mercy.

The next caliph was Al-Hakam II, he began occupying the caliphate in the month of Ramadan 350 H/November 961 AD, when he was 45 years old. For a long time he had been prepared by his father to become a caliph. Long before occupying the position of Caliph, al-Hakam II had been active in the government. He was not only a caliph, but also a scholar because of his love for science. His preoccupation with science did not make him escape political problems. Under his rule, the entire region of Andalusia was completely safe and prosperous (Haikal, 2008).

Al-Hakam founded the largest library in the Middle Ages, rivaling the Libraries of Cordova and Baghdad (Wasserstein, 2017). He also founded the Universities of Cordova. Al-Hakam II also devoted his great interest to the development of literature. On the other hand, he is also credited as a figure who enlarged the Great Mosque of Cordova by adding (Auhaina & Sari, 2023) *Coloades*, pulpit, and *maqsurah* and decorate the mosque with various ivory trinkets. Al-Hakam al-Muntashir is indeed one of the best rulers in Andalusia. However, at the end of his reign he made a big mistake, appointing his eldest son, Hisham bin al-Hakam (Hisham II), who was 11 years old at the time, as his successor. He died in 366 AH/976 AD (Auhaina, 2022).

Hisham II at the time of his appointment as caliph in place of his father, was still very young, so his mother named Sultanah Subhi and the secretary of State named Muhammad bin Abi Amir took over the government duties. Muhammad bin Abi Amir then used the title "Hajib al-Manshur", and became the real ruler. Hajib al-Manshur used several ways to gain the power he wanted. As a first step, he controlled an army that was willing to be loyal to the king. So he recruited Barbers from North Africa to be used as royal soldiers. Then he persuaded Hisham II to promulgate a decree entrusting all state affairs to him. Thus there is no one who matches his power (Syamruddin, 2013).

At the end of the reign of Hisham II, Hajib al-Mansur Billah was appointed Supreme Judge, where he took over all power and placed the caliph under his influence. Finally, the loyalty of the army turned to al-Mansur. Nevertheless, al-Manshur was the most privileged ruler of Spain. His power was so feared that no one dared to rebel. Roads were built, trade was developed, and agriculture was repaired. It also supports science, art, and culture. Physical development is also carried out a lot. Al-Manshur also added to the splendor of Spain by building the Cordova Mosque, the Ja'fariyah Palace in Sargossa, the al-Hambra palace in Granada and also the Seville Mosque (Hasymi, 1979) (Khoury, 1996).

At the height of the glory of Islamic civilization in Andalusia, Cordoba emerged as a leading learning center that became a symbol of intellectual progress in the Islamic world and a major link for the transfer of knowledge to Europe. Under the rule of the Umayyad Empire, Córdoba not only became a political and economic center, but also developed into a magnificent educational and cultural center (As-Sirjani, 2013). The University of Cordoba, founded in the city, became a higher education institution that attracted scholars from different parts of the world, including the Islamic, Christian, and Jewish worlds. At this university, various disciplines are taught, such as philosophy, medicine, mathematics, astronomy, literature, and theology, by

integrating Greek, Roman, Persian, and Indian knowledge into the framework of Islamic thought (Falah & Imawan, 2023).

One of Cordoba's strengths lies in its enormous library, which is estimated to have more than 400,000 manuscripts at its peak. This library is a magnet for scholars and students who want to learn the latest science and technology (Iqbal & Setiawan, 2024). In addition, the tradition of translating ancient Greek works into Arabic, and later into Latin, was active in Córdoba. Figures such as Ibn Rushd (Averroes) and Ibn Hazm produced important works that influenced the development of philosophy and theology in the Western world (Geoffroy, 2020). Cordoba is also known for its modern infrastructure, such as cobblestone streets lit by lights, hospitals, and madrasas, which reflect the high standard of living of the time.

In addition there is Granada, the last city ruled by Muslims until 1492, famous for its contributions in art and architecture. The Alhambra Palace is a symbol of the pinnacle of Islamic architectural aesthetics with geometric ornaments and delicate calligraphy (Gonzalez, 2021). In addition to the arts, Granada also plays an important role in the development of science, especially in astronomy and medicine. Scientists in Granada produced important works that became a reference for European scholars, including treatises on astronomical instrumentation and studies of human anatomy (Nazla Desyulita et al., 2024).

Meanwhile, Seville is known for its contributions to music, literature, and mathematical sciences. The city became one of the important trading centers in Andalusia, allowing for the exchange of ideas and technologies with the outside world. Seville also played a role in the development of irrigation systems and bridge architecture that strengthened the infrastructure of the region. In the field of medical science, experts such as al-Zahrawi (Albucasis), who lived in the Andalusian region, produced medical encyclopedias that were translated into Latin and became the main guide to medicine in European universities for centuries (Fextoria, 2023). The glory of Cordoba, Granada, and Seville formed an intellectual and cultural foundation that not only influenced the Islamic world but also made a significant contribution to the rise of Europe. The integration of art, science, and cultural tolerance in Andalusia reflects the social harmony that has allowed for tremendous progress, making the region a model of a progressive multicultural civilization.

However, the destruction of the Umayyad Empire in Spain began to hit the palace when there was a crisis of power struggle after the death of Abdul Malik who was succeeded by his brother Abdurrahman (Aisha, 1970). Unfortunately, he did not have the leadership skills like his father and brother so the people opposed and forced him to step down from the leadership and be replaced by Muhammad bin Abdul Jabbar bin Abdurrahman III. However, they were unable to improve the situation and finally in 1013 AD, the Council of Ministers of Cordova abolished the caliph. (al-Hajji, 2023)

The Dimming of Muslim Power in Andalusia

After the end of the period of the caliphate, Islam in Andalusia went through difficult times filled with divisions and rivalries. A few sincere government implementers tried to maintain unity and maintain the Andalusian Caliphate until 422 AH/1031 AD. Unfortunately, this attempt failed, and then Andalusia was shrouded in tense and sad conditions. Muslims in Andalusia became divided and established *the grandeur at-Thawaif*, a state or small kingdom in the province that was free from the central government. Andalusia was divided into several kingdoms, with different levels of power, importance, territorial area and roles. Leaders are aiming for the power of other leaders. What is even sadder is that the Christian Spanish Empire is also targeting all of them. (Napitupulu, 2019)

These small kingdoms did not stand at one time. They are different even though they are close to each other. Here are some of the important *grandiose governments of at-Thawaif*: Mamlakah (al-Hajji, 2023) *Saraqusthah* (Zaragoza), Upper March: Banu Hud; the Emirate of Qurthubah (Emirate of Cordoba), central Andalusia (Banu Jahwar); Mamlakah Thulaithulah (Kingdom of Toledo), Central March (Banu Dzu an-Nun); Mamlakah Bathalyaus (Kingdom of

Badajoz), Lower March (Banu al-Afthas); Mamlakah Ishbiliyyah (Kingdom of Seville), western Andalusia (Banu 'Abbad); Mamlakah Balansiyah (Kingdom of Valencia), eastern Andalusia; Mamlakah Gharnathah (Kingdom of Granada), southern region of Andalusia (Banu Zairi).

The interesting thing about this period is that, although Andalusia experienced a decline in several aspects, such as politics and governance. However, in the field of knowledge, there has been quite significant progress. A few extraordinary scientists have emerged, as well as poets, writers or writers. This advancement of thinking and science is certainly the fruit of the character that Islam has instilled in Andalusian society in the form of a love for science from the previous generation (Alim, 2020). *Muluk at-Thawaif* lasted until 1092 AD.

Furthermore, in the period 1035-1492 AD there were two powers of Islamic kingdoms in Spain, namely the Daulah Murabbithun (1086-1143 AD) and the Daulah Muwahhidun (1146-1235 AD). However, these two dynasties were unable to unite the Islamic power of Spain. In 1212 the Christian army defeated the Daulah Muwahhidun and finally they decided to leave Spain and return to North Africa in 1235 AD (Matondang, 2021).

After Muwahhidun's death, the situation of Islam in Spain became more complicated, because they were under small rulers. Muslims cannot survive the attacks carried out by Christians. Cordova, in 1238 AD finally fell to the Christian rulers. Followed by Seville in 1248. So that the entire territory of the Muslims has disappeared, leaving only Granada. Granada under the rule of the Banu Ahmar was able to maintain its territory for approximately two and a half centuries. Islamic civilization has again progressed, as in the time of Abdurrahman III, but because it is in a small area, this does not have a significant influence. Granada collapsed in 1492 under the last ruler, Abu Abdullah. He was unable to withstand attacks from the Christian kingdom, Ferdinand, and Isabella. Abu Abdullah then migrated to North Africa. With the defeat of Granada, the entire Islamic civilization in Andalusia collapsed (Syamruddin, 2013) (Aisha, 1970).

Heritage of Islamic Civilization in Andalusia

Spanish Muslims have made a very remarkable record in the intellectual history of the Middle Ages in Europe. Andalusia has produced a number of scientists and scholars whose fame is remembered to this day. Here are some of the legacies of civilization born from Muslims in Spain. In pure linguistics, such as philology, grammar, and lexicography, there is al-Qali (901-989 AD), one of the most prominent professors at the University of Cordova and has a student of Muhammad bin al-Hasan al-Zubaidi (928-989 AD). az-Zubaidi has a work of classification lists of grammarians and philologists, his work is often quoted by as-Suyuthi in *the Muzhhir* (Basri et al., 2024). In the field of literature, there was the popular writer 'Abd Rabbihi (860-940) from Cordova. He was Abdurrahman III's favorite poet. He has a popular anthology book titled *al-'Iqd al-Farid* (Antique Necklace). The greatest poet from Spain was 'Ali bin Hazm (994-1064 AD). His works are no less than 400 julid books on history, theology, hadith, logic, or poetry. His phenomenal work was *al-Fashl fi al-Milal wa Ahwa' an-Nihal*, which gave him an honorary degree as the first scholar in the field of religious anthropology.

Spain also produced several great poets such as Abu al-Walid Ahmad bin Zaidun (1003-1071 AD). Ibn Zaidun is said to be the largest water reservoir in Andalusia. There was also Abu Ishaq ibn Khafajah (d. 1139), and Muhammad ibn Hani (937-973 AD). They gave birth to works with Arabic-Spanish nuances. Arabic poems made an important contribution to the emergence of a firm literary scheme about the love of the onis plate in Spanish in the early 8th century. And then in the south of France, famous poets began to emerge until the end of the 11th century (Hitti, 2024).

In its long journey, Islam in Spain focused on teaching in several universities in their major cities, such as Cordova, Seville, Malaga, and Granada. The University of Cordova, for example, has organized the differentiation of science into faculties, such as: law, medicine, survey, theology, and astronomy. This university is a meeting place for academics, as well as a *role model*

for the growth and development of universities in Europe. The university also became a prestigious campus in the tenth century. At that time there were no universities in European-Christian countries. The advances in science, education, culture, and civilization owned by the Spanish Islamic world greatly inspired the growth of universities in Europe in the Middle Ages (Indriarti Joseph Hanafiah & Fadhlurrahman, 2024).

To support the learning facilities of its students, each of the universities has a library adjacent to the university building. Muslims make books the only way to acquire knowledge. There is even an anecdote that says that Cordova occupies the first position in the field of marketing and book consumption. These books in Spain could not exist without the existence of a paper mill or industry there. So it can be said that paper is one of the important contributions of Islam to European civilization. It is mentioned that the center of the paper industry in Spain is in Jativa (Ismail, 2017).

In some fields of science, Islamic Spain produced many experts. In the field of mathematics and astronomy for example, there is Abu al-Qasim Maslamah al-Majriti (d. 1007 AD), from Corodova. He was nicknamed (Shiddiq, 1986) *al-Hasib* (expert in arithmetic), also famous for correcting *the zij* (astronomy) list made by al-Khawarizmi. In addition, there is also Jabir ibn Aflah, from Seville, who wrote the book *al-Hai'ah* which is very useful for understanding the calculation of the circle plane and the science of measuring the angle of the flat plane.

Turning to the realm of medical science, there is Abu al-Qasim (Abulcasis) Khalaf ibn Abbas az-Zahrawi (d. 404 AD), famous as the personal physician of the caliph al-Hakam II, who has the phenomenal work *at-Tashrif li-man 'Ajaz 'an at-Ta'alif* (Abdullah & Mohd Talib, 2023). This book was later translated into Latin, and became a reference book for other sciences in Europe. There is also Abu Marwan Abdul Malik ibn Abi A'la (d. 1162 AD) who is known as Ibn Zuhr (Avenzoar). He was trusted to be a court doctor and was appointed as minister of health by Abdul Mu'min of the Muwahhidun Dynasty. His important work is *at-Taisir fi al-Mudawah wa at-Admin* (Therapeutic and Dietary Facilities).

In the field of sociology and historiography, there is a great figure named Ibn Khaldun (1332-1406 AD), who adorns the history of Muslim culture in Andalusia. His phenomenal work is (Hitti, 2024) *Kitab al-Ibar wa Diwan al-Mubtada' wal Khabar fi Ayyam al-Arab wal 'Ajam wal Barbar*, which has a three-volume introduction and is known as *Muqaddimah* Ibn Khaldun. This work has contributed and influenced the thinking of Western scholars in the fields of history and sociology. Ibn Khaldun was the first person to put forward the theory of historical development, both based on the investigation of physical and climatic factors as well as moral and spiritual strength factors.

The pinnacle of Spanish Muslim intellectual achievement was in the field of philosophy. In this field, there are three main figures who are very popular from Spain. The first was Abu Bakr Muhammad ibn Yahya ibn Bajjah (Avempace) (d. 1138 AD). He was not only known as a philosopher, but also a scientist, musician, and doctor. He is also known as a commentator on Aristotle's work. Among his works is (Hitti, 1985) *Admins al-Mutawahhid* (The Isolated Regime Alone). Meanwhile, his work in medical science, influenced Ibn Rushd's thinking a lot.

Ibn Bajjah's thought was later developed by a second philosopher, Abu Bakr Muhammad bin Abd al-Malik Ibn Thufayl, a neo-Platonic philosopher who studied medicine in Granada. He was also an advisor and physician of the Muwahhidun Dynasty during the time of the caliph Abu Ya'qub Yusuf. He once handed over the position of physician to his younger friend, Ibn Rushd. His phenomenal work is a philosophical romance entitled (Ismail, 2017) *Hayy ibn Yaqzhan*, which shows that man with his capacity, without outside help is capable of attaining knowledge of a higher world. And he can find his dependence on the Peak Reality. His work was later translated into Latin, Dutch, Russian and Spanish.

The third figure, who is predicted to be the greatest Muslim philosopher, because of his influence on the Western world, is Abu al-Walid Muhammad ibn Ahmad ibn Rushd (Averoes). He is also known as the Spanish-Arab astronomer, physician, and also commentator of Aristotle. His greatest contribution to medical science was his work entitled *al-Kulliyat fi at-Thibb*

(Generality in Medical Sciences). Meanwhile, his phenomenal philosophical work is *Tahafut at-Tahafut*, as an answer to al-Ghazali's refutation of rationalism in his work entitled *Tahafut al-Falasifah*. This work is what made Ibn Rushd a famous philosopher in the Muslim world. Ibn Rushd's thought was in great demand by the European Christian world. The followers of the school of thought thought was then called "Averroism" (Basri et al., 2024).

Furthermore, in the field of art, especially music and sound art, Islamic Spain has brilliance with its figure named al-Hasan bin Nafi' known as Zaryab. He is also known as a songwriter. Meanwhile, in the art of decoration, the development of relief patterns or carvings, Spain-Morocco has unique characteristics. Among the oldest art relics is the image of Hisham V (976-1009 AD) which is found on the high altar of Gerona Cathedral. Islamic Spain also had a craft center for metal goods making in Toledo and Seville (Syamruddin, 2013). Another field of craft that shows the superiority of Spanish Muslims is the production of luxury textiles and clothing. Major cities such as Cordova, Almeria, and Mosul became centers of the weaving industry.

Then in the field of architecture, namely religious art monuments, Muslim Spain built the Great Mosque of Cordova. The architectural style of this mosque tower follows the model of the tower in Africa. As for non-religious monuments, there is the Alcazar palace in Seville, and the al-Hambra in Granada which has large, magnificent, and beautiful decorations. Another architectural monument is the palace of *Medina az-Zahra (Kordova la Vieja)* built by Abdurrahman III and his successors by bringing in columns imported directly from Rome, Constantinople, and Carthage (Hitti, 2024). The Spanish-Muslim model of decoration reached its zenith in the building of the al-Hambra palace in Granada. The palace is decorated with mosaics, stalactites, and calligraphy. One of the characteristics in the field of Spanish-Muslim architecture is the architectural concept of Tapak Kuda.

Islamic civilization in Andalusia left a deep imprint on the development of the Western world through the intensive transfer of knowledge, especially through the process of translating the works of Muslim scientists into Latin. Ibn Sina's works, such as *The Canon of Medicine*, have been a major guide in medical education in European universities for centuries. Similarly, Ibn Rushd's commentary on Aristotle's philosophy was translated by Christian scholars in Toledo and became the basis for the development of scholasticism, which greatly influenced the thinking of theologians and philosophers such as Thomas Aquinas. This translation effort not only disseminated knowledge from the Islamic world, but also integrated classical Greek thought into the European intellectual tradition.

In the field of medicine, Al-Zahrawi (Albucasis) made a significant contribution through his medical encyclopedia, *Kitab al-Tasrif*, which contains guidance on surgery, pharmacy, and medical care. Once translated, his work was used in Europe as a major reference in surgical practice. Meanwhile, Ibn Sina introduced not only a systematic approach in diagnosis and treatment, but also a scientific method that combined observation and experimentation, which became the basis for the advancement of modern medical science. In addition, the thought of Muslim philosophers such as Al-Farabi and Ibn Tufail also influenced the concept of rationality and humanism in Europe, strengthening the foundations for Renaissance thought.

The contribution of Muslim civilization is also reflected in engineering and architectural innovations, such as advanced irrigation systems and canals that increase agricultural productivity in Europe. The Moorish architectural style, seen in the Alhambra in Granada and the Mosque of Cordova, inspired European design elements, including horseshoe arches and intricate geometric decorations. Islamic art, especially geometric ornaments, and calligraphy, was adopted in the design of Mudejar-style buildings in Spain and influenced the aesthetics of European art. With a blend of scientific innovation, philosophy, engineering, and art, Islamic civilization in Andalusia acted as the main link between the Islamic world and the West, encouraging the revival of European intellectuals in the Renaissance era.

The Transmission of Muslim Science and Culture to Europe and Its Influence on the Renaissance

The study of the influence of the glory of Islamic civilization in Andalusia on the rise of Europe cannot be separated from the process of transmission of science and culture that takes place intensively through various channels, such as education, translation, trade, and diplomacy. One of the main channels is Muslim universities in Andalusia, such as the University of Cordova, which is a magnet for European Christian students. Many of them come to study medicine, mathematics, astronomy, philosophy, and various other disciplines. Upon returning to their homeland, these students brought with them the knowledge and scientific methods they studied, which became the initial foundation for intellectual development in Europe.

The translation process is also an important bridge in the transmission of science. The cities of Toledo and Cordova became centers for the translation of scientific texts from Arabic into Latin. Figures such as Gerard of Cremona, Michael Scott, and Adelard of Bath translated great works of Muslim scientists, including Ibn Sina's *The Canon of Medicine*, Al-Zahrawi's *Kitab al-Tasrif*, and Ibn Rushd's commentary on Aristotle's work. This translation project opens up the Western world's access to the Islamic intellectual tradition, which includes philosophical, medical, natural science, mathematics and Islamic civilization (Weber, 2002)(Hackett, 2002)(Haskins, 1911). John S. Badeau, in *The Genius of Arab Civilization*, asserts that the contributions of Muslim scholars are one of the main sources that inspired the Renaissance era(Beckingham, 1977).

In addition to education and translation, trade and diplomacy also strengthen this transmission. Through trade relations between the Islamic world and Europe, practical knowledge such as navigation, cartography, and agricultural technology spread to the West. At the same time, diplomatic relations open up a space for dialogue between Muslim and Christian leaders, which often involves cultural and technological exchanges. As a result, Europe has not only adopted technologies, such as irrigation and canal construction, but also scientific approaches based on rationality and observation. It was through this process that the glory of Islamic civilization in Andalusia became the catalyst that drove the rise of Europe in the Renaissance era, marking a monumental intellectual and cultural transformation.

The transmission of Islamic civilization to Europe took place through various channels that played a significant role in moving knowledge, technology, and culture from the Muslim world to the Western world. One of the main channels is education centers and translation movements. Muslim universities in Andalusia, such as Cordova and Toledo, have become centers of learning for European Christian students. They study a variety of disciplines, including medicine, mathematics, astronomy, and philosophy, which are based on the works of Muslim scientists such as Ibn Sina, Al-Zahrawi, and Ibn Rushd. Translation projects in Toledo, led by scholars such as Gerard of Cremona and Michael Scott, have allowed Muslim scientific and philosophical works to be translated from Arabic to Latin(Weber, 2002)(Alowais & Idriz, 2021). This translation became an important bridge that brought the scientific method based on rationality and observation to Europe, becoming the intellectual foundation for the Renaissance.

Another channel that is no less important is international trade. Trade routes between the Islamic world and Europe opened access to innovative goods such as paper, compasses, and high-quality textiles. In addition, through this trade, there is also an exchange of ideas and innovations. Muslim and European merchants interacted directly in major ports such as Alexandria and Almeria, creating a space for cultural and technological dialogue. Islamic inventions, such as irrigation techniques, navigation tools, and metalworking technology, were adopted by European societies through these trade contacts. This not only enriched technology in Europe, but also helped increase agricultural productivity and trade, which became the foundation of the Renaissance era economy.

The transmission of civilization also takes place through diplomatic interaction. Relations between Muslim and Christian rulers in the form of political alliances, peace treaties, and

marriages between nations created channels of cultural and technological exchange. These meetings often involve the exchange of strategic knowledge, such as military engineering and construction technology. One notable example is the influence of Moorish architecture, such as horseshoe arches and geometric carvings, which were adopted in European building design. In addition, the intellectual dialogue that took place during this period introduced the ideas of Muslim philosophy and humanism to European leaders, which became the inspiration for the development of thought during the Renaissance. Through a combination of education, trade, and diplomacy, the transmission of Islamic civilization from Andalusia formed the basis of the rise of Europe, suggesting that the Renaissance was the result of the accumulation of global knowledge mediated by the Islamic world.

CONCLUSION

This study concludes that Islamic civilization in Andalusia during the Umayyad period reached its peak and had a significant influence on the rise of Europe, especially in the Renaissance era. This glory is evident in the tremendous advancements in various fields, including science, technology, art, and philosophy, all of which are rooted in the Islamic intellectual tradition. The city of Cordova as an educational and cultural hub plays a central role with modern infrastructure, an impressive library, and a university that attracts students from different parts of the world. In addition, projects of translating the works of Muslim scientists into Latin became the main medium of knowledge transmission to Europe, allowing rational thinking and scientific methods to flourish in the Western world. The influence of Islamic civilization in Andalusia on Europe took place through strategic channels such as educational centers, international trade, and diplomatic interaction. Through education, Muslim universities became a place of study for European Christian scholars who brought this knowledge back to their homeland. Trade routes bring together the technology and innovation of the Islamic world with Europe, while diplomatic interaction allows for the transfer of culture, technology, and military strategy. All of this created the intellectual and technological foundations that contributed to Europe's transformation from the Dark Age to the intellectual revival known as the Renaissance. Although Islamic civilization in Andalusia eventually suffered a setback due to internal and external conflicts, its influence remained permanent. The intellectual, artistic, and cultural heritage left behind by Muslim scholars has not only shaped the face of modern Europe but has also become an inspiration for global civilization. This research emphasizes the importance of understanding and appreciating the contribution of Islamic civilization in Andalusia as one of the important pillars in the history of the development of world science and culture.

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