

The History Of The Islamic Development In Spain

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Abstract

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When Islam entered Spain, this country experienced rapid civilization both in terms of Islamic culture and education, because Spain was supported by a fertile country with high enough economic income which produced great thinkers. Spain experienced rapid development and Islamic culture and education began by studying religion and literature, then increasing by studying the sciences of reason. The history of the glory of Islam in Spain needs to be learned from the beginning of its emergence. Therefore, this study explores the history of the arrival of Islam in Spain. This research is qualitative research that describes all data found through a library approach. A bibliographic approach collects literature and previous documents related to the research object. This research does not determine a location as a research location because the study tends to be on text texts. At this stage, activities are carried out by processing data from documents, which will then be compiled into research. The analysis results are presented in the form of a descriptive research report. The results of the study show that the origins of the arrival of Islam in Spain cannot be separated from the success of Tariq ibn Ziyad in defeating King Roderick so this victory became the principal capital for Tariq ibn Ziyad and his troops to conquer essential cities in Spain.

Introduction

Within the context of the development of the Islamic religion in Spain, Spain is a country that Islam conquered. After Islam had been introduced to Spain, the country saw rapid growth, particularly in culture and education. In a relatively short period, Cardova could compete with Baghdad in the domains of science and literature. Within the context of the development of the Islamic religion in Spain, Spain is a country that Islam conquered. After Islam had been introduced to Spain, the country saw rapid growth, particularly in culture and education. In a relatively short period, Cardova could compete with Baghdad in the domains of science and literature (Hamzah 2022). When exploring the unrivaled Islamic civilization through political, social, economic, and interreligious connections and civilization,

Spain was in the most critical position for Europe to do so. Under Islam's banner, Spain traveled a great distance away from its neighboring countries, and Europeans observed this historical event. Across Europe, particularly in thought, science, and culture (Haines 2020). The city that serves as the capital of Islamic Spain is referred to as al-Andalus in Arabic (derived from the name Vandals). Iberia was the name given to them at one point. "Albania" (Marmot Beach) was the name given to the area by the Romans when they came to power in the second century. During the rule of the Umayyads in the Western region (1756-1031 AD), Spain was a province with Cordova serving as its capital. It had a total area of 13,727 square kilometers and a population of approximately 782,999 people.

Islam at this time has evolved into a historical chronicle for the voyage of Islam's golden era, which the current generation should pay attention to—according to Philip K. Hitty, Muslims throughout 711-1490 AD recorded the only excellent pages in the history of European thought and as well as during the golden age of the Middle Ages. Nevertheless, even though this administration was once triumphant and distinguished in Europe, it is necessary to realize that this government also had difficulties, beginning with the passing of Al-Hakam II. Ultimately, the sovereignty was gradually destroyed over time. This account will serve as the basis for the author's subsequent discussion on the history of the emergence of Islam in Spain (Reynolds 2023).

Research Methods

A research approach is the only thing that can finish off a study. The author of this study employs a qualitative methodology, with the type of research being Library Research and the data collection method being documentation. This is because documents can assist in observing things that have been done in the past, as well as in verifying the validity of the data, making interpretations, and drawing conclusions (Sudarmanto et al. 2022).

In the meantime, the data analysis is occurring in the form of descriptive-analytical, serving as a bridge to explain historical information about the introduction and development of Islam in Europe, the opinions of historical figures and experts, and the tracing of relevant information; it is hoped that this will be able to produce explanations that are pertinent and universally acceptable. Following that, about the integrity of the data, the author employs the technique of source triangulation, which is a method of determining the credibility of the data. This is accomplished by confirming the accuracy of the data collected from several sources. Because the research presented in this work is a form of library research, the author decided to select the validity of these facts (Zakariah, Afriani, and Zakariah 2020).

Discussion

The Arrival of Islam in Spain

The word Andalusia, derived from the name of the area located on the Iberian Peninsula, is the most common name for the region of Spain, which is associated with the history of Islamic science and civilization. Andalusia originates from the word Vandalusia, which translates to "the land of the Vandals." This is because the Vandals were once in control of the southern portion of the peninsula, although the West Goths ultimately defeated them in the fifth century. Following the Umayyad kings' seizure of the land on this peninsula from

the local population, Islam began to exert its influence in this region (Kennedy 2022). West Gothi under the reign of Al-Walid ibn Abdul Malik, the Caliph of Islamic nations. It was under the leadership of Tariq bin Ziyad, who led the Islam army to open Andalusia that Islam gained access to Spain (Cordoba) in the year 93 AH (711 AD). The North African route accomplished this.

The entry of Islamic culture into Europe occurred in several ways, one of which was through Andalusia. Around the eighth century, Muslims began settling in the country, which is why this phenomenon occurred. In that particular nation, the Islamic culture had achieved its pinnacle of growth at that specific moment. The Islamic culture in Andalusia underwent fast growth in several centers, including Cordova, Seville, Granada, and Toledo. The most significant and dramatic offensive of all operations was the extension of Muslim forces into the Iberian Peninsula, the southwest entrance of Europe. This was an essential military operation that Arabs handled. At the time of the invasion, Muslim expansion into Africa and Spain had reached its ultimate point.

In medieval military operations, the expansion into Spain holds a singular place in terms of the rapidity of operations and the degree of success. Tharif Ibn Malik, Tariq Ibn Ziyad, and Musa Ibn Nushair were three Islamic heroes who significantly expanded into Spain. They were responsible for directing troops along the journey (Ritonga and Hamzah 2021). It is possible to refer to Tharif as a pioneer and an investigator. Those who traveled across the strait that separated Morocco and the continent of Europe with a military force consisting of five hundred horse riders boarded four ships that Julian furnished. Curriculum vitae, 1983:158 Tharif did not encounter much resistance during this mission. He was victorious and brought significant take back to North Africa. In 711 AD, Musa Ibn Nushair dispatched an army of seven thousand individuals to Spain under the command of Tariq Ibn Ziyad. This was motivated by the victory of Sharif as well as the disarray that existed inside the Gothic monarchy that was dominating Spain at the time.

It was on the mountain known as Gibraltar (Jabal Tariq) where Tariq and his troops made their initial landing (Abd-Alwahid and Alkhuzaei 2021). The door was opened much wider for people to enter Spain by gaining control of this region. In a fight that took place in a location known as Bakkah, King Roderick had been defeated. Many significant cities, including Cordova, Grenada, and Toledo, the capital of the Gothic kingdom at the time, were among the areas Tariq and his forces continued to capture from that location.

The initial victory that Tariq ibn Ziyad acquired prepared the path for success in conquering much broader territories. In addition, Musa bin Nushair took advantage of the situation to assist Tariq in his struggle. In addition, the two of them successfully gained control of all of the significant cities in Spain, including the northern region that extended from Saragosa to Navarre. The subsequent wave of territorial expansion began under the reign of Caliph Umar ibn Abdil Aziz in the year 99 H/717 AD. This wave aimed to gain control of the region surrounding the Pyrenia mountains and Southern France. Beginning at the beginning of the eighth century AD, the second most significant wave of Muslim invasions touched Spain and spread deep into Central France and essential sections of Italy. This wave of invasions was the second most crucial phase of Muslim immigration. The victory that Muslims obtained appears to have been so simple. This occurrence results from several causes, specifically internal and

external influences.

Foremost, internal factors. It is a condition that exists within the bodies of the kings, military figures, and Muslim warriors who were active in the invasion of the Spanish country. Among these criteria are the following: 1) The leaders of the Islamic fighters were influential historical personalities. 2) To successfully seize Spanish territory, the Muslim soldiers possessed high cohesion, solidarity, and self-confidence. The Islamic teachings demonstrated by the Islamic warriors included the virtues of brotherhood, tolerance, and mutual assistance. These traits caused the indigenous to accept the advent of Islam in Spain. Second, it's the internal factors. This situation is present in Spain: 1) The attitude of the Gothic monarchs, who were intolerant of the religious groups forming during that period. It was the Gothic kings who imposed religion on the people. In this scenario, adherents of the Jewish faith, the most significant portion of the Spanish population, were compelled to be baptized by the Christian religion. As a result, they had a sense of spiritual oppression, which led them to hope that a liberator would arrive, and they discovered that the liberator was the Muslim community. They allied with the Islamic army to maintain their principles and fought against the Gothic overlords. 2) The disagreement occurred between King Rodrick and Witiza, the mayor of Toledo, and Queen Julian, who was on the other side of the argument. Even creating a partnership with Muslims in North Africa, Oppas and Achila, Witiza's grandpa and son, amassed the strength to remove Rodrick. They were successful in their mission. Furthermore, Queen Julian provided Sharif, Tariq, and Musa with a loan of four ships that they utilized. 3) Another aspect that is not less important is that Rodrick's army did not have the spirit of war because of the growing strength of the Islamic army due to the coalition of the two kings and queens.

First Period (711-755 AD)

During this Period, Spain was governed by guardians appointed by the Umayyad Caliph and stationed in Damascus, respectively (Asmamatin and Ferianto 2023). As a result of both internal and external problems, Spain has yet to reach a state of complete political stability. Disagreements and disagreements among the ruling elite are one of the constituents of internal disturbances—differences in social class and ethnicity mostly cause these disagreements. Similarly, the Caliph in Damascus and the North African ruler headquartered in Qairawan held divergent points of view; both asserted that they possessed the most significant authority over the Spanish province.

As a direct consequence of this, there were twenty successors to the position of governor in Spain within a very short period. Because they held different political viewpoints, Barbarians from North Africa and Arabs frequently engaged in civil wars with one another. Within the Arab ethnic group itself, two factions constantly compete the Qaisy tribe, which is from North Arabia, and the Yemeni Arabs, who are from Southern Arabia. Political conflict is frequently caused by these ethnic divisions, mainly when there are firm characters. Therefore, it was not surprising that no governors in Spain could maintain their positions of authority for a considerable time. Interference from outside sources originated from "former" adversaries of Islam in Spain who resided in mountainous regions and were never loyal to Islamic rule. Islam is something that they despise, and they continue to strengthen themselves. As a consequence of this, they were

successful in driving Islam out of the Andalusian region even though they had to struggle for more than five hundred years. Due to the numerous internal and external battles that occurred during this Period, Islamic Spain had yet to begin to engage in activities that would lead to the formation of civilization and culture. When Abd al Rahman al Dakhil arrived in Spain in the year 138 AH/755 AD, the moment signified the end of the first phase.

Second Period (from 755 to 912 AD)

An amir, a commander or governor, was in charge of Spain during this Period. However, Spain was not held accountable to the central government, administered by the Abbasid Caliph in Baghdad at the time. Upon arriving in Spain in 138 AH/755 AD, Abdurrahman I was crowned the first Amir and given the title al Dakhil, which translates to "who entered Spain." A descendant of the Umayyads, Abdurrahman al Dakhil Ilyas was able to evade capture and escape the chase of the Abbasids, who had conquered the Umayyads in Damascus. He was able to escape the pursuit of the Abbasids. Before arriving at Cheuta, Abdurrahman traveled via Palestine, Egypt, and North Africa. In this area, he organized a military force with the support of the barbarians, thanks to their assistance.

As an additional accomplishment, he successfully established the Umayyad Dynasty in Spain. Following Abdurrahman al Dakhil, the following rulers came into power: Hisham I, Hakam I, Abd al Rahman al Ausath, Muhammad Ibnu Abd al Rahman, Munzir Ibnu Muhammad, and Abdullah Ibnu Muhammad (Ali, 1996: 302-312). Spanish Muslims started making significant strides in political and cultural development during this Period. Abd Rahman al Dakhil established the Cordova mosques and schools in major Spanish cities. One of Hisham I's most notable accomplishments was his role as a reformer inside the military. He was the progenitor of the mercenary army that was established in Spain. As for Abd, he was also the first person to proclaim Maliki Madzhab as the official state of Madzhab. He was also the first person to do so. It is well known that Al Rahman al Ausath was a monarch who had a passion for learning.

Philosophical thought started to enter Spain, particularly after Abdurrahman al Ausath invited scholars from various Islamic nations to visit Spain. Last but not least, scientific endeavors in Spain are advancing at an ever-ratcheting pace. The Muslims themselves were the source of the terrible political unrest that happened during this Period. A city-state that lasted eight decades was established by rebel groups in Toledo in 852 AD. However, several unsatisfied individuals called for a revolution to take place. A significant disturbance was caused by the insurrection led by Hafsun and his son, Umar, and was located in the mountains close to Malaga. Aside from that, disagreements between Arabs and Barbarians continued to manifest themselves regularly.

Third Period (the years 912-1013 AD)

The third Period began with the reign of Abd Rahman III, known as al Nasir li Dinah, which means "upholder of the religion of Allah" This title lasted until the rise of a group of (minor) rulers known as Muluk al Thawaif (Peterson 2020). The Caliph was the ruler of Spain during this Period. The title of Caliph knew him. Therefore, during this Period, there were three caliphs in the Islamic world: the Abbasid Caliph in Baghdad, the Umayyad Caliph in Spain, and a Fatimid Shi'ite

caliph in North Africa. Both of these caliphs were Sunni. The news that al Muqtadir, the sovereign Caliph of the Abbasids of Baghdad, was murdered by his bodyguard is the source of the use of the title caliph within the context of this article.

According to his analysis, this circumstance demonstrated that the Abbasid regime's climate was uncertain. As a result, this particular moment was regarded as the appropriate time to use the title of Caliph, which had been taken away from the Umayyads for more than 150 years. The year 929 AD marked the beginning of the official usage of this title. Abd Rahman al Nasir (912-961), Hakam II (961-976), and Hisham II (976-1009 AD) were the three great caliphs who governed during this third Period. During this time, Spanish Muslims achieved the pinnacle of their advancement and splendor.

This is comparable to the magnificence that the Abbasid king in Baghdad had during his reign. Abd Rahman III was one of Spain's most powerful rulers of the Umayyad dynasty. To ensure that the situation in the country is reasonably secure, it is possible to resolve all political disagreements and movements that generate disruption. Among the evidence that Abd was successful is that he could take control of the cities of Elvira, Jain, and Seville. Additionally, Rahman III and the Christian forces were compelled to surrender to him upon his demand. In addition to resolving local political issues, he successfully thwarted the Fatimid Daula's ambition to extend their territory into Spain.

During Caliph Abd Rahman III, Spain made significant advancements in civilization, particularly in building. In Cordova, there are at least 300 mosques, 100 splendid palaces, 13,000 structures, and 300 public baths, according to the records that have been kept. In addition to Constantinople, Germany, France, and Italy, his reputation as a ruler was well-known. These nations' leaders dispatched representatives to the Caliph's Palace to meet with him. The Fatimid navy controlled the central sea route, previously owned by the former naval fleet. It is possible to draw parallels between the greatness of Abd Rahman III and that of King Akbar of India, Umar bin Khattab, and Harun al Rasyid. As a result, Abdurrahman III was not only the most successful ruler of Spain but also among the most successful monarchs in the world.

On the other hand, not all historical people know this fact: the ruler who succeeded Abd Rahman II was Hakam II, a book collector and the founder of a library. The library's collection can hold up to 400,000 books at a time. People can experience affluence and prosperity throughout this Period. The development of the city was occurring at a rapid pace.

For additional information, Hisham II came to the throne at eleven o'clock, which marked the beginning of the fall of the Umayyad caliphate in Spain. As a result, the authority holds the power that is exercised. Ibnu Abi Amir was given the position of absolute rule by the Caliph in 981 AD. Eliminating his colleagues and competitors was how he established his dominance and expanded Islamic dominion. He was a guy of great ambition. As a result of his achievements, he was given the title of al Mansur Billah. In the year 1002 AD, he passed away, and his son al Muzaffar succeeded him as ruler of the kingdom. Despite his passing, he still retained the kingdom's superiority.

However, his younger brother succeeded him after he passed away in the year 1008 AD. He was the one who was required to fulfill the requirements for that post. Lastly, in 1013 AD, the Caliph rank was abolished by the council of

ministers controlling Cordova. During the Period, Spain was subdivided into several smaller countries, each centered on a particular city.

During the fourth phase (1013-1086 AD),

During this Period, Spain was subdivided into over thirty smaller countries ruled by monarchs known as al Muluk al Thawaif (Muttaqin, Qadam, and Ridwan 2023). These rulers were centered in towns such as Seville, Cordova, and Toledo. There were many different governments, but the Abbadiyah in Seville was the most powerful. The Spanish Muslim community once again underwent a period of internal turmoil during this Period. Unfortunately, if a civil war broke out, certain parties would inquire about assistance from Christian kings. Christians began to take the initiative to launch attacks for the first time during this Period. This was because they had witnessed the turmoil and weakness that had befallen the governmental situation in Islamic countries. It is recognized that the power of Islam has begun to decrease, and the time has come for it to be destroyed. This is a tragic result that occurred throughout the fifth Period (1086-1248 AD).

In this fifth Period, Islamic Spain still had a dominant authority, namely the Murabithun dynasty (1086-1143 AD) and the Muwahhidun dynasty (1146-1235 AD). This was the case even though it had been partitioned into various territories. Initially, Yusuf Ibnu Tasyfin established a religious movement in North Africa, eventually becoming the Murabithun dynasty. It was in the year 1062 that he was successful in creating a kingdom with its capital in Marakesy. It was at the invitation of the Islamic authorities in Spain, who were trying to preserve their land from attacks by Christians, that he entered Spain. In 1086 A.D., he and his army invaded Spain and successfully defeated the Castilian warriors. Yusuf expanded his territory and developed his grip over Spain due to the divisions among the Muslim kings. It turned out that the following rulers could only sustain this success if they were powerful kings. This was the only way they could survive. The Murabithun dynasty's hegemony in North Africa and Spain came to an end in the year 1143 AD. As a result, the Muwahhidun dynasty came into existence.

Spanish territory was conquered by Muwahhidun monarchs who were located in North Africa in the year 1146 AD. Muhammad Ibnu Tumart gave birth to Muwahhidun. In addition to being brilliant and elegant, he is not afraid to have thoughts that are contrary to his own. In the past, he had been a pupil of Qadi Ibn Hamdin. The founder of this dynasty, Abd al Munim, was responsible for bringing it to Spain. Between the years 1114 and 1154, he consolidated his authority over the significant Muslim cities of Cordova, Almeria, and Granada. This dynasty made substantial advancements over several decades, mainly when Abu Yusuf al Mansur was in charge of the country. Forces of the Christian faith might be repelled. The Muwahhidun dynasty, on the other hand, fell apart only a bit longer after that. At Las Navas de Tolosa, which took place in 1212 AD, the Christian army achieved a considerable victory. In the year 1235 AD, the Muwahhidun's rulers decided to leave Spain and return to North Africa due to the defeats they had suffered. The situation in Spain deteriorated once further due to the tiny tyrants that ruled it. Under these circumstances, Muslims were unable to survive the growing number of attacks at the hands of Christians. It was in the year 1238 that Christian kings conquered Cordova, and in the year 1248, Seville

was conquered. Last, Spain, except Granada, was liberated from Islamic domination.

During the sixth Period (1248-1492 AD),

Under the reign of the Bani Ahmar dynasty (1232-1492 AD), the Kingdom of Granada served as the final stronghold of Muslim Spain (Jelo 2021). In the same way, as it did under the reign of Abdurrahman al Nasir, civilization is again witnessing advancement. This dynasty, on the other hand, only ruled over a relatively tiny region politically. Through the marriage of Ferdinand and Isabella, the provinces of Aragon and Castille formed an alliance, which resulted in the birth of a fantastic power that allowed them to acquire authority over the remaining Muslim territories in Spain.

The Muslim defense has been successfully penetrated by their attacks on multiple occasions; nonetheless, they have not been successful. Abu Hasan, who was serving as vice president at the time, was successful in fending off the assault. There was even a refusal on his part to pay tribute to the government of Castille. Through a successful assault, Abu Hasan was able to occupy the city of Zahra successfully. To exact his vengeance, Ferdinand mounted a surprise assault on al Hamra, which he ultimately succeeded in seizing. A large number of women and children under the age of five who had sought safety there were slaughtered by the army of Ferdinand. It was a sign that the government of Granada was going to fall when al Hamra was also overthrown.

As a result of several disagreements and power struggles between Abul Hasan and his son, Abu Abdullah, the status of the central authority in Granada became increasingly precarious. Zaghal, Abul Hasan's brother, was able to repel the assault that was launched by Christian troops who were attempting to take advantage of the crisis currently occurring. Abul Hasan was succeeded as ruler of Granada by Zaghal on his own. Zaghal tried to engage Abu Abdullah in a cooperative effort to confront the adversary. However, he did not accept the invitation. Following the outbreak of political instability between Zaghal and Abu Abdullah, Christian troops invaded the region and successfully gained control of Alora, Kasr Bonela, Ronda, Malaga, and Loxa.

During the subsequent assault, Zaghal capitulated and fled to the North African region. The only Muslim power in the area was Granada, ruled by Abu Abdullah and eventually destroyed by Ferdinand. An oath of allegiance to Ferdinand was enforced upon Abu Abdullah, who was compelled to take it. If Muslims were granted the right to life and the ability to practice their religion, he was willing to give up the money that the Muslim community had accumulated. On the third of January in 1492 AD, the tragic change of power took place. This brought an end to the Islamic authority in Spain. Subsequently, Muslims were presented with two options: either they could convert to Christianity, or they could leave Spain. It is possible to assert that no more Muslims resided in this region in 1609 AD.

Progress of Islamic Civilization in Spain

Within more than seven centuries, Spain has been under Islamic authority, and Muslims have accomplished a great deal (Fernandez-Morera 2023). Their influence brought about more sophisticated progress in Europe and the rest of the world. They performed a great deal. There is a lot of fertility in Spain. Therefore,

fertility results in a high economic income, resulting in many thinkers. Islamic Spanish society is a pluralistic society consisting of Arab communities (North and South), al-Muwalladun (Spanish people who converted to Islam), Barbarians (Muslims who came from North Africa), al-Shaqalibah (residents of areas between Constantinople and Bulgaria who became German prisoners and sold to Islamic rulers to become mercenaries), Jews, Muzareb Christians who had Arab culture and Christians who still opposed the presence of Islam. All of these towns, except the final one, contributed intellectually to the formation of the Andalus cultural milieu, which resulted in the resurgence of scientific, literary, and physical progress in Spain.

Philosophical

The eighth century marked the beginning of the development of philosophy in Andalusia, which flourished until the tenth century. Research has been done on Greek texts, and they have been translated into Arabic. Translation operations were initially carried out from the time of the Abbasid caliph Al-Mansur (754-755 AD) to the time of the Caliph Al-Makmun (813-833 AD). A significant number of Aristotle's philosophical works were successfully translated during his lifetime. 172 In Amin's 2015 book *In The History of Arab-Spanish Philosophy*, Abu Bakar Muhammad bin As-Sayigh, also known as Ibnu Bajjah, was the most important and pioneering character as well as the first figure. The issues that he brings forth are both ethical and eschatological. Tadbir Al-Mutawahhid is his masterpiece, without a doubt.

The character of Abu Bakr bin Thufail, whose work is known as Hayy bin Yaqzhan, is the second protagonist. A further character in Spanish Islamic philosophy was Ibn Rushd, known in Europe as Averros of Cordova (1126-1198 AD). He was a disciple of Aristotle and was known for his contributions to Islamic philosophy. Not only is he a prominent person in philosophy, he is also recognized as a scholar of fiqh and the author of the book *Bidayat Al-Mujtahid*. Additionally, Averros was the author of the medical title *Al-Kulliyah fi Ath-Thib*.

The scientific method

Additionally, the scientific field, which includes the fields of medicine, mathematics, physics, astronomy, geology, and mathematics, is advancing exceptionally well. Throughout history and geography, the Western Islamic region has been the birthplace of many influential thinkers. Abbas bin Farnas, Ibrahim bin Yahya An-Naqqash, Ibnu Safar, and Al-Bitruji are some of the people who have made significant contributions to the field of astronomy (Fernandez-Morera 2023). Ahmad bin Ilyas from Cordova, Ibnu Juljul, Ibn Hazm, and Abdurrahman bin Syuhaid were all influential figures in medicine. As for the realm of medicine, namely Ummul Hasan bint Abi Ja'far is a female character who is considered to be a doctor. In the subject of geography, namely Ibn Jubar from Valencia (1145-1228 AD), Ibnu Bathuthah from Tangier (1304-1377 AD), a globe traveler who visited China and the Pasai Ocean (Sumatra), and Ibnu Khaldun from Tunis, who was the author of the book *Muqadimah* and the person who formulated the philosophy of history.

The study of literature and language

Numerous people in Spain were competent and proficient in Arabic during the Islamic period. Some of these individuals were Ibn Sayyid Muhammad bin Malik, who was the creator of *Alfiyah* (Arabic grammar), Ibn Khuruf, Ibn Al-Hajj, Abu Ali Al-Isybili, Abu Al-Hasan bin Usruf, and Abu Al-Hayyan Al-Gharnathi. There have been several works published in the subject of literature, including *Al-Aqd Al-Farid* by Ibnu Abd Rabbih, *Adz-Dzakirah fi Mahasin Ahl Al Jaazirah* by Ibnu Bassam, and *Buku Al-Qalaid* by Al-Fath bin Khaqan, amongst others.

The Arts

The art and music of Spain throughout the time of the Islamic era were highly well-known. There was a great deal of appreciation for music and art among the leading personalities of the palace. Among the prominent figures in the arts and music fields is Al-Hasan bin Nafi, who was given the moniker Zaryab. As a song composer, Zaryab is equally well-known for his work.

Specialisation in the Study of Religion

According to Al-Qurtubi, one of the most well-known pundits from Andalusia is. He passed away in 1273 AD and was known by his full name, Abu Abdullah Muhammad bin Ahmad bin Abu Bakar bin Farh Al-Anshari Al-Khazraji Al-Andulisi. *Al-Jami'uli Ahkam Al-Quran* is his contribution to the area of interpretation. It is a book of interpretation comprising twenty volumes and is sometimes referred to as *Tafsir Al-Qurtubi*. (b. Fiqh) and Within fiqh, Islamic Spain is often recognized as the epicenter of adherents to the Maliki school of thought. Ziyad bin Adb Ar-Rahman was the sole individual responsible for introducing this school of thinking to Spain. Ibn Yahya, who had reached the position of Qadhi during the reign of Hisham bin Abdurrahman, made decisions regarding subsequent developments. Ibnu Rushd, author of the book *Bidayah Al-Mujtahid wa Nihayah Al-Muqtasid*, Asy-Syatibi, author of the book *Al-Muwafaqat fi Ushul Asy-Syaria 'ah* (useful Fiqh), and Abu Bakr bin Al-Quthiyah are some of the other individuals who are considered to be experts in the field of fiqh. Ibn Hazm is also considered to be a fiqh expert.

Advances Made in the Field of Environmental Design for Buildings

The splendor of the physical architecture in Islamic Spain was quite advanced, and it attracted the attention of the country's people and rulers (Bloom 2020). The architectural worth of Andalusia's structures is relatively high. Roads were constructed as a method of mobility, and markets were established to foster economic growth. Additionally, dams, canals, waterways, and bridges are also examples.

This is Cordova

The Umayyad Dynasty eventually acquired control of Cordova, which had been the capital of Spain before the arrival of Islam. The city of Cordova was constructed and embellished by Muslim kings during their reign. A substantial bridge was built to span the river that flows through the middle of the city. Gardens were constructed to beautify the capital of Islamic Spain. It was from the East that the magnificent trees were brought in. Magnificent palaces may be seen

all around the capital city, adding to the overall beauty of the scenery. A name is given to each palace and garden, with the Damsik Palace being the most prominent. The Cordova Mosque is one of the other vital landmarks of which the city of Cordova is proud. Four hundred ninety-one mosques may be found inside the town of Cordova.

This is Granada

The last remaining stronghold of Muslims in Spain is located in Granada (Santiago Zaragoza, Lafuente-Bolívar, and Salas-Martínez 2021). The remnants of Arab powers and Islamic philosophers came to discuss the situation. In the closing days of Spain's Islamic monarchy, Granada succeeded Cordova as the post of the Spanish capital. There is widespread recognition across Europe for the structures' architectural design. The Al-Hambra Palace, stunning and imposing, is the symbol of Islamic Spanish architecture and its most prominent example. There is still the possibility of extending the progress of physical construction to include the city and palace of Al-Zahra, Al-Gazar Palace, and Girilda Tower.

In Seville

The monarchy of Al-Muwahidin was responsible for constructing the city of Seville (Wasino et al. 2020). There was a time when Seville was a stunning and historic capital. Before it was developed, this city was a marsh. Romula Augusta was the name of this city during the time of the Romans; however, it was later renamed Asyibiliah, now known as Seville. The Islamic faith has governed the city of Seville for nearly five hundred years. One of the mosque buildings, which was established in 1171 under the reign of Sultan Yusuf Abu Ya'kub, has been converted into a church and given the name Santa Maria de la Sede. This transformation took place shortly after the mosque was established. It was in the year 1248 that King Ferdinand was able to acquire control of the city of Seville.

Before the Islamic religion took control of Andalusia, Toledo was a significant regional metropolis. After being conquered by the Romans, the city of Toledo was elevated to the position of capital of the kingdom. This city became the center of Muslim operations, particularly in science and translation, after Tariq ibn Ziyad acquired control of Toledo in 712 AD. Alfonso VI of Castile ultimately took control of Toledo, which Muslims had previously held. Christian congregations have converted several of the buildings, once mosques in Toledo, into places of worship.

The development of Islam in Spain is supported by several causes, one of which is the presence of powerful and authoritative rulers who were able to bring together the might of Muslims. These rulers include Abdurrahman Ad-Dakhil, Abdurrahman Aw-Wasith, and Abdurrahman An-Nashir. According to Amin (2015):176, The wisdom of other rulers who pioneered scientific endeavors enabled these leaders to achieve political achievement, which encouraged their political success. Among those who contributed were Muhammad bin Abdurrahman (852-886 AD) and Al-Hakam II Al-Muntashir (961-976 AD), kings of the Umayyad Dynasty in Spain. Furthermore, for Christians and Jews to be able to take part in the realization of the Arab Islamic civilization of Spain, the rulers made it a point to enforce tolerance towards both groups.

The breakdown of the Islamic faith in Spain

Muslim kings did not eventually carry out the process of Islamization. As long as there was no armed resistance, they were okay with simply collecting tribute from the Christian kingdoms that they had conquered and allowed those kingdoms to keep their laws and customs, including the old hierarchical ranks that they had established 38 - The presence of Arab Islam, on the other hand, contributed to strengthening the sense of nationalism among the Christian Spaniards. It is because of this that the battle between Christianity and Islam continues to be a constant presence in the life of the Islamic state in Spain. Muslims underwent a fall throughout the 11th century AD, whereas Christians made significant developments during the same period (Cinnirella, Naghavi, and Prarolo 2023).

The lack of a unified doctrine or ideology

Unlike in other regions, where the Mukalaf were accorded the same status as Muslims, the Arabs in Spain never embraced the indigenous. This was also the case with the politics carried out by the Umayyads in Damascus. At least until the tenth century, during the common era, they continued to use the phrases "bad" and "muwalladun," which are considered insulting slurs against the Mukalaf. As a consequence of this, existing ethnic groups that are not Arab frequently seek to undermine and destroy peace. In terms of the country's socioeconomic history, this considerably impacted previous events. This demonstrates that there is not a single ideology that can provide the meaning of unity, and there are also not enough figures who can personify particular ideologies.

Crash of the economy

During the second half of the Islamic period in Spain, the monarchs focused on building cities and developing science quite "seriously," Consequently, they neglected to expand the economy. Economic issues emerged as a consequence, which were highly taxing and impacted the political and military situations and conditions.

A power transfer system needs to be clarified

Because of this, there was a fight for control among the heirs. As a consequence of this, the might of the Umayyads was weakened, and Muluk Al-Tawaif came into existence. As a result of this issue, Granada, the final center of Islamic influence in Spain, was taken over by several different people, including Ferdinand and Isabella. Islamic Spain appeared to be cut off from the rest of the Islamic world due to its degree of remoteness. He never received any assistance from anyone except North Africa and fought alone. Therefore, there is only one other factor that has the potential to halt the Christian revival.

Conclusion

It was three brave individuals named Sharif, Tariq, and Musa who were responsible for the introduction of Islam to Spain. They conquered the strait that separated Morocco and Europe to spread the religion. The introduction of Islam into Europe significantly impacted the rapid advancement of civilization, including the development of intellectualism and the splendor of structures. It is impossible to disentangle the island of Sicily's role in developing the Western

world (Europe) since it is the most significant way of transmitting the treasures of knowledge and the spiritual life of Muslims. Scientific advancements occurred over the course of Islamic control, as did agricultural and mining advancements. Several factors contributed to the decline and destruction of Islam in Spain. These factors included the conflict between Christian rulers and Islamic rulers, the absence of a unifying ideology, the difficulties that Spain faced economically, an unclear system of power transition, and Spain's remote location compared to other regions of the Islamic world.

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