

INTELLECTUAL TRIUMPH IN THE ISLAMIC SCIENTIFIC EXPLORATION OF ANDALUSIA

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ABSTRACT

This article delves into the period of Islamic magnificence in Andalusia, spanning from 913 to 961 CE, under the rule of Khalifah Abdurrahman An-Nashir. It sheds light on the epoch's remarkable strides in scientific exploration, notably through the prominence of influential scholars and scientists like Ibn Rushd and Ibn Athiyyah, whose enduring contributions continue to resonate within the Islamic world. Methodologically, this research adopts a historical approach, meticulously examining pertinent books and journals to unearth the narrative of this transformative era. This study showed that central to this era's intellectual ascendance was the establishment of comprehensive educational institutions, ranging from foundational to advanced levels. A striking exemplar is the University of Cordoba, a revered seat of learning that exemplifies an integrated educational approach. Additionally, the era's scientific vitality found material expression in the creation of opulent libraries, housing collections exceeding a million scholarly volumes. The outcome of this exploration underscores the palpable intellectual dynamism that characterized the Islamic golden age in Andalusia under Khalifah Abdurrahman An-Nashir's leadership.

Keywords: Scientific Exploration, Intellectual, Education, Andalusia

ABSTRAK

Artikel ini mengungkap periode kejayaan Islam di Andalusia, yang berlangsung dari tahun 913 hingga 961 M, di bawah pemerintahan Khalifah Abdurrahman An-Nashir. Artikel ini menyoroti kemajuan luar biasa zaman ini dalam eksplorasi ilmiah, terutama melalui peran penting ulama dan ilmuwan seperti Ibnu Rusyd dan Ibnu Athiyyah, yang kontribusinya yang abadi masih terasa di dunia Islam. Secara metodologis, penelitian ini mengadopsi pendekatan sejarah, dengan meneliti buku-buku dan jurnal terkait untuk menggali narasi dari era transformatif ini. Kajian ini menunjukkan bahwa pusat kebangkitan intelektual era ini adalah pendirian lembaga pendidikan yang komprehensif, mulai dari tingkat dasar hingga tingkat lanjutan. Contoh yang mencolok adalah Universitas Cordoba, sebuah pusat pembelajaran yang dihormati yang menunjukkan pendekatan pendidikan yang terpadu. Selain itu, vitalitas ilmiah era ini juga tercermin dalam pembuatan perpustakaan mewah, yang mengoleksi lebih dari satu juta karya ilmiah. Hasil dari eksplorasi ini menekankan dinamika intelektual yang menjadi ciri khas dari masa kejayaan Islam di Andalusia di bawah kepemimpinan Khalifah Abdurrahman An-Nashir.

Kata Kunci: Eksplorasi Ilmiah, Intelektual, Pendidikan, Andalusia

INTRODUCTION

Andalusia is situated on the Iberian Peninsula, nestled between the territories of Portugal and Spain. The conquest of Andalusia was initiated under the auspices of Caliph Al-Walid ibn Abdul Malik, who held his seat of power in Damascus, in the year 91 AH (710 CE), following a proposal put forth by Musa ibn Nushair subsequent to his triumph with his forces in North Africa. Musa ibn Nushair marshaled a contingent of 7,000 troops, augmented by an additional 5,000 under the command of Thariq ibn Ziyad, which confronted a formidable assemblage numbering 100,000 soldiers led by Roderick, along with the Visigoth forces commanded by Theodomire. The Muslim forces gradually gained dominion over a segment of the region by the conclusion of the year 92 AH, embarking upon a sustained penetration into other domains of Andalusia, culminating in the complete subjugation of the entire Andalusian territory by the close of the year 95 AH (714 CE) (Suwaidan, 2015)

The initial governance of the Muslim populace in Al-Andalus was orchestrated under the leadership of a governor, namely Abdul Aziz ibn Musa ibn Nushair (95 H/714 CE). This inauguration was followed by a series of transitions involving a total of 22 incumbents, culminating with the tenure of Yusuf Al-Fthri (129 H/747 CE). Subsequently, following the demise of the Umayyad Dynasty in Damascus, which gave way to the Abbasid Dynasty (132 H/750 CE), Al-Andalus came under the dominion of a caliph. The inaugural caliph, Abdurrahman Ad-Dakhil, hailing from the lineage of the Umayyad clan, earned the epithet "Shaqar Quraisy," signifying the Quraysh Eagle. This epithet denoted his distinction as a member of the Quraysh tribe and his successful escape from the dominion of Abu Ja'far Al-Manshur in Baghdad, affording him refuge within the realm of Al-Andalus. Consequently, in the year 756 CE, he established Umayyad governance within the Al-Andalus region. This dominion of the Umayyad caliphate in Al-Andalus persisted through successive caliphs until the year 300 H/913 CE, under the stewardship of Abdurrahman Al-Nashir (As-Sirjani, 2020).

In the annals of history, the era presided over by Abdurrahman Al-Nashir stands as a luminous testament to the transformative potential of enlightened governance. The realm of Andalusia, during his auspicious reign, experienced a sweeping tide of advancement that resonated across various domains, each contributing synergistically to a refulgent tapestry of progress. Economically, this epoch bore witness to an unparalleled zenith of prosperity. The regional landscape became an oasis of burgeoning trade routes, facilitating the exchange of goods, ideas, and culture. Through astute policies and unwavering dedication to infrastructural development, Al-Nashir's administration cultivated an environment ripe for commercial growth.

A symphony of bustling markets and flourishing industries underscored the material affluence that pervaded Andalusia during this time. Simultaneously, the citadel of security reached its acme under Al-Nashir's stewardship. The meticulous establishment of an intricate network of defenses and vigilant sentinel forces safeguarded the region from external threats, granting its denizens an unprecedented respite from the tumultuous uncertainties that had once beleaguered them. This palpable sense of safety not only emboldened the populace but also catalyzed their engagement in various intellectual pursuits (Elyah, 2021; As-Sirjani, 2020).

Foremost among these pursuits was the efflorescence of scholastic endeavors that distinguished this era. The proliferation of libraries, akin to beacons of erudition, emerged as repositories of knowledge across Andalusia. These sacred repositories, nurtured by the patronage of the administration, housed an eclectic array of literary treasures from myriad disciplines. Furthermore, the epoch witnessed an extraordinary literary effusion, with scholarly works emanating prolifically from the pens of polymaths. These treatises spanned domains as diverse as philosophy, mathematics, medicine, and jurisprudence, fomenting an intellectual milieu that was at once vibrant and dynamic. The scholarly landscape was further enriched by the ascendance of a constellation of erudite luminaries and juridical savants. The era's nurturing of intellectual pursuits catalyzed the emergence of individuals whose names would later be etched in the annals of intellectual history. These luminaries, often referred to as mujtahidun, were instrumental not only in advancing the frontiers of knowledge but also in perpetuating a legacy of inquiry and dialectical discourse. Thus, The present article undertakes a focused exposition of the milieu in Al-Andalus under the caliphate of Abdurrahman Al-Nashir, particularly in relation to the advancement of knowledge.

METHOD

The research method chosen here is a normative study that involves reviewing existing literature, like journals and relevant books. This method helps us understand how knowledge evolved in Andalusia during Abdurrahman An-Nashir's rule. This era is really important because it's a time when knowledge thrived not just for academic reasons but also for society. There was a rapid exchange of ideas and learning during this period, shaping the culture and science of Andalusia. So, using this research method helps to uncover the significance of this era and its impact on the development of knowledge and culture.

RESULT AND DISCUSSION

In times of yore, the expanse of the region of Andalusia measured approximately 600,000 square kilometers, or roughly two-thirds the area of present-day Egypt. Dating back to 201 BCE, Andalusia had already been inhabited by the Roman populace, specifically the Byzantine faction. Upon the commencement of the 5th century CE, the formidable Vandal tribes, notorious for their cruelty and penchant for disruption, embarked upon a series of incursions into European territories, ultimately establishing dominion over this region. Consequently, the toponym "Vandalusia" emerged, denoting its origin. Subsequently, the Visigothic tribes, originating from Germany and adhering to Christianity and possessing robust and adept military prowess, undertook colonization efforts in this vicinity. They successfully governed Andalusia for three centuries, perpetuating the Byzantine civilization hitherto practiced. Throughout this era, thirty Visigothic monarchs held sway in Andalusia until eventually relinquishing authority to another Christian faction known as the Goths. These Goths reigned until the point of their subjugation by the Muslim populace, which culminated in the entirety of the territory being brought under Islamic dominion by the close of the 95th Hijri year (As-Sirjani, 2020).

The chronicle of Andalusia's conquest traces its origins to the expansionist ambitions of Musa ibn Nushair, who had previously overseen the conquest of the entirety of North Africa. Musa had also quelled recalcitrant Barbarian tribes, which had initially pledged obeisance to the Muslim order. Only two cities remained unconquered, namely Ceuta and Tangier. These cities, situated on the northwestern periphery of Maghribi territory, directly faced Spain and were separated only by the strait. Musa dispatched a contingent of 9,000 newly converted Barbarians under the command of Thariq bin Ziyad, expressly tasked with the subjugation of Tangier. Swiftly, Thariq achieved the conquest of Tangier.

Regarding the city of Ceuta, which was under Julian's dominion, Musa himself led an assault against this bastion. However, this attempt at conquest proved futile. Musa initiated the subjugation of Andalusia by dispatching a force of 7,000 troops under the leadership of Thariq. Crossing the seas, subsequently christened the Strait of Gibraltar (Jabal Thariq), Thariq succeeded in capturing the southern expanse of Andalusia, proceeding to conquer cities such as Sidonia, Moron, Carmona, Elvira, and Sevilla, the southern region's capital. Sensing their inability to withstand Thariq's assaults, the denizens of these cities sought peace through the payment of jizyah. Notably, Musa ibn Nushair personally participated in the conquest, securing

the territories already captured and eventually leading to the subjugation of the entire Andalusian landmass, save for Covadonga, within a span of three years. The standards of Islam were unfurled over Andalusia, prompting an influx of inhabitants embracing the Islamic faith (As-Sirjani, 2020).

Abdurrahman Al-Nashir and Andalusia

Abdurrahman ibn Muhammad ibn Abdullah ibn Muhammad ibn Abdurrahman ibn al Hakam ibn Hisyam ibn Abdurrahman al-Dakhil, known as Al Nashir Lidinillah, also referred to as Abdurrahman III to distinguish him from Al Dakhil and Al Awsath, was a prominent ruler in the history of Andalusia. His paternal lineage can be traced back to Amir Abdullah ibn Muhammad, who sought to establish his son, Muhammad, as the ruler of Andalusia. However, the unfortunate demise of Abdurrahman Al Nashir's father led to a power struggle within the family. His brother, al Mutharrif, orchestrated the assassination of their father, Abdurrahman Al Nashir, in his bid for power. The assassination came to the attention of Amir Abdullah ibn Muhammad, who took decisive action and held the responsible parties accountable through a capital punishment process. Amir Abdullah ibn Muhammad then dedicated his focus to his grandson, Abdurrahman Al Nashir, ensuring his specialized education and grooming him to succeed his lineage's leadership. As a result of this guidance, Abdurrahman Al Nashir fulfilled his grandfather's aspirations, assuming leadership of Andalusia at the young age of 22. He would go on to lead for approximately 50 years, spanning from the years 300 to 350 Hijriyah (As-Sirjani, 2020).

Born in Cordoba around 889 CE, Abdurrahman al-Nashir was the son of Muhammad bin Abdilah. Even from his youth until his coming of age, he exhibited remarkable intellectual acumen and capabilities due to his extensive military experiences and his ardor for scholarly pursuits. His sagaciousness led to his appointment as Crown Prince at the tender age of 12, subsequently establishing him as one of the most astute statesmen of his time. Abdurrahman earned the title "al-Nashir Lidiinillah," signifying 'the conqueror' or 'the helper.' (Maryono, 2021) His precociousness in scholarship and swift development were evident. Despite his youthful years, he displayed a prowess in knowledge and insight that transcended his age. From the young age of ten, he embarked on the study of the Qur'an and Assunnah. He excelled in the domains of Nahwu, poetry, history, and martial arts, to the extent that his grandfather entrusted him with special responsibilities and called upon him to sit by his side on various occasions. It became unmistakably clear that Abdurrahman's succession to the throne was a matter of national strength

and conviction. Indeed, some even assert that his grandfather had unequivocally designated him as the throne's rightful heir.

The historical trajectory of Abdurrahman Al Dakhil, the esteemed eldest paternal forebear of Abdurrahman Al Nashir, profoundly influenced him. The narrative of the founding of the Umayyad Dynasty, marked by formidable struggles and unwavering determination, served as a potent inspiration for Abdurrahman Al Nashir's ambition to reestablish Andalusia. The initial lessons imparted by his grandfather revolved around the pursuit of knowledge, a broad perspective on leadership, an affinity for jihad, and proficiency in administrative affairs. Additionally, Abdurrahman Al Nashir was expected to exhibit impartiality towards all and advocate for justice in the face of oppression (As-Sirjani, 2020).

After nearly the entire territory of Andalusia had been brought under control, this region was governed by a succession of governors until Yusuf al Fihri emerged as the final governor, reigning for nine years and nine months, culminating in the year 129 H (747 CE). Following this, the Umayyad dynasty's dominion commenced with Abdurrahman ibn Muawiyah, who held the title Al Dakhil due to his ability to enter Andalusia with his own might, becoming the ruler of the Umayyad caliphate lineage in Andalusia. Al Dakhil pioneered and established the Umayyad dynasty after its decline in the East. The leadership of this Umayyad dynasty persisted until it eventually passed into the hands of Abdurrahman al-Nashir.

As for the political situation in Andalusia during Abdurrahman Al Nashir's reign, numerous tumultuous events unfolded. There were movements such as the Ibn Hafshun movement in the southern regions, Bani al-Hajjaj's control over Seville and its environs, Bani Dzun Nun's declaration of independence in Toledo in the central region of Andalusia, and Musa ibn Musa's ongoing rebellious activities in Zaragoza. Additionally, various small Christian dynasties continued to engage in conflicts among themselves. Meanwhile, in the broader Islamic world, the Abbasid caliphate in the East had diminished to a mere nominal entity. The provinces under Abbasid authority had fallen under the control of individuals or groups. Bani Buwayh had dominion over Persia and Isfahan, while Muhammad ibn Ilyas separated from them and established power in Kirman. Bani Hamdan ruled over Mosul and its surrounding areas. The Ikhsyidiyun held sway over Egypt and Syria, while the Fathimiyah (Ubaydiyun) controlled the Arabian Maghreb and Ifriqiya. Yamamah and Bahrain were under the rule of the Qaramithah faction. In the distant East, regions such as Tabaristan, Jurjan, and their environs were controlled by the Daylam tribe, and the authority of Nashr ibn Ahmad al Samani was growing stronger in Khurasan, with Buraydiyah holding power in Iraq and Ahwaz (Suwaidan 2015).

With Abdurrahman An-Nashir's ascension, he was determined to unite not only Andalusia but also the entire world. He directly quenched rebellions and expanded his influence to other parts of the globe. In the year 313 H (928 CE), he proclaimed his caliphate and assumed the title of Amirul Mukminin. From this point on, a new era in Andalusia began as a continuation and refinement of the previous Umayyad leadership, characterized by certain differences in legal structures and governance and the presence of supportive forces for this new era (Muthoharoh, 2018).

During the reign of Al-Nashir, the governance of Al-Andalus was centered in the city of Cordoba and several surrounding villages. Cordoba, being the largest urban center within the Al-Andalus region and holding primacy as its capital, was of paramount significance. However, its territorial expanse merely accounted for a fraction, not exceeding one-tenth, of the total Al-Andalus territory. From this relatively confined domain, Abdurrahman Al-Nashir embarked upon a transformative course in history. He initiated the construction of an expansive administrative framework, augmenting the number of ministries and institutions. Each issue was entrusted to designated individuals with responsibility. In swift succession, he replaced incumbent government officials who were deemed inadequate. Individuals regarded as unsuitable for their roles were relieved of their duties and substituted by those who possessed talents and proficiencies congruent with their respective domains.

Al-Nashir undertook the establishment of a city to the north, situated at a distance of three miles from the capital, Cordoba. This satellite city, christened Al-Zahra after his spouse Az-Zahra, bore a grand edifice known as Dar-Ar-Raudhah, positioned within the Sierra Morena mountains. The architectural design encompassed the uppermost reaches of his dominion, featuring palatial and governmental structures. Meanwhile, the central sector of the city was designated for verdant gardens and recreational spaces. The lower region was earmarked for the construction of mosques, residences, commercial establishments, and other communal facilities (Matondang, 2021; Fathurrofiq, 2021)

Abdurrahman Al-Nashir's Attitude Toward Criticism

Amidst his engrossment in observing and conceiving Al-Zahra, Abdurrahman Al-Nashir experienced delayed attendance for Friday prayers on three occasions. During these instances, the sermon was delivered by al Mundzir bin Said, a prominent scholar of Cordoba known for his resolute commitment to enjoining the righteous and forbidding the reprehensible, a principle he extended even to Abdurrahman Al-Nashir himself (Suwaidan, 2015). In his discourse, al Mundzir dispensed sagacious counsel, commencing with reverential praise unto Allah and salutations

upon the Prophet. He initiated his oration by invoking the words of Allah in Surah As-Syuara' (26), verses 128-138, and in Surah An-Nisa, verse 77, admonishing humanity to maintain God-consciousness and to eschew becoming ensnared by worldly ostentation, as the retribution of Allah is indeed formidable for those who heed not.

Al-Mundzir, within his sermon, proffered a critique directed at the caliph concerning the construction of opulent palaces, cautioning against excessiveness in their grandeur. He bolstered his argument with a resolute citation of Surah At-Taubah, verse 109, underscoring that the erection of mosques should be rooted in piety towards Allah rather than in the pursuit of human adulation. Furthermore, he imparted guidance to the Muslim community, advising the dissemination of admonitions, parables, and admonishments extracted from the verses of the Quran. During the delivery of this sermon, all attendees, including Abdurrahman Al-Nashir, bowed their heads in contemplation. The latter perceived that the content of the discourse bore personal significance for him. Upon returning to his domicile, Abdurrahman Al-Nashir remarked, "By Allah, Mundzir deliberately aimed his sermon at me. His intentions were none other than mine. He surpassed the bounds of propriety in his reproach, exhibiting unwarranted excess in his admonition. This deeply perturbs me." (As-Sirjani, 2020).

One of his confidants advised him to replace Al-Mundzir in his role as the Friday sermonizer. However, Abdurrahman Al-Nashir responded, "Shall a figure of virtue, benevolence, and erudition like Mundzir bin Said be relieved of his duties? Shall this be done to placate souls that have strayed from the path of guidance onto erroneous trajectories? By Allah, such a course will not be entertained. I would be remiss in the sight of Allah were I not to stand as an intercessor, akin to Mundzir, endowed with conscientiousness and integrity." Thus, Abdurrahman Al-Nashir did not depose him until his passing. He further exhibited profound reverence for the scholars, extending them deference and stature above his own position, even when they proffered trenchant criticism. He exhibited submission and compliance to their counsel, implementing precepts within his own sphere before disseminating them to his populace. Anchored in these principles and values, Abdurrahman Al-Nashir embarked upon the cultivation of the denizens of Cordoba, his own submission serving as an exemplar for the entirety of his society (As-Sirjani, 2020).

The Advancement of Knowledge During the Time of Abdurrahman Al-Nashir

Andalusia experienced swift progress in the realm of knowledge. Cordoba, as the capital of the state, evolved into a preeminent center of learning, serving as the focal point for the acquisition of knowledge. Within its confines, all children engaged in the pursuit of reading,

writing, and numeracy; these activities were orchestrated within the mosque (Fathurrofiq, 2021). They received instruction not only in the tenets and fundamentals of the Quran and Hadith but also in the Arabic language. Consequently, it was noted that no adults in Cordoba suffered from illiteracy during that era. Foundational education was imparted through institutions known as Kuttab, which provided the rudimentary groundwork. This educational trajectory seamlessly extended into the echelons of higher learning and was characterized by a profound emphasis on fields such as Quranic exegesis, history, geography, and the sciences. The rapid expansion of Islam occurred over a span of 7.5 centuries, yielding a discernible and formidable influence upon the scientific domain and the corpus of knowledge that collectively manifested across the broader European landscape (Maryono, 2021).

The Muslim community of Al-Andalus demonstrated the capability to motivate Western societies to awaken from their extended slumber and realize their aspirations of advancing Al-Andalus, particularly in the domain of knowledge. This era witnessed significant advancements within the sphere of civilization, encompassing both intellectual and physical progress. Conversely, in the Western context, Christian educational institutions were primarily established by clergy members through conventional means. This paradigm shifted subsequent to the arrival of erudite Arab-Islamic civilizations during the 11th century (Maryono, 2021).

Abdurrahman An Nasir orchestrated the establishment of a university, known as the University of Cordoba, which endures in contemporary awareness. This institution was erected within the confines of Cordoba city, nestled within the primary structure of the Cordoba Mosque, with the principal aim of fostering educational and scholarly advancement (Muh.Huzain, 2018). The financial requirements for this endeavor approximated 261,567 dinars, equivalent to 2.6 trillion Indonesian rupiah, given the multifaceted nature of the complex, which encompassed instructional spaces, student and faculty lodgings, potable water provisions, and ancillary facilities. A myriad of students from diverse European regions converged upon the University of Cordoba to partake in erudition under the guidance of luminaries and academics, thus rendering the institution a crucible of European cultural exchange (Septialona, 2016). Significantly, Abdurrahman An Nasir extended scholarships to students regardless of their religious affiliation, facilitating their engagement in scholarly pursuits. Since its inception, the University of Cordoba has witnessed the proliferation of various disciplines of study. Among the spectrum of subjects cultivated were medicine, jurisprudence, astronomy, geography, chemistry, natural history, and mathematics. Graduates of this institution were furnished with certificates of completion

emblematic of their academic achievements, thereby securing recognition within the educational milieu of Al-Andalus.

At the University of Cordoba, a comprehensive library is present. This library boasts a collection of over six hundred thousand volumes, organized within forty-four distinct catalogs. Consequently, the University of Cordoba and its affiliated library stand poised to rival the grandeur of Baghdad as an epicenter of knowledge within the Islamic world (Septialona, 2016). Presently, the University of Cordoba stands as a source of pride for the Islamic community, being held in parallel esteem with the likes of Al-Azhar University in Cairo and Nizamiyah University in Baghdad. The renown of the University of Cordoba has proven instrumental in attracting scholars from both near and far, encompassing not only students of Islamic faith but also individuals from various European nations. It remains undeniable that Islam in Andalusia represents a pivotal chapter in the annals of civilization, culture, and education, spanning from the eighth century to the latter part of the thirteenth century (Septialona, 2016).

The University of Cordoba stands as an imposing edifice, an iconic symbol of Andalusia's intellectual prowess, consequently propelling Andalusia's repute across the expanse of Europe. Annually, the University of Cordoba welcomes a multitude of fresh scholars, and the degrees conferred therein pave pathways for its alumni to secure esteemed positions within governmental spheres. Similarly, other academic institutions within Cordoba serve as meeting grounds for scholars, furnished with public reading rooms for perusing original poetry or delivering speeches, commonly facilitated by both students and faculty members. Among the mottos adorning the entrance of the University, the phrase resonates: "The world comprises solely four elements: the knowledge of the wise, the justice of rulers, the prayers of the righteous, and the courage of the knight." Likewise, the functions of the mosques in Cordoba transcend mere worship, as they serve as centers of scholarly research and are regarded as the most renowned universities of that era and pivotal centers of learning in Europe. Thus, these institutions burgeon into centers of civilization and convergence for knowledge across multifarious domains.

The epoch of scientific advancement thrived during the era of Al Nashir, marked by his dedicated focus on academic development and instruction. The emphasis on augmenting Cordoba's library persisted, evident through its expansion and accumulation of more than six hundred thousand volumes, some of which were derived from translated works of Byzantine manuscripts in the Greek language (Abdurrahman, 2017). In this era, some seventy library structures existed, bereft of printing technology, thus necessitating the manual rewriting of books.

To obtain a desired text, one needed to commission a scribe, who would subsequently journey to the Cordoba Library to transcribe the requested content.

The intellectual climate's sway yielded several illustrious names during the reign of An Nashir. Prominent scholars of this era included al-Qadhi Abdullah Muhammad ibn Muhammad, a figure who garnered knowledge from two hundred and thirty sheikhs. Likewise, al Qasim ibn al-Dabbagh immersed himself in learning from two hundred and thirty-six sheikhs. Al Dabbagh's tutelage extended beyond Andalusia, spanning eastward in pursuit of knowledge refinement. In the realm of exegesis, Andalusia bore forth Ibn Athiyyah. In jurisprudence, luminaries such as al Baji, Ibn Wadhah, Ibn Abd al Birr, Ibn Ashim, and Al Mundzir ibn Said flourished. Philosophical discourse found representation in the likes of Ibn Rusyd and Ibn Masarraah al Qurthubi. Rhetorical studies featured Ibn Sayyidah, author of al Mu'jam, and Abu Ali al Qali, scribe of the tome al Amali. Abu Ali al Qali, having garnered enlightenment in Baghdad, journeyed to Andalusia, where his fame burgeoned in both jurisprudence and language. Historical scholarship was championed by Ibn al Quthiyah, while literary circles boasted distinguished luminaries including Muhammad ibn Hani al Andalusi and Abu Tamam. The latter, a native of Andalusia, achieved renown in the hearts of its inhabitants, although his life was prematurely curtailed (Abdurrahman, 2017; As-Sirjani, 2020).

CONCLUSION

The epoch under the governance of Khalifah Abdurrahman Al-Nashir was marked by an unparalleled culmination in the realm of scientific knowledge, exemplifying an apex of intellectual advancement during its era. This distinct phase was distinguished by a remarkable surge in the establishment of educational institutions across varying tiers, encompassing elementary, intermediate, and tertiary echelons of learning. Particularly noteworthy is the inception of the illustrious University of Cordoba, an academic edifice strategically situated within the precincts of the Cordoba Mosque. This visionary establishment, which became an epicenter for the refinement and dissemination of diverse scholarly disciplines, served as an embodiment of the flourishing intellectual tapestry characterizing the European landscape of that time. Its unique coexistence within the confines of the Cordoba Mosque not only accentuated the harmonious fusion of spiritual and intellectual pursuits but also solidified its status as a beacon of enlightenment. Of equal significance is the prolific emergence of erudite luminaries and pioneering scientists who traversed the corridors of erudition within the precincts of various universities scattered across the Andalusian expanse. These scholars, nurtured by the intellectual

fervor pervading these institutions, etched their names into the annals of history through groundbreaking contributions to fields as diverse as mathematics, astronomy, medicine, and philosophy. Thus, the era of Khalifah Abdurrahman Al-Nashir ushered in an epoch where the confluence of institutional foresight, architectural ingenuity, and scholarly vigor coalesced to illuminate the path of knowledge, casting a luminous and enduring effulgence upon the mosaic of human progress.

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