

Leadership of Caliph Abdurrahman Al-Nashir (929-961 AD) in Advancing Islamic Civilization in Andalusia

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Abstract

This article analyses Caliph Abdurrahman Al-Nashir's leadership (929-961 AD) in advancing Islamic civilization in Andalusia. Caliph Abdurrahman Al-Nasir is a successful Muslim leader who has run his government well. The method used in this research is historical research. This research concluded that the leadership of Caliph Abdurrahman Al-Nashir was a brave, strong, and visionary leader. Under Caliph Abdurrahman Al-Nashir's leadership, Andalusia enjoyed unprecedented peace and prosperity. This research shows that the history of the leadership of Caliph Abdurrahman Al-Nashir made peace and tolerance between Islam, Christians, and Jews intertwined and harmonious. Cordova became a city of knowledge because of the University of Cordova and became the center of knowledge in Europe. With all his achievements, it is unsurprising that the reign of Abdurrahman al-Nasir was the golden age of Islamic civilization in Spain.

Keywords: *Abdurrahman Al-Nashir, Islamic Civilization, Islamic History, Umayyad Dynasty.*

Abstrak

Artikel ini menganalisis kepemimpinan Khalifah Abdurrahman Al-Nashir (929-961 M) dalam memajukan peradaban Islam di Andalusia. Khalifah Abdurrahman Al-Nasir adalah seorang pemimpin Islam sukses yang telah menjalankan pemerintahannya dengan baik. Metode yang digunakan dalam penelitian ini adalah penelitian sejarah. Penelitian ini menyimpulkan bahwa kepemimpinan Khalifah Abdurrahman Al-Nashir adalah pemimpin yang berani, kuat, dan visioner. Di bawah kepemimpinan Khalifah Abdurrahman Al-Nashir, Andalusia menikmati perdamaian dan kemakmuran yang belum pernah terjadi sebelumnya. Penelitian ini menunjukkan bahwa sejarah kepemimpinan Khalifah Abdurrahman Al-Nashir telah membuat perdamaian dan toleransi antara Islam, Kristen, dan Yahudi terjalin dan harmonis. Cordova telah menjadi kota ilmu pengetahuan karena adanya Universitas Cordova dan menjadi pusat ilmu pengetahuan di Eropa. Dengan segala prestasi yang diraihinya, tidak mengherankan jika masa pemerintahan Abdurrahman al-Nasir menjadi masa keemasan peradaban Islam di Spanyol.

Kata Kunci: *Abdurrahman Al-Nashir, Dinasti Umayyah, Peradaba Islam, Sejarah Islam.*

Introduction

Civilization is a reflection of a society that has an understandable historical unity. A civilization does not arise in a vacuum. Arab scientific heritage developed gradually with the spread of Islam and after that. For example, philosophy, medicine, and the natural sciences emerged from various origins and sources. Translation played a significant role in shaping the scientific world of Arabia. It was a distinctive civilization that resulted from the overlapping of human civilizations. The civilizations that emerged in the Arab world were the collective creations of the people who settled in this region. In addition, humans always benefit from each other. That means that the nations have become indebted to each other in one way or another. Thus, civilization lives and develops due to intellectual and moral interactions.¹

The progress of Muslim civilization in Andalusia for about eight centuries has reached its peak of glory in the form of a civilization or culture that is very impressive. Nourouzzaman Shiddiqi, in his book "*Tamaddun Muslim*," states that in terms of civilization, the Muslims in Andalusia at that time were already able to make beautiful and substantial buildings, as well as in the manufacture of shipping, agriculture, and irrigation equipment as well as international trade. Meanwhile, in terms of culture and science, it has also given birth to famous figures, such as historians, earth scientists, astronomers, medical experts, *tasawwuf*, music, and philosophy.²

Abdurrahman Al-Nashir is called *Al-Khalifah An-Nashir li Dinillah*, a Caliph who helps Allah's religion. He was one of the most influential rulers of the Umayyad dynasty in Andalusia. He reigned for a very long time, i.e., 49 years from 912-961 AD. He died in October 961 AD, or coincided with the month of *Ramadan* in 350 H, at the age of 72 years. Abdurrahman Al-Nashir succeeded in gaining control of Andalusia and declared himself Caliph as the basis for the legitimacy of his government because the Abbasid dynasty in Baghdad had weakened which became a puppet of the Buwaihi dynasty and also an effort to anticipate the dangers of the emergence of a Fatimid caliphate in North Africa.³ This success was achieved because of the outstanding leadership of Abdurrahman Al-Nashir and rapidly advancing economic arrangements so that the prosperity of al-Andalus peaked under the reign of Abdurrahman Al-Nashir.

Muslims occupied Andalusia during the time of Al-Walid Ibn Abdul Malik (86-96 H/705-715 AD), one of the caliphs of the Umayyad dynasty based in Damascus. Andalusia was the name for the Iberian Peninsula during the Umayyad dynasty in Damascus. The word Andalusia comes from Vandal, which means land of the Vandals because the Vandals once ruled the Iberian Peninsula before being expelled by the

¹ Hala Khalidi and Basma Ahmad Sedki Dajani, "Facets from the Translation Movement in Classic Arab Culture," *Procedia - Social and Behavioral Sciences*, 6th World Conference on Psychology, Counseling and Guidance (WCPCG-2015), 205 (October 9, 2015): 569–76, <https://doi.org/10.1016/j.sbspro.2015.09.080>.

² Nourouzzaman Shiddiqi, *Tamaddun Muslim: Bunga Rampai Kebudayaan Muslim* (Jakarta: Bulan Bintang, 1986), 75.

³ Lindsay Jones, *Encyclopedia of Religion* (Detroit: Thomson/Gale, 2005), 4591.

Western Ghotia (5th century AD).⁴ Before the conquest of Andalusia, the Muslims had ruled North Africa and made it a province of the Umayyad dynasty. Complete control of North Africa occurred during the Caliph Abd al-Malik (685-705 AD).

The word *Al-Andalus* comes from Arabic, the historical name of the Iberian Peninsula when it was under the political domination of Arab Muslims. At that time, it was a pre-Islamic "Hispania" region and is now part of the countries of Spain and Portugal. The name is often used in French in the form of "Andalusia" (with the adjective "Andalou"), which is sometimes confusedly related to the Spanish region of "Andalusia," which includes only the eight southern provinces of the country: Seville, Granada, Cordoba, Malaga, Jaén, Almeria, Cadiz, and Huelva. Today's Spanish, which uses both terms a lot, is forced to distinguish between them: "*Al-Andalus*" and "Andalusia," with the adjectives *andalusi*, respectively. Arabic also distinguishes "*Al-Andalus*" and "*Andalusiyah*" but uses indiscriminately the adjective "*andalusî*." Turkish and Ottoman historians try to clarify this confusion by using one word, "Andalusia." The French language, especially among scholars specializing in Mediterranean studies, continues to use the terms "Andalusia" and "Andalou" as the region, and the words "*Al-Andalus*," "d'Al-Andalus" and possibly the adjective "andalus," as medieval Islamic Arab reality.⁵

Tariq ibn Ziyad is better known as the conqueror of Andalusia because of the fighting spirit of his troops in war. His army consisted of mostly Barbarian tribes supported by Musa Ibn Nushair and partly Arabs sent by Caliph Al-Walid. The troops then crossed the strait under the leadership of Tariq ibn Ziyad. The mountain where Tariq and his troops first landed and prepared their troops is known as Gibraltar (*Jabal Tariq*). With the control of this area, the door was widely opened to enter Spain. In a battle at a place called Bakkah, King Roderick was defeated. Muslims' defeat of the Visigoths in the Bakkah valley was considered the end of Christian rule. Since that incident, Islam began ruling some areas of the Iberian Peninsula. The area of Islamic rule was given the name Andalusia. From there, Tariq and his troops continued to conquer important cities, such as Cordova, Granada, and Toledo.⁶

Conquering Spain seems the Muslims did not experience a significant obstacle. Didin Saefuddin explained six factors for the release's success: 1). The Spaniards were tired of the oppressive treatment of kings and stifling taxes; 2). There is a gap in social strata between the aristocratic layer and the lower class of society; 3). The schism among local rulers, in which Witiza, bishop of Oppas, sided with Tariq; 4). There was a conflict between religious leaders, namely the Catholic Church and the Aryan Church; 5). There is coercion of the Jews to embrace Christianity; 6). The main element of the Islamic army

⁴ Dedi Supriyadi, *Sejarah Peradaban Islam* (Bandung: Pustaka Setia, 2008), 113.

⁵ Maria Jesús Rubiera Mata and Mikel de Epalza, "Al-Andalus: Between Myth and History," *History and Anthropology* 18, no. 3 (September 1, 2007): 269–73, <https://doi.org/10.1080/02757200701393339>.

⁶ Ahmad Syalabi, *Sejarah Dan Kebudayaan Islam Jilid 2*, trans. Mukhtar Yahya and M. Sanusi Latief (Jakarta: Pustaka Alhusna, 1983), 161.

is the Barbarians, who have a strong physique and are trained in battle. Likewise, the motivation for jihad among Muslims is high.⁷

The emergence of the Umayyad dynasty in Andalusia began with the escape of Abdurrahman, a member of the Umayyad dynasty family, from the siege of the Abbasid troops who succeeded in carrying out a bloody revolution to overthrow and end the Umayyad dynasty's rule in Damascus after 90 years in power. Abdurrahman managed to escape and hide from one area to another, such as Palestine, Egypt, and North Africa. Finally, after 5 years of adventure, he arrived in Septah in 755 AD and crossed to Andalusia. In Andalusia, he was welcomed by his supporters and later succeeded in becoming the emir and ruling Andalusia. Since then, the Umayyad dynasty was established in Andalusia, Spain, in 138 AH/756 AD, and Abdurrahman was given the title *Al-Dakhil* (who entered Spain). Abdurrahman Al-Dakhil was the *founding father* and the foundation stone of the Umayyad revival in Andalusia, which later became the center of Islamic science and culture in Europe. Abdurrahman was the founder of the Umayyad dynasty in Spain.⁸

Research Methods

The method used in this research is historical research. The historical method here is the process of critically examining and analyzing records and relics of the past. In a more specific sense, Dudung Abdurrahman explains that historical research is a systematic set of rules and principles for collecting historical sources effectively, evaluating them critically, and proposing a synthesis of the results achieved in written form.⁹ Restrictions on historical studies are carried out through time restrictions, space restrictions, and research object restrictions. 929-961 AD is a time limit. Meanwhile, the reign of Caliph Abdurrahman Al-Nashir in Andalusia restricted space and research objects.

Meanwhile, Abdurrahman Al-Nashir's study as the primary source, the author uses the book "*Al-Bayan Al-Mughrib fi Akhbar Muluk Al-Andalusi wa Al-Maghrib* volume II" written by the Muslim historian from Morocco, namely Ibnu Izari (1320 AD). This book explains the history of the entry and development of Islam in Andalusia during the Umayyad dynasty. Islam entered and developed in Andalusia under the rule of the Umayyad dynasty, which was still based in Damascus, then collapsed and was successfully re-established in Andalusia until the Umayyads became the Caliphate state. Another primary source is Ibnu Fardi's "*Tarikh Ulama al-Andalus*." This book reviews brief biographies of scholars, scientific figures, and rulers of Andalusia.

To complement the primary sources above, the author uses secondary sources related to the government of the Umayyad dynasty in Andalusia from several books:

⁷ Didin Saefuddin Buchori, *Sejarah Politik Islam* (Depok: Serat Alam Media, 2017), 159–60.

⁸ Buchori, 164.

⁹ Dudung Abdurrahman, *Metode Penelitian Sejarah* (Jakarta: Logos Wacana Ilmu, 1999), 44.

"*Qisbatul Andalusī; Min Al-Fathi Ila Al-Suquth*" written by Raghīb As-Sirjani. The author also refers to the book "*History of the Arabs*" by Philip K. Hitti in many ways, especially about trade, social, and economic matters during the Abbasid and Umayyad dynasties, and uses it as a research source. The book "*The Greatness of Al-Andalus*" by historian David Levering Lewis, translated by Yuliani Liputo, explains the development of the Umayyad dynasty in Andalusia thoroughly in terms of political history, economics, civilization, and the development of science, including a book entitled "*Andalusia: Sejarah Kebangkitan dan Keruntuhan*" by Ahmad Thomson and Muhammad Aatur Rahim which explains in detail the history of the reign of the Umayyad dynasty in Andalusia from the beginning of its rise to its collapse.

Result and Discussion

Biography of Caliph Abdurrahman Al-Nashir (890-961 AD)

Abdurrahman Al-Nashir is Abdurrahman ibn Muḥammad ibn Abd Allāh al-Marwanī. He has the title Al-Nasir li Din Allāh. He is also known as Abd Rahman III, born in Cordova in 890 AD / 227 H. He is the 6th descendant of Abdurrahman ibn Muāwiyah Al-Umawī, the founder of the Umawī dynasty in Spain. His mother is named Martah, who is a Christian servant.¹⁰ His father's grandmother was also a Christian named Onneca Fortunez. She was the daughter of King Fortun Garces of the Kingdom of Pamplona, later known as the Kingdom of Navarre. It was from his grandmother and mother that Abd al-Rahman inherited a European face, such as blue eyes and blonde hair. He often darkens his blonde hair to look like most Arabs.¹¹

As experienced by his grandfather, Abdurrahman Al-Dākhil, Abdurrahman ibn Muhammad also grew up orphaned. When he was 20 days old, his father died mysteriously. Another source said that his father was killed by his uncle, Muttarif. After his father's death, Abdurrahman was raised and raised by his grandfather, Abdullah. His life story is almost similar to the life story of the Prophet Muhammad, whom his grandfather, Abd Al-Muṭṭalib, raised after his parents died. Abdullah educates his grandson with care and love. His grandfather's upbringing, the amīr of the Umawīya daulah in Spain, made Abdurrahman ibn Muḥammad a formidable and talented young man.¹² The story of Abdurrahman Al-Dākhil's heroism greatly influenced Abdurrahman Al-Nashir later on.¹³ His grandfather educated him, so he had broad knowledge, leadership abilities, a love of jihad, and administrative skills. Abdurrahman was also educated continuously to be pious, patient, and fair and defend the wronged. Abdurrahman Al-Nasir also highly respected the scholars and placed them above his position. He listened

¹⁰ Ibn al-Aṣīr, *Al-Kamil Fi al-Tarikh*, Juz 6 (Beirut: Dār al-Kutub al-Ilmiyah, 1987), 476.

¹¹ Muhammad Syafii Antonio, *Ensiklopedia Peradaban Islam: Andalusia*, Cet. 1, Jilid 9 (Jakarta: Tazkia, 2012), 76.

¹² Reinhart Pieter Anne Dozy, *Spanish Islam: A History of the Moslems in Spain* (London: Frank Cass, 1972), 382.

¹³ Jihad Al Turbani, *100 Greats from the Islamic Nation* (Cairo: Dar Al Taqwa, 2010), 172.

to the fatwas of the ulama and also tried to implement *sharia* values. Although still very young, Abdurrahman has shown his superiority in knowledge and insight beyond his years. He was a proponent of the arts, loved science, and enjoyed communicating with scholars and intellectuals.¹⁴

Under Abdurrahman Al-Nashir's leadership, Spain enjoyed unprecedented peace and prosperity. Order was restored across the country. Safety is maintained so that trade and industry thrive in its control areas. Hospitals and rest houses for people experiencing poverty were built, and schools, colleges, and libraries were found throughout the country. Science is also developed so that great scientists are born. With all his achievements, it is not surprising to say that the reign of Abdurrahman Al-Nashir was the golden age of Spain. Muslim historian Al-Zahabī praised him by saying that Abdurrahman Al-Nashir was a brave man with a commendable life story. He continued to try to kill those who wanted to defeat him until he succeeded in establishing his power in Andalusia. His country gathered scholars and honorable people in numbers not found in any other country. He was involved in many significant battles and famous events.¹⁵ Abdurrahman Al-Nashir died in the month of Ramadan in 961 AD (350 H) at the age of 72 years.¹⁶

Abdurrahman Al-Nashir as Caliph

Abdurrahman Al-Nashir was appointed Amir of Cordova, replacing his grandfather's rule in 912 AD. At that time, he was still 23 years old. There is also an opinion that says that Abdurrahman Al-Nashir held a leadership position after the death of his grandfather, Abdullāh, at a very young age, namely 21 years. When he accepted the reins of power, Abdurrahman Al-Nashir did not control Andalusia apart from Cordova and some surrounding areas.¹⁷ Even though Cordova was the largest city and the seat of Umayyad II power in Andalusia, it did not exceed a tenth of the size of Andalusia. It was from this small area that he began to make historical changes. At that time, many provinces broke away; one of the most popular was the rebellion by Umar bin Hafshun, which caused the southern region to secede and form a government that resembled a state.¹⁸

After being sworn in as Amir of Cordova, Abdurrahman immediately overhauled the administrative system by changing the cabinet around him. He fires people deemed unfit to occupy certain positions, replacing them with people with the capability, ability, and administrative skills. After that, it improved the living conditions of its people by eliminating various illegal levies that were common during the previous administration.

¹⁴ David Levering Lewis, *The Greatness of Al-Andalus: Ketika Islam Mewarnai Peradaban Barat*, trans. Yuliani Liputo (Jakarta: Serambi Ilmu Semesta, 2012), 463.

¹⁵ Muḥammad ibn Aḥmad Dhahabī, *Tarikh al-Islām wa Wafayāt al-Masyābir wa al-A'lam* (Beirut: Dār al-Kitāb al-‘Arabī, 1987), 237.

¹⁶ Raghīb As-Sirjani, Muhammad Ihsan, and Abdul Rasyad Shiddiq, *Bangkit dan Runtuhnya Andalusia: Jejak Kejayaan Peradaban Islam di Spanyol* (Jakarta: Pustaka Al-Kautsar, 2015), 215–16.

¹⁷ Antonio, *Ensiklopedia Peradaban Islam*, 179.

¹⁸ As-Sirjani, Ihsan, and Shiddiq, *Bangkit dan Runtuhnya Andalusia*.

Shortly after Abdurrahman ascended the throne, he abolished all taxes that burdened the people and encouraged the progress of agriculture and commerce. Thus, he laid the foundation of national prosperity.¹⁹

The rulers of the Umayyad dynasty in Cordova initially used the title Amir since Abdurrahman Al-Dakhil (756-788 AD) succeeded in establishing the Umayyad II dynasty in Andalusia until the end of the 10th century. Baghdad, the rulers of the Umayyad Dynasty, still recognized that there was only one Caliph in the Islamic world.²⁰ The success of Abdurrahman Al-Nashir as the ruler of Andalusia who could quell rebellions both from within and from outside and from a wide area of power, he also proclaimed himself Caliph.

Ahmad Amin explained that the title of Caliph is only owned by the king who controls the two holy cities, Mecca and Medina. That is why the predecessors of Abdurrahman Al-Nashir only used the title "amir " or "emir." However, along with the weakening of the Abbasid dynasty in Baghdad, the title caliph was also used by the Fatimid dynasty.²¹ Abdurrahman Al-Nashir saw that he had succeeded in uniting Andalusia and had great power more entitled to this name and affair than them. So, in 929 AD, he also called himself and proclaimed as *Amir Al-Mu'minin* and named his power the Umayyad Caliphate. Abdurrahman Al-Nashir became the first person to be *Amir Al-Mu'minin* in Andalusia.²²

Several factors prompted Abdurrahman III to take this step. *First*, the power and influence of the Abbasid Caliphs in Baghdad had weakened, so Abdurrahman was no longer afraid, even though his move would provoke an angry reaction from the Abbasids. *Second*, the development of the Fatimid dynasty in North Africa has completely freed itself from central power in Baghdad, proclaiming the caliphate and calling its leader the Caliph. It proves that, at the same time, more than one state can rule in the world. *Third*, the Fatimid dynasty succeeded in fully controlling the territory of North Africa, the island of Sicily, Southern Italy, West Africa, and the Sahara Sudan. Abdurrahman felt threatened by the power of those who were followers of the Shi'a sect. *Fourth*, with this step, Al-Andalus received the same status as other great empires, such as the Fatimids, Abbasids, Byzantines, and others. It is evidenced that the Umayyad dynasty was ruling throughout the Iberian Peninsula; *Al-Andalus* emerged as the largest and most prosperous power in Europe. It urged European kings to seek sympathy and send envoys.²³

The long reign of Abdurrahman, supported by several achievements, including renewal and innovation in the field of Administration, has proven his skills and ingenuity.

¹⁹ Ahmad Thomson and Muhammad Ataur-Rahim, *Islam Andalusia: Sejarah Kebangkitan Dan Keruntuhan* (Jakarta: Gaya media pratama, 2004), 65.

²⁰ Yoesoef Sou'yb, *Sejarah Daulat Umayyah II Di Cordova*, Cet. I (Jakarta: Bulan Bintang, 1977), 116.

²¹ Ahmad Amin, *Dzūbrū Al-Islam, Juz I* (Beirut: Dar al-Kitab al-Arabi, 1969), 92.

²² Hasan Ibrahim Hasan, *Tarikh Al-Daulah al-Fatimiyyah Fi al-Magrib, Wa Misr, Wa Suriyah Wa Bilad al-Arab* (Cairo: Kuttāb al-Fatimiyyin, 1958), 248.

²³ Mahmoud Makki, "The Political History of Al-Andalus (92/711-897/1492)," in *The Legacy of Muslim Spain* (Brill, 1992), 3–87, https://doi.org/10.1163/9789004502598_006.

With the title of Caliph *Al-Nashir li Din Allah* has succeeded in bringing Andalusia to a higher position than it has ever enjoyed before. He is the one who deserves the title *Amir al-Mu'minin*, especially in the eyes of people who no longer believe in the Eastern caliphate.²⁴ Abdurrahman Al-Nashir's government position increased by using the title caliph in both Andalusia and Africa.

Military Aggression under Abdurrahman Al-Nashir.

A strong military became the foundation of the power of Abdurrahman Al-Nashir. The army consisted of three groups. First, the mercenaries, originally enslaved people from France and Slavic countries, were added to the Berbers from North Africa as well as the Negroes. Second, entirely some citizens are subject to military service obligations. Some soldiers were given after their military service on loan land, and some came from the townspeople. Third, volunteers were called to join the *jihad*, especially when Abdurrahman Al-Nashir planned to go to war with the Christian kingdoms. It can be concluded that the entire military and community forces are well-regulated.²⁵

Caliph Abdurrahman Al-Nashir also hired many mercenaries to strengthen the state. With that great power, the Umayyad Caliphate in Cordova could enjoy an atmosphere of peace so that the wheels of the country's economy turned fast. Its people also want prosperity. The military forces of the Umayyad dynasty in Andalusia were divided into four groups: permanent (Professional) soldiers based in Cordova, regular soldiers led by the ruler of the military area, irregular soldiers (*Belladi*), namely people Arabs who came with Musa Ibn Nushair, extraordinary soldiers or volunteers (*Hasyid*) are people who were not asked and voluntarily joined the military force.²⁶

In the first twenty years of his reign, Caliph Abdurrahman Al-Nashir had to overcome threats to his territorial integrity. Abdurrahman reclaimed the lost provinces one by one. With his power, which he displayed during his long period of rule, some half a century (912-961 AD), he expanded his conquered territories in many directions, including crushing the rebellion of Umar ibn Hafsun, who always undermined the reign of the Andalusian Umayyad dynasty until the time of Abdurrahman Al-Nashir. The rebellion of Umar ibn Hafsun was powerful because of the possibility of getting help from the Abbasids and alliances with the Fatimid dynasty. Umar ibn Hafsun's rebellion only ended when he died around 917 AD. Until his death, he had rebelled for approximately 37 years.²⁷

²⁴ Philip K. Hitti, *History of the Arabs. From the Earliest Times to the Present* (London/New York: MacMillan & Co LTD/St. Martin's Press, 1960), 665–66.

²⁵ Kees de Jong, "Al-Andalus Di Bawah Kekuasaan Daulah Umayyah Di Cordoba (756-1031): Suatu Masyarakat Pluralistik Yang Beradab," *Gema Teologi* 34, no. 1 (April 27, 2010), <https://journal-theo.ukdw.ac.id/index.php/gema/article/view/22>.

²⁶ Imamuddin, "Muslim Spain, 711-1492 A.D.: A Sociological Study," in *Muslim Spain, 711-1492 A.D.* (Brill, 1981), 63, <https://brill.com/display/title/1505>.

²⁷ Hitti, *History of the Arabs. From the Earliest Times to the Present*, 659.

The most dangerous enemy for Abdurrahman Al-Nashir was the Fāṭimiyah dynasty in the south. The Fatimid dynasty was a caliphate that adhered to the Shi'a school of thought. The Fāṭimiyah rulers claimed to be caliphs as political leaders of the Islamic world in competition with the Abbasid dynasty in Baghdad. The Fāṭimiyah dynasty also succeeded in controlling Cairo, making it the capital in 358 AH / 969 AD, and managed the territory of the empire that stretched from Syria to Tunisia. In the face of the Fāṭimiyah dynasty, the Caliph Abdurrahman Al-Nashir established a new front in the Maghrib. In 319 H, Abdurrahman sent an army by ship to Ceuta and managed to wrest it from the hands of its rulers, the Bani Ishām, who were allies of the Fatimids. Ceuta is an important city in North Africa because it was the key to getting into Spain. In 344 H, the Fāṭimiyah ships attacked the Almeria fort and burned all the boats, and there was a big battle between Abdurrahman Al-Nashir's troops and the Fatimids. In the following year, 345 AH, Abdurrahman Al-Nashir retaliated for the attack by attacking the marine fleet on the shores of the Fatimid territory. Since then, the Fatimids have not dared to strike again.²⁸

The next battle was against the Christian kingdoms. The struggle against the Christian kingdom has been going on for a long time. There were three Christian kingdoms, namely the kingdoms of Leon, Castille, and Navarre. These three kingdoms fought against the Umayyad dynasty in Andalusia. A great war occurred between Abdurrahman Al-Nashir and the kingdom of Leon in the events of Saint Eastibin in 917 AD. When he became King of Leon, Romero constantly attacked Islamic territories and provided support to the rebels who wanted to fight Abdurrahman Al-Nashir. In 921 AD, Abdurrahman attacked the Christians in the North under the kingdoms of Leon and Navarre. There was a battle of Mobesy, which lasted for three months. Abdurrahman Al-Nashir managed to achieve a great victory and get a lot of spoils of war. He also succeeded in capturing the city of Salim, which was previously on the Christian side.²⁹



Figure 1. Map of the Umayyad dynasty in Andalusia, 2nd half of the IX century

Source: <https://medieval-islamic-history.com/11a-umayyad-caliphate-2-0/>

²⁸ As-Sirjani, Ihsan, and Shiddiq, *Bangkit dan Runtuhnya Andalusia*, 235.

²⁹ As-Sirjani, Ihsan, and Shiddiq, 228–41.

The Progress of Islamic Civilization During the Caliph Abdurrahman Al-Nashir

Abdurrahman Al-Nashir made the capital city of Cordoba the center of Islamic rule and turned it into a glorious city. The hallmarks of Islamic civilization in Andalusia are the Mosque of Cordoba and the Al-Hambra Palace. In addition to infrastructure development, there is also the University of Cordoba and many libraries in every corner of the city. That gives a new face to Europe because the University of Cordoba is the first University established in Europe, so science also develops in Europe. The city of Cordoba has several times been referred to as a city whose height of civilization can only be rivaled in the tenth century with other world cultural and scientific centers, namely the cities of Baghdad and Constantinople.

The development and construction of the city of Cordova by the Caliph Abdurrahman Al-Nashir underwent an enormous expansion. City support facilities such as beautiful gardens, water bridges, irrigation, and large and magnificent mosques were built. *Al-Zahra* palace complex was also built, a small town built on the edge of Cordova. Abdurrahman Al-Nashir built this city in memory of one of his concubines, *Al-Zahra*. The city of *Al-Zahra* consists of three parts, each separated by a wall. The upper part is a palace and government building; the middle part is a park and recreation area; in the lower part, there are people's houses, shops, mosques, and other public buildings.³⁰ At that time, the palace of Al-Nashir was the most luxurious and grandest in Europe.

Abdurrahman Al-Nashir pays excellent attention to education. He built schools and colleges throughout the country. One-third of the state's yearly income is spent on teaching and cultural advancement.³¹ Cordova is known as the city of knowledge because of the University of Cordova. Cordova, at that time, became the mecca of science in Europe. The city of Cordova became the primary reference for Europeans in studying science and art. In addition to the city of Cordova, several higher education centers for science study were also built in Granada, Toledo, Murcia, Almeria, Seville, Valencia, and Cadiz.³² The capital city of Cordova became a center of learning and a center of knowledge. The mosques taught all the children there to read, write, and do math. They also learn basic knowledge about the Qur'an, hadith, and Arabic.

It is undeniable that Islam in Andalusia was a milestone in the history of civilization, culture, and education in the eighth and late thirteenth centuries. The University of Cordova stands majestically and has become an icon of Andalusia, so Andalusia is famous throughout Europe. This University eventually developed into a well-known higher education equivalent to Al-Azhar University in Cairo and Nizamiyah University in Baghdad. This college has become the first choice for young people from

³⁰ Tim Penulis, *Sejarah Peradaban Islam: Dari Masa Klasik Hingga Modern*, ed. Siti Maryam dkk (Yogyakarta: Jurusan SPI IAIN Suka dan LESFI, 2003), 96.

³¹ Hapi Andi Bastoni, *Sejarah Para Khalifah* (Jakarta: Pustaka al-Kautsar, 2008), 382.

³² Mehdi Nakosteen, *Kontribusi Islam Atas Dunia Intelektual Barat : Deskripsi Analisis Abad Keemasan Islam* (Surabaya: Risalah Gusti, 2003), 70.

Asia, Europe, Africa, and other parts of the world who love science.³³ From the University of Cordova, many sciences developed, such as philosophy, science, Arabic language and literature, music, and art, as well as religious sciences such as interpretation and *fiqh*. Al-Zahrawī, a great Muslim scientist, is the most outstanding Arab Muslim scientist in medical surgery, so he received the title of father of surgery in the history of medicine. Al-Zahrawī was one of the first inventors of the scalpel. He studied at the University of Cordova and worked as a doctor in the court during the reign of Abdurrahman Al-Nashir and the Caliph after him, Al-Hakam ibn Abdurrahman Al-Nashir.

Islam in Andalusia during the caliphate Abdurrahman Al-Nashir showed a tolerant and harmonious attitude towards other religions that was well established because it could accept the existence of other religions such as Christianity and Judaism. History records that Islamic civilization in Spain was able to create a tolerant society and became one of the world's cultural centers at that time. The role of non-Muslims is vital in developing the civilization of the city of Cordova, especially the harmonious relations between Arabs, Christians, and Jews. Some Christians became government officials, financiers, doctors, and artisans with unique skills. Churches are allowed with statues of saints, and clergy are allowed to wear their special clothes, use incense, and sing funerary songs; likewise, among the Jews, such as Hasday bin Shaprut, a Jewish figure who became an official at the palace and served the Caliphs Abdurrahman Al-Nashir and Al-Hakam II as scholars and doctors.³⁴

The emergence of the term *mozarab* itself refers to non-Muslim Andalusian people, especially Christians, who adopt Arab culture as a lifestyle. During the caliphate of Abdurrahman Al-Nashir, the social and cultural behavior of the dynastic court environment was not only followed by Muslims but also by Christians, as if there would be an Arabization culture and they would become Arabized. The Christians in this region of Muslim Spain came to be referred to as *mozarab*, i.e., people who followed the Arabic language and customs.

Islam in Andalusia has recorded a page of civilization and culture that excels in the stretch of Islamic history. It served as a pedestrian bridge through which Greco-Arabic science traveled to Europe. Andalusia is one of the historical pieces of evidence that is an area of Islamic rule that was conquered in 705 AD, namely during the reign of the Umayyad Dynasty. Islam in Andalusia was one of the most influential events for the Islamic world that brought and opened the eyes of Europeans by presenting science and the progress of civilization.

At that time, Cordova and Granada in Spain were centers of Islamic civilization, which were important and considered to rival Baghdad in the East. At that time, Christians and Jews from various parts of Europe studied many Islamic universities there.

³³ Samsul Nizar, *Sejarah Pendidikan Islam: Menelusuri Jejak Sejarah Era Rasulullah Sampai Indonesia* (Jakarta: Kencana, 2009), 98–99.

³⁴ Jong, “Al-Andalus Di Bawah Kekuasaan Daulah Umayyah Di Cordoba (756-1031).”

At that time, Islam became a "teacher" for Europeans.³⁵ They can also live in safety, peace, freedom, and tolerance in developing knowledge. These European advances could not be separated from the Islamic rule in Andalusia. The entry of Islam into Andalusia brought and opened the eyes of Europeans to the development and growth of education and culture.

The judiciary in Andalusia occupies a significant position. It is almost comparable to the Caliph's authority in giving and making decisions. The political decision rests with the Caliph, while the legal decision rests with the judges (*qadi*). *Qadi al-Jama'ah* has an important task in dealing with law and government in the central government. In the view of Caliph Abdurrahman Al-Nashir, Islamic law must be maintained and appropriately enforced because it is an important part of upholding religion. That has made the legal and judicial institutions in Andalusia entirely developed, as evidenced by the birth of some works of law books, and has made many great *qadi* names with various careers appear in this country.³⁶

Important policies by Abdurrahman Al-Nashir, which greatly influenced the economy of the Umayyad dynasty, included minting gold coins as a legal transaction tool after the break from Abbasid rule. The coins used by the rulers of Andalusia were originally the coins of the Umayyad dynasty centered in Damascus. It was not until the year 720 that the first pure Arabic gold coins appeared. Umayyad gold coins in Andalusia subsequently appeared during the reign of Abdurrahman Al-Nashir in 929, after escaping from Abbasid rule. From that time until the end of the Umayyad dynasty in Spain, each Caliph placed his name and title in an inverted column along with the title name and year. In addition to the dinar, Abdurrahman Al-Nashir scored a quarter of the dinar following the Aghlabid and Fatimid models.³⁷

Conclusion

From the results of the research that has been done, it can be concluded that the leadership of Caliph Abdurrahman Al-Nashir was a brave, strong, and visionary leader. He proved all that until he was worthy of being an Andalusian leader who was respected by his enemies and loved by his people. The success of Abdurrahman Al-Nashir as the ruler of Andalusia who could quell rebellions both from within and from outside and from a wide area of power, he also proclaimed himself Caliph with the title *Amirul Mu'minin*. The progress of Islamic civilization under the leadership of Caliph Abdurrahman Al-Nashir was marked by his ability to build military power and restore order throughout the country. Trade and industry thrived in the areas they controlled.

³⁵ K. Ali, *Sejarah Islam Dari Awal Hingga Runtuhnya Dinasty Usmani (Tarikh Pramodern)* (Jakarta: RajaGrafindo, 2003), 59.

³⁶ Ajid Thohir, *Perkembangan Peradaban Di Kawasan Dunia Islam* (Jakarta: PT. Raja Grafindo Persada, 2004), 73.

³⁷ Wijdan Ali, "Islamic Coins during the Umayyad, Abbasid, Andalusian and Fatimid Dynasties," *Foundation for Science Technology and Civilisation*, no. 4046 (2004): 1–11.

Hospitals and rest houses for people experiencing poverty were built, schools, colleges, and libraries were found throughout the country. This study demonstrates that Caliph Abdurrahman Al-Nashir's administration aimed to foster peaceful coexistence and mutual understanding among Islam, Christianity, and Judaism adherents. Cordova became a city of knowledge because of the University of Cordova and became the center of knowledge in Europe. Science is also developed so that great scientists are born. With all his achievements, it is unsurprising that the reign of Abdurrahman Al-Nashir was the golden age of Islamic civilization in Spain.

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