

AN ANALYSIS OF HISTORICAL WORKS WRITTEN IN ANDALUSIA

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ANNOTATION

This article discusses works written by Muslim historians in Andalusia. First of all, how the science of history began to develop in Andalusia, the first published works in this field, their peculiarities are described. It also provides information on the current status of these works. In the following sections, the famous historians of Andalusia and their works are listed in chronological order. Reasons for the writing of historical works, methods, which periods they cover, modern editions are studied. The last section analyzes the historians of the last period of Andalusia and their works.

The article also explores the topics on which historical works are written. Works on the history of the country, the history of individuals, the history of culture and science were analyzed.

Key words: *Andalusia, Cordoba, Historiography, Ansab (Lineage), Umayyad, Andalusian scholars, Arabs.*

INTRODUCTION

The country of Andalusia was conquered by the Muslims in 711-714. After that, the religion and teachings of Islam began to enter this land. Various Islamic sciences such as hadith, tafsir, and fiqh began to spread. In the early days after the conquest of Andalusia, the spread of science in the new country was directly influenced by the Muslim East. The same situation was observed in the science of history. The land of Egypt served as a bridge in the entry of Eastern sciences into Andalusia. The students of Andalusia went to Egypt in search of knowledge.

MATERIAL AND METHODS

Chronological, bibliographic and objective methods were used in the preparation of the article. First, the first written works in Andalusia were identified. After that, other works were periodically analyzed. The analysis also focused on the themes of the works. The medieval period was chosen as the period, and the country of Andalusia, which was ruled by Muslims, was chosen for the place. Works written by Andalusian Muslim historians in the Middle Ages were the primary source, while historical works and research written in later periods were the secondary source.

DISCUSSION

One of the first Andalusian historians studied in Egypt was Abdul Malik ibn Habib as-Sulami (d. 852). He is the first Arab to write a work on the history of his country in Andalusia. In his youth, Abdul Malik studied science in Ilbira and Cordoba. He then traveled to the countries of the East and attended many scientific meetings. When he returned to Andalusia, his countrymen gave him the title of "The Greatest Scientist of Andalusia". Abdul Malik himself was a hadith scholar and wrote the book "al-Wadhihat", one of the best commentaries on Imam Malik's "Muwatta". Many of the works of Ibn Habib have not survived. We have only a copy of his book "at-Tarikh" (History), which is kept in the Bodleian Library of Oxford at No 127. However, this book is of little scientific significance as it contains strange phenomena and legends. Ibn Habib begins his book with the creation of the world. He also describes the history of the prophets, the biography of Muhammad saw, the era of the Righteous caliphs, the history of the conquest of Andalusia, its governors, and rulers. He

narrates most of the narrations in his work from his Egyptian teachers. Despite its flaws and shortcomings, superstitions, and myths, “at-Tarikh” is the first attempt at Andalusian Muslim historiography.

Another early historian of Andalusia was Abu Muhammad Abdullah ibn Ubaydullah al-Azdi (d. 952), nicknamed Hukaym. He wrote the book “Ansab ad-dakhilin ilal-Andalus minal-Arab wa ghayrihim” (The lineage of people who came to Andalusia from Arabs and other peoples) on the science of Ansab, which he presented in 941 to the Umayyad Caliph Abdurahman III an-Nasir. In this book, Hukaym wrote about the Andalusian caliphs, their descendants, the Qurayshites, their Mawlas, the people who worked in the administration, the famous people of other Arab and barbarian tribes who entered Andalusia besides the Quraysh. Unfortunately, this valuable book is among the lost Andalusian books. Information about it may be found in other historical sources.

One of the historians who wrote the history of Andalusia in the tenth century was Abu Bakr Muhammad ibn Umar ibn Abdulaziz, known as Ibn al-Qutiyya, who died in 977. He is said to be a descendant of Sarah Qutiyya, the granddaughter of the Gothic king Witiza. He was born in Cordoba and educated in Seville. Ibn al-Qutiyya was considered one of the chief scholars of his time in Arabic language and grammar. His most important work is “Tarikh Ifitahil-Andalus” (History of the Conquest of Andalusia), which covers the period from the conquest of Andalusia to the end of the reign of Abdullah ibn Muhammad (912). According to most scholars, Ibn al-Qutiyya did not write the book himself, but it might be written by one of his disciples, who was interested in history, attended Ibn al-Qutiyya’s classes, and recorded what he heard from him.

Ahmad ibn Muhammad ibn Musa ar-Razi, a tenth-century historian and geographer, was the one who took the greatest initiative in laying the foundations of the science of history in Andalusia. His father, Muhammad ibn Musa, was a merchant and was from Ray. He came to Andalusia in 864. Muhammad ibn Musa, who lived here for some time, later traded in the Maghreb. During the reign of Amir al-Munzir, he returned to Andalusia and died there in 890. His three-year-old son, Ahmad, was educated in Andalusia. He was interested in Arabic literature and history. He later wrote many works on the history of Andalusia. Ibn Hazm refers to two pieces of work by Ahmad ar-Razi. The first is “Akhbar Mulukil-Andalus” (History of Rulers of Andalusia) and the second is “Sifatu Qurtuba” (Description of Cordoba). “Akhbar Mulukil-Andalus” begins with a broad geographical introduction, then comes the period of the Romans and the Visigoths, followed by the history of Muslim Andalusia. Speaking of the Andalusian emirs, the internal and foreign political events of their time, the hajibs and ministers, the shurta organization, the chief judge, prominent scholars, and their relations with the emirs, the emir’s relations with neighboring Muslim and Christian states are described. Ahmad al-Razi not only conveyed the information but also expressed his views where necessary. We have only the work “Cronica del Moro Rasis” which is the translation of that work into Spanish. This was also a translation of a lost Portuguese translation, which was made by a monk named Gil Perez at the request of King Dionysus of Portugal (1279-1325) with the help of some Muslims as well.

In his second book, “Sifatu Qurtuba”, Razi talks about Cordoba city, its neighborhoods, and some houses. He also wrote an encyclopedic work on the genealogy of the Arabs in Andalusia, entitled “Kitab al-isti'ab fi ansabi mashahir ahlil-Andalus”. The work consists of five volumes. At the same time, Razi wrote the book “Masalikul-Andalus” (Roads of Andalusia) about the roads, ports, cities, military barracks, the peculiarities of the cities of Andalusia. Many of Razi’s works were also destroyed in the book-burning activities carried out by the Spanish Catholics when they occupied Andalusia in 1492. Post-Razi historians and

geographers often referred to him, so quotations from Razi's works were prevalent in their works. Certain extracts of manuscripts from Razi's works have also been preserved.

After al-Razi, his son Isa ibn Ahmad al-Razi continued his father's historiography. Isa, a historian, and writer presented the works of "Al-wuzara wal-wizara fil-Andalus" and "Al-Hujjab lil-khulafa fil-Andalus" to Hakam II and Hajib Almansor, the rulers of Andalusia.

Another book we have today is "Una crónica anónima de Abd Al-Rahman III Al-Nasir", the author of which was not identified. The work was written around the 10th or 11th century. It covers historical events from the time of Abdurahman III's accession to the throne - from 912 to the proclamation of the caliphate - to 929.

Ibn Abul Fayyaz, a historian born in Istinja city of Andalusia around 986, lived and worked mainly in Almeria. Unfortunately, there is no information about him other than a brief account of him in Ibn Bashkuval's book "As-Sila". Ibn Bashkuval writes about his lineage, some of his teachers, his work "Al-Khabar wat-Tarikh" and his death in 1066 at the age of 80. Only a manuscript fragment of his book "Al-Ibar" has survived. Ibn Khair's "Fihrist" or Haji Khalifa's "Kashfuz-Zunun" does not mention the book. Only other scholars, such as Ibn Hazm, Ibn al-Abbar, and Ibn Shabbat, refer to Ibn Abul Fayyaz's book as "Al-Ibar" or "Al-Ibra". Based on the surviving passage and various other texts of the book, it is assumed that Part 1 of the work is devoted to the geography of Andalusia. After this geographical introduction, the author writes about the ancient history and kings of Andalusia, the conquest of Andalusia by the Muslims, the history of governors, Emirs, Caliphs until the 11th century. Ibn Abul Fayyaz was not limited to political history but also focused on aspects of cultural life. This is clear from the following words of Abdul Wahid of Morocco: "Ibn Abul Fayyaz gives the following information about Cordoba: In the eastern part of Cordoba, 170 women write Mushaf in Kufic script." Ibn Abul Fayyaz, in covering the geography and history of Andalusia, referred to the works of authors who lived before him and contemporaries with him.

Abul Walid Abdullah ibn Muhammad ibn Yusuf al-Qurtubi al-Azdi, known as Ibn al-Farazi was born in 962 in Cordoba. He spent his childhood and youth in his hometown, reading hadith, Islamic jurisprudence, literature, and history with his teachers. In 993 he went on pilgrimage. On his return from Hajj, he also stopped in Egypt and Qairawan and enjoyed the knowledge of the virtuous people there. Among them were his son Abu Bakr Mus'ab and Ibn Abdulbir, Ibn Hayyan, Abul-Asbagh al-Ahflash, Ibn Battal Qurtubi, and Ibn Hazm, who were poets, writers, and scholars like him. During the reign of Mahdi Billah Umayyad (1009-1010), he was appointed as judge of Valencia, and after his death, judge of Istija. In 1013 he was killed in his house by barbarian rebels while in Cordoba. He had set up a rich library in his dilapidated house. Ibn al-Farazi, who was famous for the power of narration, his ability to memorize hadith, and his mastery of the science of rijal, was the first scholar to write a biography of Andalusian scholars and statesmen. His works also contain important information about the political history of the country.

Ibn al-Farazi's name is engraved in history in his book "Tarikhul-ulama al-Andalus" (History of Scholars of Andalusia). Although Ibn al-Farazi initially dreamed of capturing the lives of scholars in all Muslim lands, he did not succeed and covered only the lives of Andalusian scholars. In the previous part of the book, which consists of ten chapters, after a brief account of the political history of Andalusia from the first Umayyad emir, Abdurrahman I, to the accession to the caliph Hisham II, he began to present Andalusian scholars' biographies. The author cites the biographies of a total of 1651 scientists in the work. "Tarikhul-ulama al-Andalus" was published by Francisco Khodera in Madrid in 1891-1892, by Izzat Attar Hussein in Cairo in

1954, by Ibrahim Abyari in Cairo and Beirut in 1983-1984, and by Ruhiyya Abdurahman al-Suyufi in Beirut in 1997.

Another Andalusian historian Ibn Hayyan Andalusi was born in 987 in Cordoba. He was the son of a Muslim family of Spanish origin. Although Ibn Hayyan's spent his youth in the prosperous period of the Amirids, he later witnessed the turmoil of the Mulukut-tawaif period. He studied in depth the fields of tafsir, hadith, Arabic language, and literature. Mahmoud Ali Makki notes that Ibn Hayyan was paid for the first time as an official historian. It is also narrated that he worked as a Sahib-shurta (Chief of police). Ibn Hayyan passed away in 1076. Ibn Hayyan is mentioned in the Tabakat books as "the Sultan of the Andalusian historians."

His most famous work in the field of history is "Al-Muqtabis". The full title of the work is "Al-Muqtabis min anbai ahlil-Andalus" or "Al-Muqtabis fi ahbari biladil-Andalus". This work covers the period from the conquest of Andalusia to the end of the reign of Caliph Hisham II (961-976). The work was written in chronological order. It provides information on the political history of Andalusia, its economic and socio-cultural status as well as the lives of celebrities.

Ibn Hayyan also wrote several other works in the field of history. His work "Al-Matin" covers the events of 1008-1071. The author often records the events he witnessed in the book. The book has not reached us. "Akhbar ad-Dawla al-Amiriyya" reflects the history of the Amirid period in Andalusia. "Al-Batshat al-Kubra" tells the story of Ibn Abbad al-Mu'tamid's conquest of Cordoba and the overthrow of the Jawharids.

The Andalusian historian, mathematician, and astronomer Abulqasim Said al-Andalusi, who became famous for his work "Tabaqat al-Umam", was born in 1029 in Almeria, Andalusia. After completing his first education in Almeria, he went to Cordoba where he studied the aqli and naqli sciences from the leading scholars of his time. In the meantime, he was able to meet Ibn Hazm. In 1046 he went to Toledo, which was in the hands of the Zunnuni dynasty at that time. There, he studied mathematics, astronomy, logic, history, literature, and philosophy under Abul Walid Hisham ibn Ahmad al-Kinani and other scholars. In 1064 he was appointed judge of Toledo. Said al-Andalusi taught his students as he was the judge in Toledo and was engaged in scientific activities. He died in 1070 in this city.

Although there is information that the scholar had written a number of books in the field of aqli sciences, so far only the book "Tabaqatul-umam" has been found and studied. He wrote this book in 1068. The work consists of four chapters and ten parts and classifies human societies in terms of their contribution to race, language, religion, culture, and scientific development. This work is one of the main sources for the history of science and thought in Andalusia. The author divides peoples into two classes, those who are engaged in science and those who do not pay attention to science, and considers Indians, Persians, Chaldeans, Greeks, Romans, Egyptians, Arabs, and Jews as nations that contributed to the development of science. He illuminates the history of the development of science in these nations.

The work was first published in 1911 by Lewis Sheikh in Beirut in the journal "Al-Mashriq" and in 1912 as a book. After that, the Egyptian edition was born. Other editions also appeared in different years. The work has been translated into several languages of the world, including English, French, Persian, and Turkish.

Lisanuddin Ibnul Khatib (d. 1374) is considered one of the last historians of Andalusia. He was a poet, writer, historian, philosopher, and statesman who lived and worked in the Emirate of Granada. He was born in 1313 in the town of Loja, near Granada. He spent most of his life in Alhambra palace as the ministry in the presence of the Nasrid Sultan Muhammad V. He was then exiled from Granada and lived in Fas, in the Marinid state. In 1374 he was accused of heresy and atheism and executed. His works "Al-Ihata fi Akhbar Gharnata",

“A'mal al-A'lam”, and “Al-Lamhatul Badriyya fid Dawlatin Nasriyya” are important sources on the history of Andalusia.

CONCLUSION

In conclusion, it can be said that the science of history, like other Islamic sciences, was highly developed in Andalusia. Many valuable works were written in this field. In the Middle Ages a number of great historians emerged in the country. In turn, we can see that muhaddiths and mufassirs also dealt with history. Some of the historical works written in Andalusia have survived to the present day. They are important sources on the history, culture and famous people of Andalusia.

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