

## ANDALUSIAN ISLAM IN THE HISTORY OF MAZHABS

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**Abstract.** The conquest of the Andalusian region by the Umayyad Dynasty, which was centered in Damascus at that time, moved the territory of power to the Andalusian region (Europe). Even the Umayyad Dynasty II was formed after the Abbasid Dynasty took power in Damascus. That era was the golden peak of fiqh scholars, born a variety of thoughts that eventually became madhhabs, ranging from the Hanbali, Maliki, and Hanafi madhhabs. The author is interested in reviewing the history of madhhabs in Andalusian Islam and what madhhabs have prevailed and become official madhhabs in Andalusia. This research aims to trace the existence of Andalusian Islamic madhhabs, the contribution of madhhabs to enriching the scientific treasures of Andalusian Islam, and the role of madhhabs in unifying Andalusian Islam. This research uses a literature review method with a historical approach. The results of this study state that three madhhabs have prevailed in Andalusian Islam: the Auza'i Madhhab, pioneered by Sham immigrants, as the majority madhhab at that time and not the official madhhab, the Maliki Madhhab, which became the official madhhab of Andalusian Islam, and the efforts of the Muwahhidun Dynasty to suppress and eliminate the Maliki Madhhab in Andalusian land and replace it with the Zahiri Madhhab as the official madhhab of Andalusian.

**Keywords:** Islam, Andalusia, History, Madhhab

**Abstrak.** Penaklukan wilayah Andalusia oleh Dinasti Umayyah yang berpusat di Damaskus saat itu, membuat gerakan ekspansi wilayah kekuasaan ke wilayah Andalusia (Eropa). Bahkan terbentuk kekuasaan Dinasti Umayyah II, setelah Dinasti Abbasiyah mengambil alih kekuasaan di Damaskus. Era itu merupakan puncak keemasan ulama fiqh, lahir berbagai macam pemikiran yang pada akhirnya menjadi mazhab-mazhab, mulai dari mazhab Hanbali, Maliki dan Hanafi. Penulis tertarik untuk mengulas sejarah mazhab di Islam Andalusia, mazhab apa saja yang pernah berlaku dan dijadikan mazhab resmi di Andalusia. Penelitian ini bertujuan menelusuri eksistensi mazhab Islam Andalusia, kontribusi mazhab dalam memperkaya khazanah keilmuan di Islam Andalusia, hingga peran mazhab sebagai pemersatu Islam Andalusia. Penelitian ini menggunakan metode kajian pustaka dengan pendekatan historis. Hasil penelitian ini menyatakan bahwa ada tiga mazhab yang pernah berlaku di Islam Andalusia, yaitu Mazhab Auza'i yang dipelopori oleh imigran Syam, sebagai mazhab mayoritas saat itu dan bukan mazhab resmi, Mazhab Maliki menjadi mazhab resmi Islam Andalusia dan upaya Dinasti Muwahhidun menumpas dan menghilangkan Mazhab Maliki di tanah Andalusia dan menggantinya dengan Mazhab Zahiri sebagai mazhab resmi Islam Andalusia.

**Kata Kunci:** Islam, Andalusia, Sejarah, Mazhab

### **Introduction**

Classical Islam once ruled the land of the Arabian peninsula to North Africa and even conquered the region of Andalusia or Spain. The conquest of these territories was not easily achieved, full of the patriotic spirit of Islamic fighters under the control of the Umayyad Dynasty in Damascus in power. Until the Abbasid Dynasty retook power in Damascus by killing almost all members of the Umayyad family.

The effort to complete the Umayyad's work in government failed with the survival of a descendant of the Umayyad named Abd al-Rahman bin Mua'wiyah bin Hisham bin Abd al-Malik who then continued the government in Andalusia, which is also known as the Umayyad Dynasty II. The center of the Andalusian Government was in Cordova, Spain's capital. This city was built majestically and became a symbol of the glory of Islam in its time and a symbol of the competition between the Abbasid Dynasty in Damascus and the Umayyad Dynasty in Andalusia.

Behind this success, there were various obstacles and challenges, both internal and external. One of the inner obstacles was the conflict between tribes because of the high tribalism of the Arabs, while the external obstacle was the strong influence of European kingdoms around Andalusia by fighting the Andalusian governor's government, but these efforts failed to conquer the Andalusian Islamic forces.

The Umayyad dynasty of Andalusia carved a very advanced history of science and civilization. The Umayyad dynasty of Andalusia has succeeded in realizing progress in creative thought and culture throughout history, such as the existence of Ibn Hazm in Andalusia. Also, Andalusian Islam gave birth to many other scientists, including Yahya bin Yahya al-Laitsiy, Ibn Rushd al-Hafid, Imam Qurtubhi, Imam al-Syatibi, and Ibn al-'Arabi.

One of Andalusian Islam's successes was making the Maliki Mazhab of thought the official Mazhab of Andalusia. A Mazhab that was so popular among Andalusian scholars that Muslims at that time did not recognize hadith and fiqh books other than Imam Malik's al-Muwatta'. In addition, there is the Zahiri Mazhab of political influence and power; the Zahiri Mazhab became the official Mazhab for some time.

The author here wants to know the history of the madhhabs in Andalusia throughout the Umayyad Dynasty in Andalusia and their contribution to taking part in the field of science and civilization, as well as political influence in the madhhab.

## Methodology

This research uses the library research method, which focuses on library reading materials and document studies only so that this research goes through a series of activities related to library data collection methods, reading, recording, and processing research materials.

The Historical Approach is the study and other sources that contain information about past events and analyze it systematically; this research presents descriptive symptoms but not what happened at the time or at the time the research was conducted; this historical research explains the thoughts of Andalusian Islamic History and the Mazhabs that once existed in Andalusia.

## Findings and Discussion

### 1. *The History of Islam's Entry in Andalusia*

Before conquering Andalusia, Muslims had already controlled North Africa and became one of the territories of the Umayyad Dynasty centered in Damascus. All of North Africa was conquered during the time of Caliph Abdul Malik (685-705 AD). <sup>1</sup>According to Lindsay Jones, the conquest of Andalusia by Muslims took place during the Umayyad caliphate, with its seat in Damascus and several settlements on the Iberian Peninsula under the control and rule of the Umayyads. <sup>2</sup>The conquest was under the leadership of Musa bin Nushair's troops. The struggle of the troops did not stop there, knowing that there was land on the Iberian peninsula (Spain) under the full control of the Gothic king, Musa bin Nushair ordered his commander Tariq bin Ziyad to attack the Gothic

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<sup>1</sup>IrwanSupriadin J, 'KONTRIBUSI Umayyah ANDALUSIA DALAM PENGEMBANGAN ILMU PENGETAHUAN', *FiTUA: JurnalStudi Islam*, 4 August 2020, 227-28, <https://doi.org/10.47625/fitua.v1i2.273>.

<sup>2</sup>Lindsay Jones, *Encyclopedia of Religion*, 2nd ed. (United States: Thomson Gale, 2005), 4591.

kingdom, and victory on the side of the Islamic army and occupied the area under the government in Maghrib<sup>3</sup>.

At the beginning of the conquest, the condition of the controlled area needed to be in a better position, facing many rebellions from the surrounding area. However, the Muslims were experts in warfare, and the government of the Arabian Peninsula arrived and entered the Spanish territory that had been conquered by Islamic troops, starting a new period in Spanish history. The Spaniards welcomed the arrival of the Muslims to escape the injustices and abuses committed by the former Gothic kings. Hence, we can see the joy of the Spaniards at the arrival of the Muslim armies, and many of them converted to Islam when they saw the justice and righteousness of this religion and the example set by its leaders.<sup>4</sup>

The presence of Islam in Spain became a new spirit for the Spanish population to embrace Islam, so after many years, many Spanish people converted to Islam. Many marriages occurred between the conquerors and the Spanish population; from there, a new generation was formed from this phenomenon, which had direct descendants from the original population.<sup>5</sup>

Andalusia was conquered, and many converted to Islam. Still, at that time, political stability in the Spanish state had not been fully achieved, as unrest from internal and external sources continued.<sup>6</sup>Due to frequent conflicts, Spanish Islam has yet to make any progress in civilization and culture during this period. This era ended with the arrival of Abdul Rahman al-Dakir in Spain in 755 A.D.<sup>7</sup>

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<sup>3</sup> Rasyid, N. A., & Nurdin, N. (2021). The Diaspora of the Sufis in Indonesia: Moving From Western to Eastern Islands. *International Journal of History and Philosophical Research*, 9(1), 33-45

<sup>4</sup>Zaghrut, *An-Nawazil Al-Kubra Fi At-Tarikh Al-Lslami Diterjemahkan Oleh Masturi rham & Malik Supar Dengan Judul Bencana-Bencana Besar Dalam Sejarah Islam*, 1:522.

<sup>5</sup>Zaghrut, 1:523.

<sup>6</sup>Refileli Refileli, 'PERADABAN ISLAM DI ANDALUSIA (PERSPEKTIF SOSIAL BUDAYA)', *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam* 2, no. 2 (25 December 2017): 155, <https://doi.org/10.29300/ttjksi.v2i2.713>.

<sup>7</sup>M Dahlan, 'ISLAM DI SPANYOL DAN SISILIA', n.d., 68.

The collapse of the Umayyad Dynasty in Baghdad as the center of government by the Abbasid Dynasty, all descendants of the Umayyads were killed, except Abd al-Rahman bin Mua'wiyah bin Hisham bin Abd al-Malik.<sup>8</sup> He escaped pursuit and murder.<sup>9</sup> After struggling and wandering for five years in Palestine, Egypt, and Africa, Abdurrahman entered Spain and finally reached Geuta. He was sheltered by his maternal uncle's family, a barbarian race. He then sent his barbarian bodyguards to negotiate with Syria in Spain.<sup>10</sup> Abd al-Rahman's presence in Andalusia later united the Arab tribes in Andalusia.

## 2. *The Umayyad Period in Andalusia*

### *The Formation Phase of the Emirate in Andalusia*

At the beginning of the conquest of Andalusia, the government system was led by governors who were directly appointed by the Umayyad Dynasty. After the government of Baghdad fell into the hands of the Abbasid Dynasty, the amirs or governors who were affiliated with Damascus no longer felt bound by the previous dynasty centered in Damascus or the new dynasty, which in this case was the Abbasid Dynasty centered in Baghdad. Although the governors de jure recognized the existence of the Abbasid caliphate in Baghdad, de facto politically, they did not want to be part of doing *bay'ah* to the new government

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<sup>8</sup>In the writing of Intan Hafidhatun Nisaa 'states that Abdurrahman Mu'awiyah bin Hisham bin Abdul Malik bin Marwan bin Hakam bin Abu 'Ash bin Umayyah bin Abdul Shams has several titles, namely ad-Dakhil means conqueror and success in entering the Andalusian region, Shaqru Quraysh (King of Quraysh) because he was a descendant of Arab Quraysh who succeeded in passing through the obstacle course to enter the Andalusian region, Shaqar Bani Umayyah (King of Bani Umayyah) and was also given the title al-Awwal because he was the first person of Bani Umayyah to unite and subdue the Umayyad region.

<sup>9</sup>According to Dr. Lindsay Jones, when the last reign was overthrown by the new Abbasid dynasty (who moved their capital to Baghdad), a member of the fallen dynasty, 'Abd al-Rahman I (r. 756-788), escaped the massacre of his family and with the help of Umayyad forces managed to establish himself as the ruler of al-Andalus. The new Umayyad dynasty took possession of Cordova and made it its capital.

<sup>10</sup>IrwanSupriadin J, 'KONTRIBUSI UMAYYAH ANDALUSIA DALAM PENGEMBANGAN ILMU PENGETAHUAN', *FiTUA: JurnalStudi Islam*, 4 August 2020, 228, <https://doi.org/10.47625/fitua.v1i2.273>.

in Baghdad. <sup>11</sup>Abdurrahman, whose mother's lineage was of Barber blood near Andalusia, escaped assassination and entered Andalusia in 755 AD as a grand guest of the governor of Andalusia, a region under Umayyad rule. As the son of a major ruler of the Umayyad dynasty and a descendant of the Barber tribe (the indigenous Andalusian people), Abdurrahman's presence was like returning home. <sup>12</sup>Abdul Rahman al-Dakhil united the Arab tribes that had migrated to Andalusia to form a force to seize territories in Andalusia.

In 756 CE, the period of recognition and *bay'ah* of al-Dakhil's existence and victory over the emirs in parts of Spain that included Seville, Archidon, Sidonia, and Moron de Frontura began. <sup>13</sup>On March 8, 756 A.D., Abdurrahman was installed as Amir in a Musholla in Archidona, the capital of the Malaga district. Still, the other leaders in Spain, Yusuf bin Abdurrahman bin Habib, and Sumayl, did not agree to recognize Abdurrahman as the new Amir. On May 15, 756 AD, a Friday, Abdurrahman conquered Cordoba. At that time, Cordoba was under the control of Yusuf al-Fihri. Abdurrahman I (ad-Dakhil) was given the title Amir of Cordoba for the conquest. <sup>14</sup>The progress of Muslims was evident during the time of Abd al-Rahman al-Dakil, with the establishment of the Umayyad Daulah in Andalusia, separate from the rule of the Banu Abbas in Baghdad in 756 AD. <sup>15</sup>Even Abdur Rahman refused to submit to the newly established Abbasid caliphate because the Abbasid forces killed most of his family.<sup>16</sup>

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<sup>11</sup>Ubadah El-Haji, 'PERADABAN ISLAM DI SPANYOL DAN PENGARUHNIA TERHADAP PERADABAN BARAT', *HUNafa: Jurnal Studia Islamika* 5, no. 2 (15 August 2008): 153, <https://doi.org/10.24239/jsi.v5i2.161.151-164>.

<sup>12</sup>Iwan Setiawan, 'PERADABAN ILMU ANDALUSIA: MASA PUNCAK DAN KEHANCURANNYA', *Jurnal Tamaddun: Jurnal Sejarah dan Kebudayaan Islam* 9, no. 2 (27 December 2021): 781, <https://doi.org/10.24235/tamaddun.v9i2.8905>.

<sup>13</sup>El-Haji, 'PERADABAN ISLAM DI SPANYOL DAN PENGARUHNIA TERHADAP PERADABAN BARAT', 153.

<sup>14</sup>Siti Zubaidah, *Sejarah Peradaban Islam* (Medan: Perdana Publishing, 2016), 116.

<sup>15</sup>Hamdan Batubara, 'Hukum Islam Di Andalusia Studi Sejarah Hukum Islam Pada Masa Pemerintahan Bani Nasr', *Al-Fikra: Jurnal Ilmiah Keislaman* 2 (2003): 124.

<sup>16</sup>Zubaidah, *Sejarah Peradaban Islam*, 116.

### *The Formation Phase of the Caliphate in Andalusia*

The Umayyad Caliphate phase in Andalusia was established under the leadership of Abd al-Rahman III (An-Nashir) and ended with the period of Muluk al-Thawaif (group kings). Unlike the previous periods, the leaders in this period had the title of Caliph. <sup>17</sup>Abd al-Rahman III was the first leader to use the title Amirul Mukminin and sultans' titles that applied in the Abbasid Daulah, namely al-Nashir li Dinillah. One of the reasons for giving the title Amirul Mukminin at that time was the weakening of the Abbasid Daulah in Baghdad and Samara.<sup>18</sup>

The government of this period used the title caliph. Abdurrahman III heard the news that Al-Muktadir, the Caliph of the Abbasid Daulah in Baghdad, had been killed by his own bodyguard and decided to use the title of Caliph. According to Abdurahman III, this was the right time to use the title of Caliph, which had been missing from the Umayyad rule for about 150 years.<sup>19</sup>

Under the reign of Caliph Abd Rahman III. In Spain, the progress of civilization was remarkable, especially in the field of architecture. Cordova was noted to have at least 300 mosques, 100 magnificent palaces, 13,000 buildings, and 300 public baths. <sup>20</sup>Spain was no longer a province of a dynasty but had become a sovereign state with a king who preferred to use the title Amir al-Mu'minin rather than Caliph. Since then, Spain has become the center of Islamic civilization in the European region, whose existence was very much calculated by European countries in terms of its influence on European civilization at that time.<sup>21</sup>

His fame as a ruler extended to Constantinople, Germany, France, and Italy. In fact, the rulers of these countries sent ambassadors to the Caliph's

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<sup>17</sup>Ahmad Faidi, 'KEKUASAN POLITIK ISLAM DI ANDALUSIA : PINTU GERBANG MENUJU RENAISSANCE EROPA' 6, no. 2 (2021): 131.

<sup>18</sup>DzulkiifliImawanImawan, *Islam Eropa, DinamikaPeradaban& Sosial Intelektual Hukum Islam Pada Masa Daulah Umawiyah Andalusia* (Yogyakarta: UII Press, 2022), 17.

<sup>19</sup>Refileli, 'PERADABAN ISLAM DI ANDALUSIA (PERSPEKTIF SOSIAL BUDAYA)', 156.

<sup>20</sup>Abustani Ilyas et al., 'Sejarah Dan Perkembangan Islam Di Spanyol Dan Sisilia', *Seikat: JurnalIlmu Sosial, Politik Dan Hukum* I (2022): 138–39.

<sup>21</sup>El-Haji, 'PERADABAN ISLAM DI SPANYOL DAN PENGARUHNYA TERHADAP PERADABAN BARAT', 153.



court. The fleet that was formed cooperated with the Fatimid fleet and succeeded in conquering the Mediterranean. The greatness of Abd Rahman III. This can be compared to King Akbar of India, Umar bin Khattab and Harun al-Rashid. So, Abdurrahman III. Not only the best ruler of Spain but also one of the best rulers in the world. Unfortunately, not all historical figures know this. Abd Rahman II's next ruler was Hakam II, a book collector and library founder. The library collection contained more than 400,000 volumes. At this time, people could enjoy wealth and prosperity. Urban development progressed rapidly.

Moreover, Hisham II's accession to the throne at the age of 11 marked the beginning of the collapse of the Umayyad caliphate in Spain. Power was actually in the hands of officials. In 981 AD, Caliph Ibn Abi appointed the Amir as the absolute power holder.<sup>22</sup> He was an ambitious man who managed to consolidate his power and expand the territory of Islam by eliminating allies and rivals. For his success, he earned the title Al-Mansur Billah. He died in 1002 CE and was succeeded by his son al-Muzaffar, who could still claim the supremacy of the king. However, after his death in 1008 CE, he was succeeded by his brother, who was not eligible for the post. Finally, in 1013 CE, the Council of Ministers that governed Cordoba abolished the caliphate. By then, Spain was already divided into many small states centered on specific cities.<sup>23</sup>

This period was the peak of Islamic civilization in Andalusia. This can be seen from the construction of the University of Cordoba by Abdurrahman An Nasir. This situation confirmed that Andalusia was the second pillar of Islamic civilization to match the glory of the Abbasids in Baghdad. However, politically,

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<sup>22</sup>During the ninth century, the Umayyads struggled to maintain their hold on the Iberian Peninsula, shaken by attempts by local Arabs, Berbers, and converts to establish autonomous political rule. The eighth Umayyad ruler, Abd al-Rahman III (r. 912-961), managed to regain control of al-Andalus and proclaimed himself Caliph to give a firmer foundation to his rule and ward off the danger represented by the establishment of the Fatimid caliphate in North Africa while capitalizing on the decline of the Abbasid caliphate in the East. The general stability of political unity, economic progress, cultural advancement, and cultural achievement were some of the features of the tenth century. However, the minority of the third Umayyad caliph and the military reforms undertaken by al-Mansur ibn Abi 'Amir opened the door to civil war. (*Lindsay Jones*)

<sup>23</sup>Ilyas et al., 'Sejarah Dan Perkembangan Islam Di Spanyol Dan Sisilia', 138-39.

this period was the beginning of the destruction of the Umayyah II dynasty in Andalusia, which was marked by the emergence of the Umayyah II period of *Mulukut Thawaif*.<sup>24</sup>

### 3. *Mazhab in Andalusia*

#### *Auza'i Mazhab*

During the reign of the Abbasid Dynasty, many Islamic Mazhabs of thought also emerged. Among them is Imam Auza'i (d. 774 AD).<sup>25</sup> With the full name Abdurrahman bin Umar Al-Auza'i (Al-Auza'i) was a leading faqih in the Levant. He was also the first scholar to write Hadith in Sham (Syria). He was a contemporary of Imam Abu Hanifah and a great scholar who rejected qiyas.<sup>26</sup> I am returning the issue to the Qur'an and Sunnah.<sup>27</sup> Imam Al-Auza'i was contemporary with the second great founder of the Mazhab, Malik Ibn Anas (d. 795 CE), who had an outstanding work in Hadith, *al-Muwawaththa*.<sup>28</sup>

In the early days of Islam in Andalusia, most Andalusian Muslims were originally of the Auza'i Mazhab of thought, influenced by the people of Sham when they first penetrated Spain.<sup>29</sup> It became the reference and guideline for Spanish Muslims (Andalusia) for almost 60 years before being pushed out by the Maliki Madhhab.<sup>30</sup> The madhhab of Auza'i filled a void in the early days of Islam in Andalusia, then the significant influence of the many Shia immigrants into Andalusia.

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<sup>24</sup>Faidi, 'KEKUASAN POLITIK ISLAM DI ANDALUSIA: PINTU GERBANG MENUJU RENAISSANCE EROPA', 131–32.

<sup>25</sup>Arif Al Anang, 'Sejarah Perkembangan Ilmu Pengetahuan Dalam Islam', *Fajar Historia: Jurnal Ilmu Sejarah Dan Pendidikan* 3 (31 December 2019): 105, <https://doi.org/10.29408/fhs.v3i2.2129>.

<sup>26</sup>Firda Noor Safitri, 'TITIK TEMU DARI SEBUAH PERBEDAAN: ANALISIS PERBEDAAN MAZHAB-MAZHAB FIQH' 1 (2023): 46.

<sup>27</sup>JumadilJumadil and Ahmad Nuh, 'Hakikat Mazhab dan Respon Umat Islam', *Al-Azhar Islamic Law Review* 2, no. 1 (29 January 2020): 23, <https://doi.org/10.37146/ailrev.v2i1.34>.

<sup>28</sup>Al Anang, 'Sejarah Perkembangan Ilmu Pengetahuan Dalam Islam', 105.

<sup>29</sup>Moh Bahruddin, 'MADZHAB RASIONALIS LITERALIS: KAJIAN ATAS PEMIKIRAN IBN HAZM', n.d., 189.

<sup>30</sup>Safitri, 'TITIK TEMU DARI SEBUAH PERBEDAAN: ANALISIS PERBEDAAN MAZHAB-MAZHAB FIQH', 47.

### **Maliki Mazhab**

Malik bin Anas bin Malik bin Abi Amir al-Ashbahi was the founder of the Maliki Mazhab. Ashba is one of the tribes of Yemen and is considered a descendant of it because one of his grandfathers migrated and settled in Medina. His grandfather, Abu Amir, was a good companion and participated in all battles against the Prophet except the Battle of Badr. There is an opinion that Imam Malik was the Young Tabin because he met his companions and was one of the four people who carried Uthman's body when it was buried. In addition, his closest grandfather, Malik bin Abi Amir, was a senior traveler and was awarded the title of Abu Anas at that time.<sup>31</sup>

Imam Malik lived in the golden era of Islamic jurisprudence. The area of Islamic rule was also expanding, and various customs, ways of life, and interests existed. In this period,, there were three major geographical divisions for ijtihad activities: Iraq, Hijaz, and Syria. In addition, in this period, Muslims were divided into three groups: Khawarij, Shi'ah, and Jumhur. These three groups held fast, felt proud of their respective opinions, and tried to defend them. The jumhur group in determining the law is divided into two groups,; ahlulHadith and ahlul ra'yi.<sup>32</sup>

Furthermore, the description of the period of Ijtihad in history above confirms that Imam Malik's environmental conditions support him as *ahlul Hadith* compared to other centers of Ijtihad in his time. Furthermore, efforts were made to maintain their respective views and legal methods, thus proving the existence of Imam Malik as Ahlul Hadith.<sup>33</sup> Imam Malik's opinion received some criticism from the ruler in his day because the ruler's policy was not in line with Imam Malik's opinion as a Hadith expert scholar. Imam Malik's

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<sup>31</sup>Ahmad Asy-Syurbasyi, *Al-Aimmah al-Arba'ah (Sejarah Dan Biografi Empat Imam Madzhab)*, III (Jakarta: Amzah, 2001), 72.

<sup>32</sup>Dedi Ismatullah, *Sejarah Sosial Hukum Islam* (Bandung: Pustaka Setia, 2011), 224–335.

<sup>33</sup>Danu Aris Setiyanto, 'PEMIKIRAN HUKUM ISLAM IMAM MALIK BIN ANAS' 1 (2016): 109.

firmness in defending his understanding was not in line with the local government until the ruler arrested and imprisoned him.

The Malik Mazhab spread to Hijaz, Bashrah, Egypt, several African regions, Andalusia (Spain), and Morocco.<sup>34</sup> Tibetan Muslims more readily accepted the Maliki Mazhab because it relied more firmly on the Hadith and consensus of the people of Medina than on qiyas and ra'y, making it more suitable for those whose understanding of Islam was still limited. Yahya ibn Yahya al-Laitsi, a figure of the Maliki Mazhab who had an essential position in the government bureaucracy, is thought to have played a significant role in spreading the Maliki Mazhab there.<sup>35</sup> Yahya died in 234 H.<sup>36</sup>Yahya was the teacher of the judges in Andalusia, stating that Yahya ibn Yahya al-Laitsi was the one who best mastered Imam Malik's fiqh, and he was the one who made people peaceful.<sup>37</sup>

In addition, another actor of the Maliki Mazhab was spread by Ziyad ibn Abdurrahman, a scholar who studied in Medina to learn the Maliki Mazhab directly from Imam Malik.<sup>38</sup>He was sent to study in Medina in the second year of Hisham's reign and not only met with the students of Imam Malik, but he also studied directly with Imam Malik. Thus, he became known as the faqih of Andalusia, and he became one of the advisors of al-Amir Hisham Abdurrahman.<sup>39</sup>

Hisham bin Abdurrahman al-Dakhil was the son of Abdurrahman al-Dakhil, who was appointed to succeed him and known as Hisham I, the second

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<sup>34</sup>Abdul Ro'uf, 'Perkembangan Pemikiran Hukum Islam Masa Bani Umayyah', n.d., 161.

<sup>35</sup>Bahrudin, 'MADZHAB RASIONALIS LITERALIS: KAJIAN ATAS PEMIKIRAN IBN HAZM', 189.

<sup>36</sup>WildanJauhari, *Biografi Imam Malik*, I (Jakarta: RumahFiqih Publishing, 2018), 16.

<sup>37</sup>AbdurrohmanKasdi, 'MENYELAMI FIQIH MADZHAB MALIKI (Karakteristik Pemikiran Imam Maliki dalam Memadukan Hadits dan Fiqih)', *YUDISIA : Jurnal Pemikiran Hukum dan Hukum Islam* 8, no. 2 (8 April 2018): 325, <https://doi.org/10.21043/yudisia.v8i2.3242>.

<sup>38</sup>M. Mansyur Amin, *Sejarah Peradaban Islam* (Bandung: Indonesia Spriti Foundation, 2004), 188.

<sup>39</sup>Imawan, *Islam Eropa, Dinamika Peradaban & Sosial Intelektual Hukum Islam Pada Masa Daulah Umawiyah Andalusia*, 89.

emir. He was a pious and war leader. <sup>40</sup>He loved the scholars so much that he sent many Andalusian youths to study in Medina during his reign.

Watt, one of the historians, revealed that the students in the *kuttab*s received quite complete fiqh material from these scholars who were competent in their disciplines. According to some historians, the development of religious knowledge among Spanish Islamic intellectuals is equated with the development of Islamic law (fiqh) or sharia science, but in a narrower sense. However, it is clear that the positive impact on society is the existence of a legal order that is considered safe and a guide to life, and the external aspects of society are also taken into consideration. According to some philosophers, the understanding of fiqh in society can be controlled and is on a religious foundation.<sup>41</sup>

The Malik Mazhab flourished with the support of al-Mansur in the Eastern Caliphate, and Yahya bin Yahya was appointed qadi (judge) by the rulers of Andalusia.<sup>42</sup>During the era of Hisyam Ibn Adb Al-Rahman.<sup>43</sup>Among the factors of the Maliki Mazhab being easily accepted in Andalusia is that its people are more likely to be known as rational; in this society, the Maliki Mazhab developed. The fact, when traced in the history of the development of the Maliki Mazhab in Andalusia, is closely related to the vital role of the government in power, so sociologically, the people in Andalusia also have the Maliki Mazhab. It is even mentioned in the book *The History of Arabic* that in Andalusia, there is no other book known other than *al-Muwatha'* by Ibn Malik, the reference book of the Maliki Mazhab.<sup>44</sup>

In addition, the Maliki Mazhab became the official Mazhab of thought influenced by, First, that the Maliki Mazhab was in accordance with the

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<sup>40</sup>Amin, *Sejarah Peradaban Islam*, 188.

<sup>41</sup>El-Haji, 'PERADABAN ISLAM DI SPANYOL DAN PENGARUHNYA TERHADAP PERADABAN BARAT', 155.

<sup>42</sup>NafiulLubab and Novita Pancaningrum, 'Mazhab: KeterkungkunganIntelektualAtauKerangkaMetodologi (Dinamika Hukum Islam)', *JurnalYudisia* 6 (2015): 402.

<sup>43</sup>Abu Bakar, 'HUKUM KELUARGA ISLAM MASA PEMBANGUNAN ANDALUSIA' 3, no. 1 (2017): 12.

<sup>44</sup>Bakar, 2.

character of the Maliki Mazhab people. Second, the seriousness of the Maliki scholars, especially Imam Malik's students in teaching the Maliki Mazhab in Andalus. Third, the cooperation of the Maliki scholars with the rulers in grounding, strengthening, and making the Maliki Mazhab the official state madhhab. Fourth, Maliki scholars spread to various cities in Andalusia.<sup>45</sup>

As the official Mazhab of the Umayyad Dynasty of Andalusia until the fanaticism of this Mazhab was once used as one of the conditions for holding power as a judge (qadi) with the details of memorizing the Qur'an and memorizing the book Muwatta' by Imam Malik.<sup>46</sup> The Maliki Mazhab of thought is so firmly entrenched in this region that people there are accustomed to stating: "*We know no other works than the Book of Allah and Malik's Muwaththa'*".<sup>47</sup>

The heyday of the Umayyad dynasty in Andalusia faded after several regions split and formed separate and independent governments. The weakening of the Umayyad Dynasty's power also brought destruction to the official Mazhab of thought of the government at that time. This was due to the entry of the Zahiri-minded Muwahhidun dynasty in 1114 and 1154 A.D. The important Muslim cities of Cordova, Almeria, and Granada fell under its control. The dynasty experienced many advances for a few decades, and Christian forces were repulsed. However, it was not long before it succumbed to the resistance of the Christian armies. As a result of this defeat, the Muwahhidun left Spain and returned to North Africa in 1235 AD.<sup>48</sup>

### ***Entry of the Zahiri Mazhab***

The founder of the Zahiri Mazhab is Imam Abu Sulaiman Dawud bin Ali bin Khalf Al-Ashfahan, better known as Imam Daud Al-Zahiri.<sup>49</sup> Iwan Setiawan, in his writing, assumes that Ibn Hazm is the founder of the Zahiri Mazhab

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<sup>45</sup>Imawan, *Islam Eropa, Dinamika Peradaban & Sosial Intelektual Hukum Islam Pada Masa Daulah Umawiyah Andalusia*, 94.

<sup>46</sup>Firman MuhArif, 'Perbandingan Mazhab dalam Lintasan Sejarah', n.d., 34-35.

<sup>47</sup>Bakar, 'HUKUM KELUARGA ISLAM MASA PEMBANGUNAN ANDALUSIA', 12.

<sup>48</sup>Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: PT. Raja Grafindo Persada, 1993), 99.

<sup>49</sup>Ahmad Qarib, *Metode Ijtihad Mazhab Zahiri, Studi Tentang Pemikiran Ibnu Hazm al-Andalusi* (Fikra Publishing, n.d.), 22-23.

(literalist).<sup>50</sup>This is due to Ibn Hazm's role in voicing the literalist method of solving fiqh problems in his day.

The role of Imam Abu Muhammad Ali bin Ahmad bin Sa'id bin Hazm bin Ghalib bin Shalih bin Abi Sufyan bin Zaid also contributed to spreading the Zahir Mazhab. Which has the principle that the source of fiqh law is the *zhahirnya nash*, both from the Qur'an and Sunnah; there is no room for logic in determining a law. Followers of this Mazhab do not use *qiyas*, *istihsan*, *dzara'i*, benefit, or logic in any form in the *istinbath* of law.<sup>51</sup>

The Zahir Mazhab began in Andalusia through Andalusian scholars who returned from studying in the Islamic East. In the third century Hijri, a large group of Cordova scholars made a scientific pilgrimage to the Islamic East, especially Iraq, to study. Some of them met Ahmad bin Hambal, Daud Zahir, and others. This tradition of scientific pilgrimage continued from one generation to the next. Likewise, after the initial generation, scholars from the East immigrated to the West, precisely to Andalusia. This way, Mazhabs other than Maliki became popular in Andalusia, including the Zahir Mazhab. Among the early migrants were famous scholars, namely Bagi B. Mukhallad (d. 276 AH), Muhammad B. Wadhah (d. 286 AH), and Qasim b. Asgab (d. 330 AH), but Tahir Ahmad was not among them. 330 AH), but Tahir Ahmad Makmi writes that the entry of the Zahir Mazhab there, namely through Abdullah bin Muhammad bin Qasim bin Sayyar (d. 272 AH/885 AD) in the middle of the ninth century A.D. or the middle of the third century Hijriyah, although Abdullah bin Muhammad adhered to the Shafi'iyah Mazhab but he also participated in introducing the Zahir Mazhab. The difference is actually not so principled because their life spans are close together in the same generation. Thus, all of them can be accepted as the pioneers of the introduction of Mazhabs to Andalusia, other than Maliki, including the Zahir Mazhab.<sup>52</sup>

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<sup>50</sup>Setiawan, 'PERADABAN ILMU ANDALUSIA', 785.

<sup>51</sup>MawardiMawardi, 'PerkembanganEmpatMazhabdalam Hukum Islam', *Jurnal An-Nahl* 9, no. 2 (10 December 2022): 109, <https://doi.org/10.54576/annahl.v9i2.59>.

<sup>52</sup>Qarib, *Metode Ijtihad Mazhab Zahir, Studi Tentang Pemikiran Ibnu Hazm al-Andalusi*, 22–23.

Then, in the fourth century Hijri, a scholar who called for this Mazhab appeared. Munzir bin Sa'id al-Baluthi (d. 355 AH). He was an orator and Qadhi (judge) in Cordova. However, in deciding cases, he was based on the Maliki Mazhab by the ruler's wishes. Ibn Hazm himself met his son, Said bin Mundzir, who was very old in 403 AH before he died: another Zahiri scholar, Mas'ud B. Sulaiman b. Muflit (d. 426 AH), Ibn Hazm's teacher, influenced him greatly in his expertise.<sup>53</sup>

One of the most famous scholars in Andalusia was Ibn Hazm (384 AH/994 AD-456/1064 AD) from Cordoba, Spain, who was of Persian descent. His family tree was tied to an elite aristocratic family that had taken the political path in achieving the glory of Islam. However, the relentless political upheaval of Islamic Spain, which led to the collapse of the Umayyad dynasty there, made Ibn Hazm turn his life around. Ibn Hazm devoted himself to the success of Islam and eventually succeeded in scientific diplomacy. The best thing about Ibn Hazm was his tenacity to spread the literalist Mazhab among the majority Maliki Muslims in Spain. Ibn Hazm himself was a follower of the Maliki Mazhab and was once converted to the Shafi'i Mazhab. The literal Mazhab fit better with his neutral and independent inclinations.<sup>54</sup>

***Zahiri Mazhab became the Official Mazhab of Andalusia.***

The Maliki Mazhab faded when Andalusia was ruled by the Muwahhidin Daulah, who only had time to spread the Zahiriyah Mazhab, trying to eliminate the Maliki Mazhab from Andalus by burning Maliki books.<sup>55</sup> Abu Yusuf Ya'qub ibn Yusuf ibn Abd al-Mukmin was the first king of the Muwahhidin dynasty to instruct the literalist Mazhab throughout Spain and North Africa (Maghribi).

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<sup>53</sup>Qarib, 23.

<sup>54</sup>Bahrudin, 'MADZHAB RASIONALIS LITERALIS: KAJIAN ATAS PEMIKIRAN IBN HAZM', 185.

<sup>55</sup>Imawan, *Islam Eropa, Dinamika Peradaban & Sosial Intelektual Hukum Islam Pada Masa Daulah Umawiyah Andalusia*, 93.



Meanwhile, a great scholar influential in Islamic thought was Muhyiddin ibn Arabi (560-638 AH), who lived during the time of Abu al-Khathtahab.<sup>56</sup>

As Muhammad Abdullah Annan noted in *Daulah al-Islam fi al-Andalus*, Caliph Ya'qub al-Mansur was one of the great leaders of Daulah Muwahhidiyah and followers of the Zahiri Mazhab.<sup>57</sup> However, he was known as one of the best leaders of Daulah Muwahhidiyah, but he was the destroyer of the Maliki Mazhab in Andalus. Under his rule, the Zahiri Mazhab of thought developed and banned the Maliki Mazhab of thought. He even gave orders to burn the books of the Maliki Mazhab of thought throughout Andalus such as the book of Mudawwanah Sahnun, the book of Ibn Yunus, Nawadir Ibn Abi Zaid, the book of Tahdzib by Baradai, Wadlihah Ibn Habib. Not only that, he also prohibited students from studying logic (kalam) and even threatened them with punishment. Instead, he ordered the scholars to only collect traditions, especially about prayer.<sup>58</sup>

In addition to the Muwahhidun dynasty, the Murabitun dynasty also succeeded in establishing its power in Andalusia between 1086 and 1143 AD, while the Muwahhidun dynasty ruled between 1146 and 1235. During the transition period between the two dynasties, precisely between 1143 and 1146, the political situation was again uncertain, and divisions returned to the surface. In 1146, the Muwahhidun dynasty - a dynasty that emerged from religious movements in Africa - came to Andalusia and conquered important Andalusian cities such as Zaragoza, Cordova, Almeria, and Granada. Within a few decades, the political stability it created could again encourage Islam in Andalusia to improve. Progress in several fields began to be achieved one by one.<sup>59</sup>

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<sup>56</sup>Bahrudin, 'MADZHAB RASIONALIS LITERALIS: KAJIAN ATAS PEMIKIRAN IBN HAZM', 191.

<sup>57</sup> Pribadi, M., & Nurdin, N. (2021). The Practice of Salawat Nariyah in Rural Javanese Society Indonesia: Religiosity or Sociality? *Review of International Geographical Education Online*, 11(5), 2545-2555.

<sup>58</sup>Imawan, *Islam Eropa, DinamikaPeradaban& Sosial Intelektual Hukum Islam Pada Masa Daulah Umawiyah Andalusia*, 93.

<sup>59</sup>Faidi, 'KEKUASAN POLITIK ISLAM DI ANDALUSIA: PINTU GERBANG MENUJU RENAISSANCE EROPA', 132.

The late sixth and early seventh centuries Hijri were the golden ages of the literalist Mazhab in Spain after Ya'qub ibn Yusuf declared that it was officially enforced throughout Spain and North Africa. He called on Muslims to return to the Quran and the Sunnah, abandoning the Maliki Mazhab in order to eliminate its traces. Last but not least, he also formed cadres of students to preserve the literalist Mazhab.<sup>60</sup>

In 1212 AD, the Christian forces defeated the Muwahhidun dynasty at Las Navas de Tolosa. So the defeat of the Christian forces required the Muwahhidun dynasty to leave its power in Andalusia. In 1235, the Muwahhidun dynasty withdrew its power from Spain and returned to North Africa. After that, the political condition of Muslims in Andalusia returned to its original state of fragmentation into several small kingdoms. The Maliki Mazhab returned to being the Mazhab practiced by the Andalusian population.<sup>61</sup>

## Conclusion

Islamic forces carried out the conquest of Andalusia during the Umayyad Dynasty in Damascus. At that time, Damascus was controlled and led by a governor who was subject to the government in Magribi since the Abbasids took control of Damascus and destroyed all descendants and Umayyads, except for one person who escaped murder, namely al-Dakhil.

At the beginning of the conquest of Andalusia, the influence of the many Sham tribes who migrated to Andalusia influenced the use of the Auza'i Mazhab of thought. However, he did not become an official Mazhab of thought but helped color Andalusian Islam as a guide to the Andalusian Islamic community.

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<sup>60</sup>Bahrudin, 'MADZHAB RASIONALIS LITERALIS: KAJIAN ATAS PEMIKIRAN IBN HAZM', 191.

<sup>61</sup>Imawan, *Islam Eropa, Dinamika Peradaban & Sosial Intelektual Hukum Islam Pada Masa Daulah Umawiyah Andalusia*, 93.

Al-Dakhil symbolizes the forerunner of the Umayyad dynasty of Andalusia (Umayyad II). He fought against and conquered the kingdoms in Spain (Andalusia) until he was finally *bay'ah* as emir. Civilization and science flourished during his time leading Andalusian Islam, until it was continued by his son, who made the Maliki Mazhab the official Mazhab of the Andalusian Abbasid Dynasty.

The Maliki Mazhab lasted for a long time in Andalusia until it collapsed under the political influence of the time. The Muwahhidun dynasty ruled Andalusia to spread the Zahiri Mazhab; even the Maliki Mazhab was prohibited from being practiced by the Andalusian people until the books by Imam Malik and similar works were burned and burned.

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