

Exploring the Relationship between Politics and Civilization in Al-Andalus During the Era of the Muluk al-Tawaif (479-422 AH/1031-1086 AD)

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Abstract

This study investigates the relationship between politics and civilization, highlighting both positive and negative impacts. This study examines whether political developments influenced or hindered civilizational advancement. The research examines this relationship in Al-Andalus during the Muluk al-Tawaif era in the early 5th century AH (11th century CE), a time marked by vulnerability and disunity. This study examines the individuals accountable for this growth, as these events have profoundly influenced civilization and society. The historical approach constitutes the foundation of this study, encompassing a comprehensive analysis of the region's history and civilization, thereby providing a novel perspective for comprehending historical and cultural advancements within a particular era. Instances from diverse facets of Al-Andalus civilization were chosen to comprehend the influence of politics on it, through the societal advancements and transformations that transpired, utilizing descriptive and analytical historical frameworks. This study is significant as it offers an overview of the ongoing advancement of Al-Andalus culture despite the hardships faced by the Muluk al-Tawaif, while also emphasizing its most notable personalities within the specific period of the Muluk al-Tawaif's reign. The study concluded various findings, the most significant being the identification of a civilization that endured the period of the Muluk al-Tawaif and was not obliterated by the divisions and battles that afflicted the region during that age.

Keywords: Al-Andalus, Civilization development, Cultural, Politics, Muluk al-Tawaif

Introduction

The research on civilizational aspects is crucial, as it elucidates various facets of life within a nation, assesses the degree of its advancement, examines the foundations and components of this progress, and elucidates the manifestations of cultural stability observed in the country, along with its fluctuations over time. Examining the civilizational system and its evolution within a nation is a significant historical subject, as it entails uncovering the origins of this system, analysing its foundations, the inception of its formation, its components, notable figures, and the correlation of all these aspects to the nation's progress and advancement. This dissertation examines the key elements of cultural evolution in Al-Andalus during the Era of Muluk al-Tawaif (479-422 AH / 1031-1086 AD).

Recent studies highlight the intricate and dynamic link between political institutions and civilizational development in medieval cultures, particularly in frontier regions like Al-Andalus, where political fragmentation frequently coexisted with cultural vitality. Therefore, the examination of civilization, including its evolution, foundations, and diverse domains, serves as a metric for assessing the degree of stability and advancement inside a nation. The cultural advancement observed in numerous nations, including Andalus, did not emerge spontaneously. It is, instead, the outcome of the diligent endeavours of the nation's virtuous citizens and a lengthy

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history filled with accomplishments. These endeavours and historical context were subsequently augmented by factors aligned with the evolving demands of society and advancements in living. These factors contributed to the establishment of the nation's cultural framework and facilitated its historical development and empowered it to endure the passage of time.

Each nation preserves its distinct cultural identity, which, despite evolving and altering in characteristics, retains genuine vestiges of this uniqueness. Researchers have not agreed on a single definition of the term "civilization," however, all interpretations convey a similar essence despite variations in nomenclature. The linguistic concept of civilization encompasses urban habitation, rendering it antithetical to nomadism, which denotes a lifestyle characterized by desert dwelling. The phrases "urban," "urbanization," and "urbanized" denote the antithesis of desert, encompassing towns, villages, and rural areas. The precise definition of civilization is as follows: Civilization is seen as the pinnacle of cultural aggregation among humanity and the most extensive manifestation of cultural identity. It can be characterized by various external factors, including language, history, religion, customs, and human self-distinction.

Will Durant posits that civilization is a social framework that facilitates the enhancement of cultural production, comprising four elements: economic resources, political institutions, moral traditions, and the sciences and arts. It commences where turbulence and anguish cease, freeing within the human spirit the drives for advancement and the elements of creativity. Conversely, contemporary historians see Islamic civilization as a dynamic cultural framework influenced by governmental structures, intellectual legacies, and social exchanges throughout the Islamic world. According to the above, civilization is a term that refers to the progress and advancement in all aspects of life that humans achieve in any place and time, with whatever tools and qualifications they possess, which helps in developing the earth, advancing countries, and improving the standard of living.

The Era of the Muluk al-Tawaif

The study focuses on the period extending from 422-479 AH/1031 to 1086 AD. This period is commonly referred to as the Era of the Muluk al-Tawaif. The reign of the Muluk al-Tawaif is considered one of the most difficult periods in Al-Andalus history. Despite its short duration, which did not exceed fifty-seven years, it was characterized by intense division and conflict.

After the collapse of the Umayyad Caliphate in 422 AH/1030 AD, the unity of Al-Andalus was divided.¹ Its fall ushered in the emergence of the era of the Muluk al-Tawaif, which some sources describe as the "Days of Division." Andalus was divided into kingdoms at odds with one another, numbering twenty-three states, not subject to a single ruler. They were internally divided into four main groups: Arabs, Muwalladin, Berbers, and Slavs. As a result, Al-Andalus became highly fragmented politically. These political developments between the fifth and sixth centuries led to the spread of the power of local powers and the intensification of competition between them.² This political division contributed to the rise of rulers who betrayed each other and the country. Political leadership was fragmented, and central authority was absent, with governors remaining independent in their provinces when they did not strive to unite to achieve the good of the people

¹ For a history of the Islamic conquest of Al-Andalus, see: Pablo C. Díaz, "La dinámica del poder y la defensa del territorio para una comprensión del fin del reino visigodo de Toledo, Los Primeros Tiempos (Siglos VII–IX)," in *Actas XXXIX Semana de Estudios Medievales 2012* (Estella, Navarra, 2013), 201–202.

² Martin Iñaki, *The Iberian Peninsula before the Islamic Conquest* (London: Routledge, 2020), 11.

The Relationship between Politics and Civilization in Al-Andalus During the Era of the Muluk al-Tawaif and the country. This indicates that during this period, the Caliph did not embody the essence of the Caliphate and did not adequately fulfil the responsibilities of his office.

The term “Caliph” symbolizes the political unity of the Islamic state and the administration of state affairs and is a symbol of religious unity.³ As a result, the Caliph deserves obedience and absolute authority. The Muluk al-Tawaif were unable to achieve this, as political conflict and personal ambitions intensified among the rulers in the various cities of Al-Andalus, along with separatist uprisings and foreign intervention. The conflict expanded, eventually reaching its peak in what is now known as the “Al-Andalus Sedition.”⁴ Among the most prominent warring Al-Andalus kingdoms were:

- The Kingdom of Seville was in western Andalus and was ruled by the Banu Abbad.
- The Kingdom of Almeria was one of the most important ports in Andalus.
- The Kingdom of Badajoz was in western Andalus and was ruled by the Banu al-Aftas.
- The Kingdom of Zaragoza was on the upper frontier and was ruled by the Banu Hud.
- The Kingdom of Toledo was in the middle frontier and was ruled by the Banu Dhi al-Nun.
- The Emirate of Cordoba was in the center of the country and was ruled by the Banu Jahwar.
- The Kingdom of Granada was in southern Andalus and was ruled by the Banu Zirids.
- The Kingdom of Valencia was in the east of the country and was ruled by the Slavs.
- The Kingdom of Denia and the Balearic Islands were in the eastern part of the country in the Mediterranean and were ruled by Mujahid al-Amiri.

All these kingdoms and others were examples of the fragmentation, diversity, dispersion, and political conflict that Andalus witnessed during the middle of the fifth century AH (eleventh century AD). Considering the above, and after the defeat of the Muslims and the fragmentation of the unified political rule into separate kingdoms in Al-Andalus during the reign of the Muluk al-Tawaif, a prevailing belief prevailed that politics and civilization were intertwined. It was widely believed that the political decline experienced by Al-Andalus was the primary reason for the decline of Al-Andalus Islamic civilization.⁵

Recent scholarship confirms that the political fragmentation of Al-Andalus during the fifth century AH (eleventh century AD) produced both instability and opportunities for regional cultural development, as local rulers competed for prestige through patronage of scholars and artists.⁶ The fundamental question posed by this study is: Did political division and the multiplicity of kingdoms affect Islamic civilization in Al-Andalus? To answer this question, we will attempt to examine selected aspects of Al-Andalus civilization during this period, considering that civilization represents a record of human development and its effectiveness in various aspects of human life: social, economic, urban, living, religious, and other aspects.

The Development of Science during the Era of the Muluk al-Tawaif

The Role of the Muluk al-Tawaif in Science

Intellectual life in medieval Iberia was closely linked to political patronage, and Taifa rulers often supported scholars and literary figures to strengthen their political legitimacy and cultural

³ Sadieh Fawzan, “Puppet Caliphs and Nominal Heads of State: The Abbasid Caliphate under the Buyids,” *Al-Jami'ah Journal* 42, no. 1 (2004): 2–3.

⁴ Josep, “Was the Umayyad Caliphate of Cordoba as Strong as Arab Chroniclers Claimed?,” *Al-Masāq: Journal of the Medieval Mediterranean* 31, no. 1 (2018): 35–49.

⁵ Pedro Chalmeta, “La transición: de Hispania a al-Andalus,” *Archaeological Zona*, no. 15 (2011): 115–122.

⁶ Alejandro García-Sanjuán, *The Taifa Kingdoms: Reconsidering 11th-Century Iberia* (Leiden: Brill, 2023), 214–216; Eduardo Manzano Moreno, *Al-Andalus entre el Islām y Occidente* (Barcelona: Crítica, 2023), 158–161.

prestige.⁷ The political competition and division prevailing during the period of the Muluk al-Tawaif and their governors did not hinder the existence of an Islamic civilization in Al-Andalus. Khalil Al-Samarrai⁸ notes that the Al-Andalus civilization did not emerge abruptly but underwent various roles and was influenced by Eastern civilizations, connecting it to the homeland as a part thereof, as well as other local influences due to the environment in which it originated. Saad Al-Bashri⁹ sees the Muluk al-Tawaif, despite the political turmoil, as more magnificent and powerful in the fields of science and literature, and a few of them have made various attempts in the development of science and art during their reign.¹⁰ This study aims to demonstrate this argument. Moreover, it is important to note that the earlier caliphal period helped lay the groundwork for the civilization of Al-Andalus. There is coherence between the conditions established during that period and the subsequent circumstances, as they substantially facilitated the subsequent advancement of Al-Andalus civilization and led to the emergence of distinguished figures across diverse fields of knowledge.¹¹ Therefore, the Muluk al-Tawaif, whose palaces were transformed into centers of literature and science and forums for knowledge and the arts, played a pivotal role in building this civilization. Among the notable Tawa'if Kingdoms that fostered the civilizational movement are the following:

1. The Kingdom of Banu 'Ibad in Seville,¹² where figures like Al-Mu'tadid and his son Al-Mu'tamid ibn 'Ibad were pioneers in literary pursuits, featuring selected poems. Prominent poets of this period include Abu Bakr ibn 'Ammar, Ibn Zaydun, Abu Bakr ibn al-Lubana, and Ibn Hamdis Al-Saqqali.¹³ Additionally, they sponsored the cultural movement at the court of Al-Murya.¹⁴ In addition to the poetic talent of the rulers, who belonged to the Bani Samadh family, they were simultaneously praised by Abu Abdullah Muhammad ibn Abbad, known as Ibn al-Qazzaz; Abu al-Fadl Jafar ibn Sharaf al-Qayrawani; Abu Hafs ibn al-Shahid; and others.¹⁵
2. In Malaga,¹⁶ there are examples of Jewish participation in political and administrative activities. One such example is Samuel ben Joseph, who studied the Talmud and Arabic literature, composed poetry in both Arabic and Hebrew, and assumed the responsibilities of collecting funds and serving in the ministry for the Kingdom of Malaga.¹⁷ He was succeeded in this position by Joseph ben Ishmael, who generously supported poets with financial resources.¹⁸

⁷ Miquel Forcada, "Science, Scholars, and Courts in Medieval Al-Andalus," in *The Taifa Kingdoms: Reconsidering 11th-Century Iberia*, ed. Alejandro García-Sanjuán (Leiden: Brill, 2023), 147–149; Power, *A Social History of Medieval Iberia*, 72–75.

⁸ Khalil Ibrāhīm al-Sāmarrā'ī, *Tārīkh al-'Arab wa-ḥaḍāratihiḥ fī al-Andalus* (Bayrūt: Dār al-Kitāb al-Jadīd, 2000), 316.

⁹ Sa'd al-Bishrī, *al-Ḥayāh al-'Ilmiyah fī 'aṣr mulūk al-ṭawā'if fī al-Andalus* (PhD diss., Jāmi'at Umm al-Qurā, Makkah al-Mukarramah, 1985), 111.

¹⁰ Hugh Kennedy, *Muslim Spain and Portugal: A Political History of al-Andalus* (London and New York: Routledge, 2014), 58. Masoud Kheirabadi, *Iranian Cities: Formation and Development* (Austin: University of Texas Press, 1991), 12–16.

¹¹ Miquel Forcada, "Al-Mu'taman ibn Hūd in Context: Kingship and Philosophy in Al-Andalus (10th–11th Centuries)," *Studia Islamica* 118, no. 1 (2023): 1–3, <https://doi.org/10.1163/19585705-12341474>.

¹² Yāqūt al-Ḥamawī, *Mu'jam al-buldān*, vol. 1 (Bayrūt: Dār Sādir, 1995), 195.

¹³ Ibn Bashkuwāl, *al-Ṣilah fī Tārīkh a'immat al-Andalus* (al-Qāhira: Maktabat al-Khānjī, 1955), 337.

¹⁴ Yāqūt al-Ḥamawī, *Mu'jam al-buldān*, vol. 5, 119.

¹⁵ Ibn Bashkuwāl, *al-Ṣilah*, 325.

¹⁶ Yāqūt al-Ḥamawī, *Mu'jam al-buldān*, vol. 5, 43.

¹⁷ 'Alī Ibn Bassām, *al-Dhakhīrah fī Maḥāsin ahl al-Jazīrah*, vol. 1 (Tūnis: Dār al-'Arabīyah lil-Kutub, 1981), 767.

¹⁸ Muḥammad al-Marrākushī, *al-Bayān al-Maghrib fī Akhbār al-Maghrib wa-al-Andalus*, vol. 3, 276.

3. The Al-Aftas family in Batlayous¹⁹ supported sciences, literature, and poetry. Represented by “Al-Muzaffar Abu Bakr Muhammad ibn Abdullah,” known as Ibn al-Aftas, they gained fame for their debating and studying gatherings.²⁰ Notable poets associated with the Al-Aftas family include the minister-poet “Abd al-Majid ibn Abdun,” who composed a lamenting poem about the fall of the Al-Aftas rule²¹.
4. The Kingdom of Zaragoza²² also contributed to enriching the cultural movement, especially in literary and scientific aspects. At the forefront of the poets embraced by this kingdom was Abu Umar Ahmed ibn Muhammad ibn Duraaj al-Qastali. Also, Abdullah ibn Ahmed al-Sarqashti distinguished himself in the field of engineering and taught mathematics to students.²³ Abu Uthman Saeed ibn Fathon gained renown in philosophy and music.²⁴ Zaragoza had a particular reputation in philosophical sciences, and its kings played a role in revitalizing these sciences throughout the country. For example, its ruler, Al-Muqtadir ibn Hud, was known for his knowledge of astronomy, philosophy, and engineering.²⁵ In the court of this family, the name of its minister and speechwriter, Abu al-Fadl Hasday ibn Yusuf,²⁶ shone, as well as the physician, astronomer, mathematician, and philosopher Abu al-Hakam Amr ibn Abdul Rahman ibn Ahmed. He is credited with introducing the Epistles of the Brethren of Purity to Al-Andalus.²⁷ Hence, it is not surprising that philosophical sciences were active and widespread during this period, encouraged and nurtured by the Hud dynasty of Zaragoza.
5. The focus on civilization and its development continued during the era of the Banu Tha'lun in Toledo.²⁸ Noteworthy figures in their court included the philosopher and physician, “Abu Uthman Saeed bin al-Baghunsh,” who excelled in the court of Al-Ma'mun in Yahya.²⁹ Also, there was the pharmacist “Abdul Rahman bin Wafid,” who supervised the gardens of Tha'lun.³⁰ These are indications of the continued radiance of civilization during the era of the Muluk al-Tawaif in the region of Tuliṭula. “Mujahid al-Amiri,” the ruler of the Dania Kingdom,³¹ sponsored the literary movement, surrounding himself with a large number of writers and poets, including the famous “Abu Amer Ahmad bin Shahid,” “Ahmad bin Rashiq,” “Abu Hafs Ahmad bin Burd,” and others.³²

The philosophical movement evolved during the era of the Muluk al-Tawaif, which was prohibited during the reign of Mansur bin Abi Amir. This opened the study of philosophy and logic, allowing the exchange of philosophical books. Among the early philosophers in Al-Andalus was “Abu Abdullah al-Qurtubi al-Batini,”³³ and among those with a philosophical sense during the era of

¹⁹ Yāqūt al-Ḥamawī, *Mu'jam al-buldān*, vol. 1, 447.

²⁰ Aḥmad al-Muqrī, *Nafḥ al-Ṭayyib min Ghuṣn al-Andalus al-raṭīb*, vol. 3 (1997), 380–381.

²¹ Ibn Bassām, *al-Dhakhīrah*, vol. 2, 641.

²² Yāqūt al-Ḥamawī, *Mu'jam al-buldān*, vol. 3, 212.

²³ Sa'īd al-Andalusī, *Ṭabaqāt al-Umam*, ed. Luwīs Cheikho (Bayrūt: al-Maṭba'ah al-Kāthūlīkīyah, 1912), 97.

²⁴ al-Andalusī, *Ṭabaqāt*, 92.

²⁵ al-Muqrī, *Nafḥ al-Ṭayyib*, vol. 3, 193.

²⁶ Ibn Bassām, *al-Dhakhīrah*, vol. 1, 479.

²⁷ al-Andalusī, *Ṭabaqāt*, 117–118.

²⁸ Yāqūt al-Ḥamawī, *Mu'jam al-buldān*, vol. 4, 39.

²⁹ al-Andalusī, *Ṭabaqāt*, 110.

³⁰ al-Andalusī, *Ṭabaqāt*, 110.

³¹ Yāqūt al-Ḥamawī, *Mu'jam al-buldān*, vol. 2, 434.

³² Muḥammad al-Ḥumaydī, *Judhwat al-Muqtabas fī dhikr wulāt al-Andalus* (al-Qāhīrah: Dār al-Miṣrīyah lil-Ta'līf wa-al-Nashr, 1966), 353.

³³ Albrdwyī, *al-ibdā' al-ḥaḍārī*, 53.

the Muluk al-Tawaif was “Ibn Hazm al-Zahiri,” who caused a scientific sensation in Al-Andalus with his Zahiri school, engaging in debates with jurists and religious scholars.³⁴ The philosophical activity that flourished in some Taifa courts reflects the continuation of scientific traditions established during the Umayyad Caliphate and demonstrates the resilience of Al-Andalus intellectual life despite political instability.³⁵ However, the situation was not entirely positive, and not all rulers were keen on scientific progress during this critical political period. For example, Al-Hajib Al-Mansur Ibn Abi Aamir publicly burned various books on science and arts, including works on astrology, astronomy, agriculture, medicine, engineering, and many others.³⁶

The Role of Libraries and Scientific Expeditions in the Civilization of the Muluk al-Tawaif

Alongside the flourishing of civilization in Al-Andalus during the era of the Muluk al-Tawaif, public and private libraries gained prominence, encompassing various types of books.³⁷ The Kingdom of Seville, as well as the Kingdoms of Almeria and Badajoz, supported this phenomenon, including private libraries. One of the most famous private libraries belonged to the minister “Ahmad ibn Abbas,” the minister of Zuhayr al-Amiri. Another renowned library was that of “Abu Muhammad Abdullah ibn Hayyan ibn Farhun al-Arooshi” in the city of Bologna,³⁸ characterized by its high enthusiasm for acquiring books.³⁹ Furthermore, all the books in the palace of Cordoba were sold, most of them to the Caliph “Al-Hakam al-Mustansir.” These books became widespread among the people.⁴⁰ Even the books from the library of the minister “Abu al-Mutarraf Abdul Rahman ibn Futeis” were sold for forty thousand dinars.⁴¹ This phenomenon had the benefit of spreading culture and sharing it with the people.

The scientific excursions between Al-Andalus and other nations significantly contributed to the continuity and enrichment of this civilization through diverse knowledge and arts. Scientific voyages profoundly influenced society during the Muluk al-Tawaif era, serving as a conduit between Al-Andalus and other territories. Indeed, the scientists’ passion for research and knowledge compelled them to traverse other places in search of enlightenment, which favourably impacts the advancement of their nation, exemplified by the distinguished jurist Abu al-Walid al-Baji. who was recognized for his extensive journeys to the region of Iraq for almost thirteen years before returning to his native land. He distinguished himself in Hadith, law, and theology. Likewise, Imam Judge “Abu Bakr Muhammad ibn Abdullah ibn al-Arabi” travelled to the East, obtaining information and engaging with experts in Egypt, the Levant, and Iraq. The mathematician Amr ibn Abdul Rahman al-Kurmani al-Qurtubi journeyed to the East, where he studied engineering and medicine in Haran, thereafter returning to Al-Andalus with the epistles of the Brethren of Purity.

The transfer of the works of the Brethren of Purity to Al-Andalus by al-Kurmani was a significant step in promoting the study of philosophical doctrines and expanding research in this field. At the forefront of these scholars arriving from the East was the eminent “Thabit bin Muhammad al-

³⁴ al-Andalusī, *Tabaqāt*, 89.

³⁵ Robinson, *Islamic Civilization in Thirty Lives*, 166–168.

³⁶ Academy Saylor, *Al-Andalus* (2011), accessed December 4, 2025,

<https://resources.saylor.org/wwwresources/archived/site/wp-content/uploads/2011/08/HIST351-4.1-Al-Andalus.pdf>.

³⁷ Nurdin Laugu, “Islamic Libraries in History,” *Al-Jami’ah: Journal of Islamic Studies* 43, no. 1 (2005): 65, <https://doi.org/10.14421/AJIS.2005.431.57-97>.

³⁸ Yāqūt al-Ḥamawī, *Mu’jam al-buldān*, vol. 1, 490.

³⁹ Ibn Bashkuwāl, *al-Ṣilah*, 634.

⁴⁰ al-Muqrī, *Nafḥ al-Ṭayyib*, vol. 1, 387.

⁴¹ Ibn Bashkuwāl, *al-Ṣilah*, vol. 1, 310; al-Andalusī, *Tabaqāt*, 89.

The Relationship between Politics and Civilization in Al-Andalus During the Era of the Muluk al-Tawaif Jurjani,”⁴² an Eastern philosopher and astronomer, skilled in language and literature, and a memorizer of poetry. He also maintained connections with some princes, seeking political positions.⁴³ “Abu Ali al-Qali” was among those who brought heritage from the East to Al-Andalus, specifically in the fields of poetry and literature, contributing to the activity of literary studies. He brought with him poetry collections, news, and language books.⁴⁴ Naturally, the Al-Andalus engaged with works arriving from the East, studying its sciences, alongside their own works in various fields such as jurisprudence, language, grammar, dictionaries, history, hadith, biographies, and literary studies.

Hence, we conclude that the cultural exchange between the East and Andalus had a significant impact on the flourishing and activation of scientific endeavours during the era of the Muluk al-Tawaif . The scholars who spent their lives traveling and journeying in pursuit of knowledge between Al-Andalus and the East contributed to the transfer of books and knowledge between the two countries. This helped mix ideas and sciences between the two regions, increased learning, and allowed civilization to grow during the time of the Muluk al-Tawaif .

The Agronomy Development in the Era of the Muluk al-Tawaif

Recent archaeological and botanical studies demonstrate that agricultural systems in medieval Iberia remained productive despite political disturbances, indicating continuity in rural economic structures.⁴⁵ Attention to the agricultural sector continued during the rule of the Muluk al-Tawaif in Al-Andalus.⁴⁶ The development witnessed by the agricultural sector during the previous period contributed to enhancing research and development in the field of agriculture. Many scholars have also published books related to various agricultural practices.

The saying “Agriculture is civilization” was widespread among the people of Al-Andalus. For this reason, agriculture formed one of the most important pillars of Al-Andalus civilization, its importance being particularly evident in providing food during the political crisis that plagued the country, especially in the mid-5th century AH. This interest in the agricultural sector was exemplified by the persistence of agricultural systems familiar to the people of Al-Andalus, including sharecropping, leasing, and feudal systems. An additional illustration of this interest is the Al-Andalus scholars’ emphasis on the study of plants and their characteristics, as well as their authorship of several texts on the topic. The revolts and battles that beset Al-Andalus throughout the Muluk al-Tawaif ‘ era adversely affected agricultural productivity, both in quantity and quality, leading to a deterioration in the agricultural sector. These uprisings frequently resulted in the looting or incineration of crops, and the appropriation of land from its proprietors was also prevalent. Migration, demographic growth, and rivalry among urban and rural elites contributed to land redistribution and the evolution of production systems.

⁴² Muḥammad al-Ḥumaydī, *Judhwat al-Muqtabas*, 184.

⁴³ al-‘Uṭaybī, *alwḥādh*, 44–45.

⁴⁴ al-Muqṛī, *Nafḥ al-Ṭayyib*, vol. 3, 70; al-‘Uṭaybī, *alwḥādh*, 38–39.

⁴⁵ Antonio Peralta Gómez, Leonor Peña Chocarro, and Jesús Lorenzo Jiménez, “New Advances in Iberian Medieval Agriculture: Plant Remains from the Islamic Site of Castillo de Valtierra (Navarre, Northern Spain),” *Plants* 13, no. 21 (2024), <https://doi.org/10.3390/plants13213047>

⁴⁶ Alotaibi, “The Cultural Impact of Scholars in the Andalusian Emirate (138–442 AH / 756–1031 AD).” *Journal of Al-Tamaddun* 18, no. 2 (2023): 13–21.

The Industrial Development in the Era of the Muluk al-Tawaif

The civilization during the era of the Muluk al-Tawaif was not limited to scientific advancements; it also encompassed various other facets, including trade that flourished between Al-Andalus and other regions. During the Muluk al-Tawaif 'era, an Iraqi scholar who was also a trader entered Al-Andalus, carrying a beautifully handwritten copy of Ibn Sina's medical book, "The Canon of Medicine." The merchant mentioned was keen to ensure that this edition had beautiful handwriting and vibrant binding,⁴⁷ so that he could sell it.

Al-Andalus also excelled in the paper industry, producing high-quality paper and parchment, especially in the city of Shatiba.⁴⁸ Additionally, the city of Malaga became renowned for exquisite bookbinding.⁴⁹ These achievements positively influenced the activity of authorship, as well as the buying and selling processes in the paper market, contributing to the overall progress of civilization in the lands of Al-Andalus.⁵⁰

The Al-Andalus demonstrated superiority in the field of industry, benefitting from the abundance of minerals in their land. They became renowned for weapon manufacturing, with Granada⁵¹ gaining fame as a center of arms and ammunition production.⁵² Meanwhile, Dania and Al-Mariya excelled in shipbuilding.⁵³ They also excelled in pharmaceuticals, perfumes, and formulating dyes. One of the most renowned physicians in Al-Andalus during this period was "Al-Zahrawi", and his book "Al-Tasreef," which addressed the compilation of medical knowledge. The cities of Malaga and Al-Mariya especially gained fame for their production of wool, silk, and colored fabrics. Meanwhile, the people of Cordoba excelled in leatherworking, fur, and decorative embellishments,⁵⁴ surpassing similar products from the Islamic East.

It is worth noting the tolerance shown by Muslims towards craftsmen and tradespeople, and their encouragement of industry and innovation in it to produce what the country needs. Therefore, we are not surprised that Muslims encouraged craftsmen and tradespeople from Spain and others and included them in their care and attention, especially since the Arabs were far from industries and had a deep rooted in nomadism.⁵⁵ As a result of this tolerance, there was a cultural blending between two peoples and two civilizations, especially in the era of the Caliphate and after it, and an Islamic civilization resulted.⁵⁶

The Development of Crafts During the Era of the Muluk al-Tawaif

The era of the Muluk al-Tawaif witnessed an agricultural revolution, driven by the rulers who introduced new plants to be cultivated in their gardens. The advisors recognized the crucial role of agriculture in the country's advancement⁵⁷. Cities like Sarqishta, Toledo, and others in Al-Andalus

⁴⁷ Aḥmad Ibn Abī Uṣaybi'ah, *'Uyūn al-Anbā' fī Ṭabaqāt al-aṭibbā'* (Bayrūt: Dār Maktabat al-ḥayāh, 1995), 517.

⁴⁸ Ḥusayn Mūnis, *Ma'ālim Tārīkh bilād al-Maghrib wa-al-Andalus* (al-Qāhirah: Dār al-Rashād, n.d.), 384.

⁴⁹ Aḥmad al-Qalqashandī, *Ṣubḥ al-A'shā fī ṣinā'at al-inshā'* (al-Qāhirah: Dār al-Kutub al-Khidwīyah, 1915), 219.

⁵⁰ Aḥmad, *al-Ḥarf wa-al-miḥan*, 101–102.

⁵¹ Yāqūt al-Ḥamawī, *Mu'jam al-buldān*, vol. 4, 195.

⁵² al-Muqrī, *Nafḥ al-Ṭayyib*, vol. 1, 197.

⁵³ Albrdwy, *al-ibdā' al-ḥadārī*, 79.

⁵⁴ Ghālib, *al-Ḥarf wa-al-ṣinā'āt*, 76.

⁵⁵ 'Abd al-Raḥmān Ibn Khaldūn, *al-Muqaddimah* (al-Qāhirah: Mu'assasat al-hndwy lil-ta'līm wa-al-Thaqāfah, 1969), vol. 1, 404.

⁵⁶ Ḥusayn AlDuwaydār, *al-Mujtama' al-Andalusī fī al-'aṣr al'mwī 138–422 H / 755–1030 m* (al-Qāhirah: Maṭābi' al-Ḥusayn al-Islāmiyah, 1994), 347–348.

⁵⁷ al-Andalusī, *Ṭabaqāt*, 83–84.

The Relationship between Politics and Civilization in Al-Andalus During the Era of the Muluk al-Tawaif were known for their abundant orchards and fruit production, with Christians actively involved in ploughing and cultivating the land.⁵⁸

Abu Ubayd Allah ibn Abd al-Aziz al-Bakri wrote a book titled “The plants and the trees of Al-Andalus,” covering Al-Andalus plants and shrubs. Similarly, Muhammad ibn Muhammad ibn al-Sharif wrote a book on plants titled “The comprehensive compilation of the characteristics of diverse plant species.”⁵⁹

The ships from the ports of Al-Andalus played a crucial role in the bustling trade activity, transporting diverse Al-Andalus goods such as saffron from Toledo and mercury to various Western and Islamic lands. Additionally, Christians within the country participated in the trade of sandals, clothing, oil, and salt,⁶⁰ reflecting the tolerance of Muslims toward their Christian counterparts.

The establishment of the Islamic fleet in Al-Andalus can be traced to the reign of Emir Abd al-Rahman ibn al-Hakam ibn Hisham (206-237 AH/822-851 AD), when the country was exposed to Norman naval attacks. The Al-Andalus navy flourished during the reign of Caliph Abd al-Rahman Abd al-Nasir (300-350 AH/912-961 AD), who sought to establish a strong army equipped with weapons and ammunition and paid special attention to naval power⁶¹. The results of this interest became apparent during the era of the Muluk al-Tawaif.

Political Development in the Era of the Muluk al-Tawaif

On the political aspect, studies of medieval Mediterranean societies indicate that political authority often influenced administrative organization and economic stability, which in turn shaped cultural production and social structures.⁶²

Indications of civilizational development emerge from Ibn Khaldun’s discussion⁶³ of the “hajibah”. He states, “The Hajib performed the duties of the minister in the Abbasid and Fatimid states, overseeing the affairs of the diwans, each headed by a minister. The Hajib assumed the role of the head of the ministry and presided over the council of ministers responsible for state affairs. Due to his elevated status, the Hajib came to be known as “Dhu al-Wazartain,” signifying his control over both the military and civil ministries.

During the era of the Muluk al-Tawaif, the influence of the Hajib increased, evolving into the absolute ruler of the state. His name was invoked in sermons, roads were named after him, and his name was woven into garments with gold, akin to the practice with the caliphs. Writing ranked below the Hajib in status and was divided into two categories: the writing of letters, and the author is called the writer. The writer of legal documents is referred to as the writer of expertise.⁶⁴

⁵⁸ Muḥammad Ibn al-Khaṭīb, *al-Iḥāṭah fī Akhbār Gharnāṭah* (Bayrūt: Dār al-Kutub al-‘Ilmiyah, 1424), 79.

⁵⁹ Albrdwył, *al-ibdā‘ al-ḥaḍārī*, 64.

⁶⁰ al-Muqrī, *Nafḥ al-Ṭayyib*, vol. 1, 143.

⁶¹ Muḥammad Alzghlwl, “al-Ṣinā‘ah al-Baḥrīyah fī al-Andalus min Ḥukm al-Khalīfah al-Ḥukm ibn ‘Abd al-Raḥmān (al-Mustansir billāh) ḥattā Nihāyat al-Dawlah al-Umayyīyah fī al-Andalus,” *Majallat Kāna al-Tārīkhīyah* 41 (2018): 85–86.

⁶² Annliese Nef, *Politics and Economy in the Medieval Mediterranean* (Cambridge: Cambridge University Press, 2023), 63–66.

⁶³ Ibn Khaldūn, *al-Muqaddimah*, 208.

⁶⁴ al-Muqrī, *Nafḥ al-Ṭayyib*, vol. 1, 103.

The judiciary also held a prestigious position in Al-Andalus, enduring during the Muluk al-Tawaif era. Thanks to the policies of the vizier Abu al-Hazm ibn Juhur, Cordoba witnessed political and economic prosperity, fostering judicial reforms. Justice was applied equally, safeguarding people's rights.⁶⁵ On the other hand, this policy contributed to cultural and intellectual prosperity. Between the judge and the aggrieved party, there was the "Muhtasib," tasked with overseeing matters related to public order and crimes that required swift resolution.⁶⁶ Each city had its own Muhtasib. León Profansal⁶⁷ mentions that whenever Christian kings reclaimed territory from Muslims, they affirmed the Muhtasib in his role, who continued to be known as the Muhtasib. He was entrusted with overseeing weights and measures, indicating the effectiveness of this organization in governing the affairs of the country and its continuity during the era of the Muluk al-Tawaif. This reflects the influence of Al-Andalus civilization on European civilization.

After examining civilization during the era of the Muluk al-Tawaif, it became evident to us that we witnessed its radiance in various aspects such as crafts, industries, sciences, and different arts. We do not exclude the possibility that a group of people chose to withdraw from political life and its conflicts to avoid the flames of discord and the wrath of authority. Likewise, the departure of some Al-Andalus in pursuit of knowledge reflects a positive gesture, allowing them to continue their scientific and intellectual activities outside Al-Andalus during the era of the Muluk al-Tawaif, attributing their achievements to that era. We also do not rule out the existence of a group among them who chose to stay in Al-Andalus, contributing to the revival of civilization. Ibn Adhārī provides us with honorable examples and positions for them.⁶⁸

Civilization Maker in the Era of the Muluk al-Tawaif

In addition to what was stated above regarding aspects of civilization during this critical political period, on the other hand, this political division that Al-Andalus witnessed contributed to social changes, including the diversity of the people. In the era of the Muluk al-Tawaif, people were divided into three main categories:

1. The first category consisted of the people of Al-Andalus, including the following kingdoms: Banu Juhor in Cordoba, Banu Abbad in Seville, and Banu Hud in Zaragoza.
2. The second category comprised the Berber element,⁶⁹ including Banu Thulnoon in Toledo, Banu Al-Aftas in Zaragoza, and Banu Ziri in Granada.
3. The third category represented the followers of the Umayyads, including Banu Tahir in Murcia and Banu Samadah in Almeria.⁷⁰ Additionally, there were Jewish communities residing in Zaragoza, Toledo, Seville, Bologna, and Granada.⁷¹ In

⁶⁵ Ibn Bassām, *al-Dhakhīrah*, vol. 2, 602.

⁶⁶ 'Alī al-Māwardī, *al-Aḥkām al-Sultānīyah (al-Qāhirah: Dār al-Ḥadīth, n.d.)*, 61–72.

⁶⁷ Līfī Brūfīnsāl, *al-Sharq al-Islāmī wa-al-Ḥaḍārah al-‘Arabīyah al-Andalusīyah* (Bayrūt: Dār al-‘Ālam al-‘Arabī, 1938), 148–150.

⁶⁸ Aḥmad Ibn ‘Idhārī, *al-Bayān al-Maghrib fī Ikhtisār Akhbār Mulūk al-Andalus wa-al-Maghrib* (Bayrūt–Lubnān: Dār al-Thaqāfah, 1983), vol. 3, 229.

⁶⁹ Muḥammad al-Marrākushī, *al-Bayān al-Maghrib*, vol. 2, 6; Ibn Khaldūn, *al-Muqaddimah*, vol. 4, 150.

⁷⁰ Muḥammad al-Ḥimyarī, *Ṣifāt Jazīrat al-Andalus Muntakhabah min Kitāb al-Rawḍ al-Muṭār*, 2nd ed. (Bayrūt: Dār al-Jīl, 1408), 182–184.

⁷¹ al-Ḥimyarī, *Ṣifāt Jazīrat al-Andalus*, 125.

addition, the Saqaliba, known as the Saqaliba of the Umayyads, who were linked to Mansur ibn Abi Aamir, were also present in the eastern part of Al-Andalus.⁷²

The demographic diversity contributed positively to the country, as this period witnessed diverse interactions between the Arab, Berber, Jewish, and Christian populations in enriching civilization and society⁷³. This agrees with Ibn Sina's perspective on social philosophy, which highlights the significance of human relationships and interactions within a community.⁷⁴ Also, these points indicate and confirm one of the distinguishing features of Islamic civilization, which is applying the policy of justice and tolerance among people. The result was that individuals with different beliefs and opinions lived together in safety, peace, and mutual respect.⁷⁵

Also, the multicultural composition of Al-Andalus society played a major role in shaping its civilization, as Muslims, Christians, and Jews participated in intellectual and economic life, contributing to a shared cultural environment.⁷⁶ Besides these groups, and despite the scarcity of references to the role of women during this period, in early Islamic sources, that clear that the division of social duties became essential for managing and organizing social life, especially during this critical period.⁷⁷

This indicates that Berber and Arab families, despite their different kingdoms, shared power in Al-Andalus. Each of them competed to attract people's allegiance, involving Jews and Saqaliba in the process. This helps us understand the identity of those credited with the flourishing civilization during the era of the Muluk al-Tawaif. And confirms the active contribution of all groups of Society. We must also recognize the influence exerted by the kings during the Caliphate period, which saw a cultural renaissance. Ibn Khaldun observed, "The inhabitants of states consistently imitate, in terms of civilization and its circumstances, the preceding states they observe, and the majority of them follow suit." Every civilization indeed relies on the knowledge and sciences of preceding nations.

Historically, dependence on prior civilizations does not undermine the importance of a state or the worth of its civilization. Instead, it denotes the adaptability of civilization and its capacity to incorporate the novel. Every civilization bequeaths a cultural legacy, and when the epoch of the Muluk al-Tawaif emerged inside the prosperous civilization of the Caliphate, they inherited, perpetuated, and advanced this cultural heritage. In the absence of this continuity, they would have been compelled to commence afresh, as noted in other countries, obstructing scientific advancement and cultural evolution. The relationship between politics and civilization reveals that the rulers embodying the political unity of Al-Andalus, albeit confined to a few kingdoms, actively contributed to the cultivation of Islamic civilization, albeit on a restricted scale. The study illustrated that civilization cannot endure and progress unless individuals, irrespective of their socioeconomic class, are engaged with it. The information regarding the culture of the Muluk al-

⁷² Muḥammad Ibn al-Ābār, *Istimrārīyat Kitāb al-Ṣilah*, ed. 'Izzat al-ʿAṭṭār, vol. 1, 253.

⁷³ Víctor de Castro León, *The Routledge Handbook of Muslim Iberia* (London: Routledge, 2020), 398–424, <https://doi.org/10.4324/9781315625959-18>

⁷⁴ A. F. M. Zabidi, R. Abdul Wahab, and W. Q. A. Wan Razali, "Biopsychosocial-Spiritual Model of Medicine: A Revival of ibn Sina (Avicenna) Legacy," *International Journal of Islamic Thought* 28 (2025): 6-7, at 6, <https://doi.org/10.24035/ijit.28.2025.330>.

⁷⁵ S. Halilović, "Islamic Civilization in Spain – A Magnificent Example of Interaction and Unity of Religion and Science," *Psychiatria Danubina* 29, suppl. 1 (2025): 56-66.

⁷⁶ Eduardo Manzano Moreno, *Al Andalus entre el Islām y Occidente* (Barcelona: Crítica, 2023), 92–95.

⁷⁷ G. Eaton, *Remembering God: Reflections on Islam* (Cambridge, England: The Islamic Texts Society, 2000), 92–94.

Tawaif era distinctly illustrates the wealth and diversity across multiple domains, derived from the Caliphate period. It underscores the collective contribution of all individuals in enhancing it.

Conclusion

This study, through several sources, affirmed the presence of a sophisticated civilization throughout the period of the Muluk al-Tawaif, indicating that internal fragmentation and political strife did not obstruct or impede civilizational advancement. The influence of the Period the Muluk al-Tawaif was evident across multiple societal sectors, cultural domains, and diverse fields, profoundly affecting the lifestyles of the populace. This underscores the significance of leadership and politics in influencing individuals and advancing interests for societal gain. This study has revealed the contributors to the establishment of civilization during the period of the Muluk al-Tawaif. It elucidated the contributions of each kingdom via examples, highlighting the roles of leaders, ordinary individuals, and various communities, including Berbers, Arabs, Jews, and Christians. They collectively rejuvenated Al-Andalus civilization, fostering a vibrant culture that influenced all facets of society. Consequently, numerous thinkers, like Averroes and Ibn Hazm, distinguished themselves in disciplines such as medicine, agriculture, and craftsmanship, contributing significantly to the sustenance and preservation of civilization at pivotal periods. These insights were archived by numerous researchers for posterity, enabling their utilization by subsequent generations.

Moreover, contributions across diverse domains have profoundly influenced society and culture, exerting substantial economic and cultural repercussions on individuals and communities. The study indicated that Al-Andalus saw notable advancements in multiple domains during the Taifa period, encompassing a thriving agricultural sector, the enhancement of agricultural products and literature, and augmented trade with adjacent regions. Artisans and creators flourished, generating wonderful metalwork. The data given demonstrates that the governmental fragmentation and inherent shortcomings during the Muluk al-Tawaif era did not adversely affect the trajectory and advancement of civilization. Conversely, the majority of the Muluk al-Tawaif adopted civilization and endeavored to rejuvenate it in every conceivable manner. We have presented depictions of numerous prominent personalities throughout various domains who illuminated the civilization of Al-Andalus. This issue highlights the adverse relationship between politics and civilization. Politics can adversely impact societal and civilizational growth when governed by ineffectual leaders; conversely, civilization can flourish, and society can thrive under robust policies and leaders committed to national rejuvenation, establishing a direct correlation between the two. The metric that delineates the interplay between politics and culture, together with their reciprocal influence, is contingent upon the existence of sagacious and robust leaders.

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