

The Founders of al-Andalus: Await

Şevket Yıldız, PhD

Department of History of Islam and Islamic Arts
Faculty of Theology
Uludag University
Bursa-Turkey

Abstract

This paper deals with the first educators and the scholars who contributed to the foundation of the Andalus civilization. These personalities took up an important place in the Andalusian community and culture in terms of both their masters and the disciples they raised. On the other hand, the biographies of these personalities not only show the sources of this culture, but also the extent to which it is related to the eastern part of the Islamic world.

The biographies of the first Andalusian scholars help us to understand and evaluate the influences and the deep roots in the foundation period. Sources give us detailed information as to their environments, scientific journeys, their masters and disciples. Moreover, dealing with all scholars in the foundation period exceeds the limits of this paper. Therefore, this study only talks about the most influential personalities in the foundation period of the Andalusian Civilization, giving special reference to the environment, scholars and the students. Some of these scholars did not have any official duties and continued freely their teaching and guiding activities. These scholars, who devoted their lives to science and education, can also be called “the invisible heroes” of the Andalus Civilization. These masters had a special place in the course of history for teaching the most eminent scholars of the Andalusian culture.

In this study, which deals with the first figures of the Andalus scholars, I will take as a subject the biographies of several scholars, including Muawiya b. Salih al-Hadrami(158/774), Sa'sa'a b. Sallam al-Dimashqi (180/796,192/807 or 202/817), Ghazi b. Qays (199/815) and Ziyad b. Abdurrahman(192/807) (193/809 or 199/815).

1. Muawiya b. Salih (158/774)

His name is Muawiya b. Salih b. Hudayr b. Said b. Sa'd b. Fihri¹; his personal record Abu Amr, Abu Abdurrahman; his nisba al-Hadrami, al-Himsi, al-Shami and his epithet al-Hafiz, al-Imam, Qadi al-Andalus.² Among his masters and narrators are Abdurrahman b. Cubayr b. Nufayr, Shaddad b. Shaddad, Sulaym b. Amir, Shurayh b. Ubeyd and Makhul –these were the most important- Ziyad b. Abi Savda, Abu al-Zahiriyya Hudayr b. Kurayb, Rabia b. Yazid al-Kusayr, Rashid b. Sa'd, Abu Maryam al-Ansari, Nuaym b. Ziyad al-Anmari, Yunus b. Yusuf, Yahya b. Cabir al-Tai, Amir b. Cushayb, Damra b. Habib, Azher b. Said al-Harrazi, Hatam b. Haris, Habib b. Ubayd, al-Safar b. Nusayr, Abdullah b. Abi Qays, Salih b. Jübayr al-Urduni, Abdulkahir Abu Abdullah, Abdulwahhab b. Buht, Umayr b. Hani, Ala b. al-Haris, Kasir b. al-Haris, Qasim b. Abu Abdurrahman al-Dimashqi, Yahya b. Said al-Ansarî, and Mikdam b. Ma'di Karb.³

¹ There are two Muawiya b. Salihs. One of them is known under the personal record Hafiz Abu Ubeydullah al-Dimashki. The other one is Abu Abdurrahman al-Hadrami, who was appointed as the judge of Andalus. See. Ahmad al-Herewî, *al-Mu'cam fi Mushtebihi Esami al-Muhaddisin*, ed. Nazar Muhammed al-Feryabi, Riyad: Maktaba al-Rushd, 1411 A.H., I, 246.

² Ibn Manzur, *Mukhtasar Tarikh Dimashk*, Damascus: Dar al-Fikr, 1984, I, 320-321; Ibn al-Esrî al-Cezerî, *Câmi' al-Usûl fi Ahadis al-Rasul*, Damascus: Dar al-Fikr, XII, 908; Zehebî, Muhammed b. Ahmad b. Osman b. Kaymaz b. Abdullah al-Turkmani al-Misri, *Tazkira al-Huffâz*, Beirut: Dar al-Kutub al-Ilmiyya, 1998, I 132-13.

³ Zehebî, *Tazkira al-Huffâz*, I, 132-133; Ibn al-Esrî al-Cezerî, *Câmi' al-Usûl*, XII, 908.

Among his disciples are some of the most renowned scholars of the Muslim world, Sufyan al-Sawri, al-Lays, Abdurrahman b. Mahdi, Ibn Wahb, Ma'n b. Isa, Asad b. Musa, Abu Salih, Rashid b. Sa'd, Hammad b. Halid al-Hayyat, Bishr b. Al-Sirri, Zayd b. al-Habbab, Abu Ishaq al-Fizari, Abdullah b. Yahya al-Barlasi, al-Vakidi, Abdullah b. Salih, Hani b. al-Mutavakkil, and Farac b. Fudala.⁴

Muaviye b. Salih, originally from Hadramawt, was born at the end of the 80's AH, at the time of Abdalmalik b. Marwan. Raised on Hims in 125 AH (according to one narration 123) he fled to Egypt. He came to Andalus with Marwanis before Abdurrahman b. Muawiya. Abdurrahman b. Muawiya sent him for some issues⁵ to Damascus and on his return, appointed him as the judge of Andalus. Muawiya b. Salih was known as someone who goes to the battlefields during the day and prays during nights.⁶

At the end of his life H.155 (according to one narration 154 AH), he went to Hijaz for a pilgrimage. He met with Ahmad b. Hanbal, Ibn Mahdi and Sufyan and then visited Madina. Egyptians also received some hadiths from him. Among them was the great scholar Malik b. Anas.⁷ Muhammad b. Ahmad b. Abi Haysama relates that he went to Andalus in order to learn his *usul*, but found out that his work had ceased to exist because it was not appreciated there.⁸

2. Ghazi b. Qays (199/815)

His name is al-Ghazi b. Qays; his personal record Abu Muhammad and his nisba al-Amawi, al-Andalusi.⁹ His masters are al-Imam Malik b. Anas, Muhammad b. Abdurrahman b. Abi Zi'b, Abd al-Malik b. Jurayc, al-Ewzai, Sawr b. Yazid, and Muhammad b. Wardan while his disciples include Abd al-Malik b. Habib, Asbagh b. Halil, and Osman b. Ayyub.¹⁰

Ghazi b. Qays came to Andalus at the time of Abdurrahman b. Muawiya. He was known as the first person who brought the Muwatta of Imam Malik and the qiraa of Nafi to Andalus.¹¹ Abdurrahman b. Muawiya used to summon him to the palace and respected him.¹² He refused to accept the position of judge when offered. The Judge Mus'ab b. Imran consulted with him after Sa'saa b. Sallam died. He was an authority of qiraa, and adib. Zabidi counted him in the first generation of the Andalusian scholars. Ghazi was among those who narrated a lot of hadiths and was an authority on Islamic law. Qadi Iyad said that he was the best jurist among Africans.¹³ He used to pray much during nights. He died in 199 AH, in the reign of al-Amir Hakam. One of his two sons, Abdullah, knew the qiraa of Nafi and Arabic very well. After Ghazi, Muhammad b. Vaddah came and brought the narration of Varsh, which was transmitted through Abdussamad b. Vaddah, to Andalus.

⁴ Zehebî, *Siyer A'lâm al-Nubalâ*, Muessese al-Risalah, 1985, VII, 158-163; Ibn al-Esîr al-Cezerî, *Câmi' al-Usûl*, XII, 908; Zehebî, *Zehebî, Tazkira al-Huffâz*, I 132-133.

⁵ In one narration, Abdurrahman b. Muawiya sent him to Damascus to bring his two sisters to Andalus. See. Ali ibn Musa ibn Said al-Maghribi, *al-Mugrib fî Hulâ al-Magrib*, ed.Şevki Dayf, Cairo: Dâr al-Maârif, 1955, I, 102.

⁶ al-Maghribi, *al-Mugrib*, I, 102-103; Zehebî, *Siyer A'lâm al-Nubalâ*, VII, 158-163; al-Ziriklî, Khayr al-Din, *al-A'lam*, Dar al-ilm li al-melayîn, 2002, VII, 260-261.

⁷ Zehebî, *Siyer A'lâm al-Nubalâ*, VII, 158-163; Ibn Manzur, *Mukhtasar Tarîkh Dimashk*, I, 320-321.

⁸ al-Ziriklî, *al-A'lam*, VII, 260-261; Fierro, Maribel, "The Introduction of Hadith in Al-Andalus", (Translator: Murat Gökalp), *Ankara Üniversitesi İlahiyat Fakültesi Dergisi*, vol. 47, 2006, p.240.

⁹ Qadi Iyad, *Tertîb al-Medârik ve Takrîb al-Mesâlik*, Maghrib: Matbaa Fudale, 1965, I, 123; Burhan al-Din Ibn Ferhun al-Malikî, *al-Dîbâc al-Muzahhab fî Marifa A'yân Ulama Mazhab*, Cairo: Dar al-turas, I, 121; Abu al-Walid Ibn al-Faradi Abdullah b. Muhammad b. Yusuf al-Kurtubi al-Ezdi, *Târîkh Ulamâ al-Andalus*, Cairo: Maktaba al-hanci, 1988, I, 127.

¹⁰ Abu al-Walid Ibn al-Faradi, *Târîkh Ulamâ al-Andalus*, I, 127; Qadi Iyad, *Tertîb al-Medârik ve Takrîb al-Mesâlik*, I, 123; Zehebî, *Târîkh al-Islam ve Vefeyât al-Maşahir ve al-A'lam*, Dar al-gharb al-islami, 2003, XIII, 331-332.

¹¹ Al-Suyutî, Jalal al-Din, *Bughya al-Vuât fî Tabakat al-Lugaviyyîn ve al-Nuhât*, Sayda: al-Maktaba al-Asriyya, II, 240; Burhan al-Din Ibn Ferhun al-Malikî, *al-Dîbâc al-Muzahhab*, I, 121; Fierro, Maribel, *The Introduction of Hadith in Al-Andalus*, p.240.

¹² Al-Firûzâbâdî, Muhammad b. Yakûb, *al-Bulga fî Terâcim Eimme al-Nahiv ve al-Luga*, Daru Sa'd al-Din, 2000, I, 52; Al-Suyutî, Jalal al-Din, *Bughya al-Vuât fî Tabakat al-Lugaviyyîn ve al-Nuhât*, II, 240.

¹³ Zehebî, *Târîkh al-Islam*, XIII, 331-332.

One of the reasons why the imams of Maghrib and Andalus chose al-Nafi in qiraa and al-Imam Malik in hadith is that they were masters of each other in both disciplines. They were both from Madina.¹⁴

3. Sa'saa b. Sallam (180/796-192/807-202/817)

His name is Sa'saa b. Sallam; his personal record Ibnu Abdullah, Abu Abdullah, his nisba Dimashqi, al-Andalusi, al-Shami and his epithet Khatib Qurtuba, Mufti al-Andalus, Faqih and al-Hafiz.¹⁵ Malik b. Anas, Avzai and Said b. Abdulaziz are among his masters. His pupils are Abd al-Malik b. Habib, Osman b. Ayyub b. al-Salt and Abu Said al-Qurtubi, who were the eminent scholars of Andalus.¹⁶

He was born in Damascus and travelled to Egypt for learning. There he took lessons from important scholars like al-Awzai and Malik b. Anas. After the conquest of Andalus by Arabs, he settled in Cordoba. He lived in the time of Abdurrahman b. Muawiya, Hisham b. Abdurrahman and Hakam b. Hisham. He was known as the first one to introduce the school of Awzai and the discipline of Hadith.¹⁷ The Awzai School, which came to Andalus and became dominant in the early period through him, was efficient up to the reign of Hakam b. Hisham. Sa'saa was an imam and preacher of Cordoba as well, an important position in the Andalusian State. Among his disciples are Abd al-Malik b. Habib, Osman b. Ayyub and Abu Said al-Qurtubi, who were eminent scholars of Andalus.¹⁸

There are different accounts as to when Sa'saa b. Sallam died. Although the dates 180- 192 and 202 AH were given, it is known that he was very active at the time of Abdurrahman b. Muawiya and his son Hisham. It is clear that he was one of the founders of Andalusian thought, when his disciples are considered.¹⁹

4. Ziyad b. Abdurrahman (193/809-199/815)

His name is Ziyad b. Abdurrahman b. Zuhayr b. Nashida b. Lavzan b. Hayy b. Ahtab b. Haris b. Vail al-Lahmi; his personal record Abu Abdullah; his nisba Qurtubi and epithet Shabtun.²⁰

Among his well-known masters and narrators are Malik b. Anas, Muawiya b. Salih, Abdullah b. Ukba, Lays b. Sa'd, Sulaiman b. Bilal, Abdullah b. Abdurrahman, Abdurrahman b. Abi al-Zinad, Abdullah b. Omar, Yahya b. Ayyub, Abu Ma'shar, Musa b. Ali, Muhammad b. Abdullah b. Omar al-Laysi, Qasim b. Abdullah, Ismail b. Dawud, Harun b. Abdullah, Muhammad b. Abi Salama, Abi Ma'mar, Abdurrahman b. Abu Bakir b. Abu Mulayka, Ibn Abu Dawud, Sufyan b. Uayyana, Amr b. Qays, and Ibn Ebi Hazm. One of the most renowned scholars of Andalus, Yahya b. Yahya can be counted among his disciples.²¹

It was said that Ziyad b. Abdurrahman was of Khatib b. Abi Baltaa ancestry. He learned his *Muwatta* from al-Imam Malik and wrote his work titled *Sama Ziyad*. Ziyad b. Abdurrahman was known as the first one to introduce the *Muwatta* of Malik to Andalus and the one who personally received narrations from him. His disciple Yahya b. Yahya said that disciplines like *Ilm al-Sunan* and *Wujuh al-Fiqh* were initiated by Ziyad b.

¹⁴ Ibn Abdilber, Yusuf b. Abdullah al-Nemerî, *al-Temhîd ve al-Beyân fî Maktel al-Shahid Osman*, Katar: Dar al-sakâfe, XX, 106; Abu Abdullah Muhammad b. Yusuf b. Abu al-Kasim al-Mevvak al-Girnatî, *al-Tâc ve al-Iklîl li Muhtasar Halil*, Dar al-kutub al-ilmiyye, II, 101-102; Burhan al-Din Ibn Ferhun al-Malikî, *al-Dîbâc al-Muzahhab*, I, 121.

¹⁵ Abu al-Walid Ibn al-Faradi, *Târîkh Ulamâ al-Andalus*, 75; Humeydî, Abu Abdullah Muhammad b. Abu Nasr Fettûh, *Cezve al-Muktebis fî Zikr Vulât al-Andalus*, Cairo: Dar al-misriyye, 1966, I, 87.

¹⁶ El-A'lâm li'z-Ziriklî, III, 204-205; Şezerâtü'z-Zeheb, I, 325; Ibn Asâkir, Ali b. al-Hasan b. Hibetullah b. Abdullah b. al-Hasan Abu al-Kasim al-Dîmashkî al-Shafi'î, *Târîkh Dimashk*, Dar al-fikr, 1995, XXIV, 78-79; Abu al-Walid Ibn al-Faradi, *Târîkh Ulamâ al-Andalus*, 75.

¹⁷ al-Ziriklî, *al-A'lam*, III, 204-205; Ibn Kesir, Abu al-Fida Ismail, *al-Bidâya ve al-Nihâya*, Dar Ihya al-Turâs al-Arabi, 1988, X, 226.

¹⁸ Humeydî, *Cezve al-Muktebis*, I, 87; Ibn Asâkir, *Târîkh Dimashk*, XXIV, 78-79; Zehebî, *Târîkh al-Islam*, XI, 190; Shaykh Abdullah b. Yusuf b. Ya'kub al-Judai, *al-Munâzara fî al-Quran*, Riyad, Maktaba al-rushd, 1409 A.H., I, 19-20; Safedî, Salah al-Din, *al-Vâfi bi al-Vefeyât*, Beirut: Dar ihya turâs, 2000, V, 246.

¹⁹ Abu al-Walid Ibn al-Faradi, *Târîkh Ulamâ al-Andalus*, 75; Ibn Asâkir, *Târîkh Dimashk*, XXIV, 78-79; Zehebî, *al-Iber fî Ahbar men Gaber*, Beirut, Dar al-kutub al-ilmiyye, I, 57; Fierro, Maribel, *The Introduction od Hadith in Al-Andalus*, p.238.

²⁰ Qadi Iyad, *Tertîb al-Medârik ve Takrîb al-Mesâlik*, I, 123-124.

²¹ Qadi Iyad, op.cit., I, 123-125.

Abdurrahman in Andalus.²² Al-Imam Shirazi said that Madinans regarded him as the *faqih* of Andalus.²³ Ziyad b. Abdurrahman was known for his asceticism and piety. Refusing the position of judge by Amir Hisham, he tried to flee; but after he was forgiven, he returned to Cordoba. Hisham respected him every time, had special conversations with him and questioned him on certain issues. He was a pious and religious man. He refused every position his father-in-law Muawiya b. Salih the judge of Cordoba offered him and kept his family away from him. He died at the end of the Hakam period, he left to Cordoba his well-known generation and important disciples.²⁴ The personalities of which short biographies were given above can be counted among the first Andalusian scholars. In this regard, it can be said that Andalusian society had a close relationship with the major centers of the Islamic world. Hence, this relationship is not one-sided. When we look at the biographies of the first Andalus scholars, we not only see that the cultural space shaped in the West is dependent on the East, but also the Islamic civilization in Andalus was attached to the main land and even contributed to it. The first scholars who attended the majlises of North Africa, Egypt, Damascus and Hijaz were the special personalities who observed the first stage of the Islamic civilization as the contemporaries of scholars such as Malik b. Anas, Awzai and Sufyan al-Sawri.

The scientific activity in Andalus increased, beginning from its foundation period onwards. When it came to the caliphate time, it can be seen that Baghdad was also included in the scientific activities, and intensive scientific journeys were made between East and West. These scientific personalities not only gave way to scientific progress and production, but also strengthened the relation between Andalusian culture / civilization and the main centers of the Islamic civilization.

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²² Fierro, Maribel, *The Introduction od Hadith in Al-Andalus*, p.242.

²³ Qadi Iyad, op.cit., I, 124-125.

²⁴ Qadi Iyad, op.cit., I,125.