

THE HISTORY OF CORDOBA AS THE CENTER OF ISLAMIC CIVILIZATION IN SPAIN

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Abstract

The history of Islamic civilization in Andalusia presents a phase of intellectual and cultural development that greatly influenced the course of the world. The region now known as Spain was once a center of extraordinary progress, especially during the period when Islamic rule played a major role in the social and political order. This study uses a historical approach that aims to trace the development of the city of Córdoba as a center of Islamic civilization through the analysis of relevant written sources. In its application, this method includes several important stages, namely heuristics, verification or criticism of sources, interpretation, and historiography. Before Islam entered the Iberian Peninsula, Córdoba had been an important center of Roman government. The city, known as Corduba, was founded in the second century BC as a Roman military base, before later developing into the administrative center of the province of Baetica. The peak of Córdoba's glory occurred when 'Abd al-Rahman III proclaimed himself caliph in 929 AD. Córdoba during its heyday was known as a city that practiced interfaith and cultural tolerance. Muslims, Jews, and Mozarabic Christians lived side by side and interacted peacefully. Córdoba is historical evidence that civilization can reach its peak when supported by political stability, cultural openness, respect for knowledge, and the values of tolerance. Córdoba's legacy serves as an inspiration for the modern era regarding the importance of building a knowledgeable, cultured, and civilized society.

Keywords: Civilization, Cordoba, History, Islam



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INTRODUCTION

The history of Islamic civilization in Andalusia represents a phase of intellectual and cultural development that significantly influenced the course of the world. The region now known as Spain was once a center of extraordinary progress, particularly during a period when Islamic rule played a major role in the social and political order. Among the important cities that flourished during this period, Córdoba became the most prominent symbol of the glory of Islamic civilization in Western Europe (Ghoni & Roza, 2024). In the 10th to 11th centuries CE, the city served not only as a center of government but also as a center of thought, culture, and science, influencing global intellectual development. Understanding the history of Córdoba means tracing a long process that demonstrates how the interaction between politics, economics, and culture gave birth to a highly advanced center of civilization.

The arrival of Islam in the Iberian Peninsula in 711 CE marked the beginning of a major change in the region's history. When Muslim forces led by Tariq ibn Ziyad crossed the Strait of Gibraltar and defeated the Visigothic kingdom, the way was paved for a new system of government and social order (Basri et al., n.d.). This expansion process was not merely about occupying new territories but also introducing elements of Islamic civilization that influenced the social, economic, and cultural spheres. Within a few decades, almost the entire Iberian Peninsula fell under Islamic rule and became a prosperous center of civilization. Changes in government structure, the development of agriculture with new technologies, and increased trade laid the foundation for the rise of major cities, including Córdoba, which would later become one of the most advanced cities in the world.

Córdoba grew into a major center of Islamic civilization due to its strategic location and the political support of the Umayyad Dynasty in Andalusia (Akbarul Falah & Dzulkifli Hadi Imawan, 2023). The city flourished, especially after Abd al-Rahman I established a stable government and made it the capital. The peak of Córdoba's glory occurred during the reign of Abd al-Rahman III, when he declared himself caliph and established Andalusia as a caliphate independent of Eastern powers (Rayyahun et al., 2025). Strong political policies, orderly administration, and economic stability enabled Córdoba to grow into one of the largest and richest cities in Europe. Extensive public infrastructure, such as bridges, mosques, palaces, hospitals, and roads, demonstrated the city's advanced and organized development.

Córdoba became a remarkable intellectual center for learning. Vast libraries housing hundreds of thousands of manuscripts made the city a gathering place for scholars from various disciplines (Iqbal & Agus Mahfudin Setiawan, 2024). Scholars such as Ibn Rushd, Ibn Hazm, Al-Zahrawi, and Maslamah al-Majriti made significant contributions to the development of philosophy, medicine, astronomy, mathematics, and religious sciences. Córdoba's scholarly tradition flourished in an atmosphere of openness and tolerance. Muslim, Christian, and Jewish communities lived side by side and engaged in mutually enriching intellectual activity. This cross-cultural and interfaith collaboration made Córdoba a center of intellectual dialogue, a rare occurrence in other European cities at the time.

Besides being a center of learning, Córdoba also flourished in the fields of culture and the arts. The Great Mosque of Córdoba, one of the most magnificent architectural works in Islamic history, bears silent witness to the Andalusian community's appreciation for art and aesthetics. Literature, music, and philosophy flourished (Widodo et al., n.d.). The city was not only an administrative center but also a center of civilization, integrating Islamic spiritual values, local traditions, and cultural inspiration from various regions of the Islamic world (Busthomi & Rudy Catur Rohman Kusmayadi, 2024). Thus, Córdoba fostered a strong multicultural identity and became a model for how civilization can develop through openness and tolerance.

Studying the history of Córdoba is highly relevant to the development of Islamic civilization globally. Córdoba provides a vivid illustration of how Islam not only spread religious teachings but also fostered intellectual progress, scientific innovation, and cultural harmony. Córdoba's influence did not end with its golden age but continued for centuries afterward (Andari et al., 2023). One of the greatest impacts of Córdoba's intellectual development was its role in the translation of Islamic scientific works into Latin, which subsequently influenced the development of European universities. The knowledge developed in Córdoba became an important foundation for the birth of

Likewise operational definitions, if deemed necessary, are also written narratively. The introduction is written in Times New Roman-12 upright, with 1 space. Each paragraph begins with a word that is indented into 5-6 digits, or about 1.2 cm from the left edge of each column.

RESEARCH METHOD

This research uses a historical approach to trace the development of the city of Córdoba as a center of Islamic civilization through the analysis of relevant written sources. The historical method was chosen because it allows for a careful reconstruction of the processes, events, and socio-political dynamics that occurred in the past. In its application, this method encompasses several important stages: heuristics, source verification or criticism, interpretation, and historiography. Each stage is carried out systematically to ensure that the data obtained is not only accurate but also provides a complete and comprehensive picture of Córdoba's history.

The first stage, heuristics, involves collecting various literature sources related to the research topic. These sources include scientific journals, academic articles, history books, and other publications discussing the political, intellectual, and cultural developments of Córdoba during the golden age of Islam in Andalusia. The literature used includes primary sources such as classical historical records and the works of Andalusian scholars, as well as secondary sources in the form of contemporary research discussing modern interpretations of the development of Islamic civilization in Spain. Data collection through this literature aims to enrich the researcher's understanding of the historical context and ensure that the study has a strong academic foundation. The next stage is verification or source criticism, which is the process of assessing the authenticity, credibility, and reliability of the collected sources. At this stage, each source is carefully examined to ensure the validity of its information, both through external and internal criticism. External criticism is used to assess the physical aspects, origins, and authenticity of the source, while internal criticism is used to evaluate the content, objectivity, and consistency of the data presented. This step is crucial because historical research often encounters biased narratives, subjective interpretations, or incomplete information. Therefore, verification is carried out to produce study material that is free from errors and can be scientifically justified.

After the source criticism process, the next stage is interpretation, which is constructing meaning from the verified historical data. At this stage, the collected data is not only understood as is but also analyzed within the surrounding social, political, economic, and cultural context. Researchers attempt to connect various historical facts to form a comprehensive picture of the factors that led Córdoba to develop as a center of Islamic civilization. A descriptive-analytical approach is applied to explain events in detail while providing a critical analysis of the dynamics that occurred. Through this interpretation, researchers not only present facts but also interpret the causal relationships that explain the development of Córdoba.

The final stage in the historical method is historiography, which involves compiling research results in a structured and easily understood scientific paper. At this stage, all interpreted findings are compiled into a historical narrative that is logical, coherent, and consistent with the research objectives. The historiography is written while maintaining objectivity and maintaining a balance between descriptive narrative and academic analysis. The results of this historiography will not only present a historical account but also provide an in-depth understanding of Córdoba's contribution to Islamic and global civilization.

Overall, this research relies on primary and secondary sources from various journals and scholarly articles as the primary basis for the study. Using a descriptive-analytical approach and historical methods encompassing heuristics, verification, interpretation, and historiography, this research seeks to provide an accurate and in-depth picture of Córdoba's history and the factors that led to its development as a center of Islamic science, culture, and civilization during its heyday. This approach is expected to provide a comprehensive understanding of the role of Cordoba in the context of global history, as well as enrich academic studies of Islamic civilization in Andalusia

RESULTS AND DISCUSSION

Córdoba is one of the most influential cities in world history, particularly during the Middle Ages when Islamic civilization reached its golden age in Andalusia. Situated on the banks of the Guadalquivir River in southern Spain, this city was once the capital of the Andalusian Umayyad Caliphate, a caliphate independent of the Umayyad and Abbasid powers in the East (Akbarul Falah & Dzulkifli Hadi Imawan, 2023). During its golden age, Córdoba became a center of government, science, art, and culture, as well as a symbol of social tolerance and multiculturalism rarely found in Europe at the same time (Andari et al., 2023). This great city became a gathering place for scientists, philosophers, doctors, scholars, and religious scholars from various parts of the world, giving birth to an intellectual tradition that spread its influence throughout the Middle East and Europe.

Córdoba is known not only for its magnificent mosques, libraries, and palaces, but also for its harmonious social life among various ethnicities and religions. Mozarabian Muslims, Jews, and Christians lived side by side and interacted with each other in various aspects of life (Busthomi & Rudy Catur Rohman Kusmayadi, 2024). This city is a clear demonstration of how civilization can reach its peak when supported by visionary leadership, political stability, cultural openness, and a high regard for knowledge. This article will descriptively discuss the long history of the city of Cordoba, from the pre-Islamic period, through the conquest by Islamic forces, the heyday of the Andalusian Umayyad Caliphate, to the intellectual and cultural heritage that has influenced the modern world.

Before Islam arrived in the Iberian Peninsula, Córdoba was an important center of Roman government. Known as Corduba, it was founded in the second century BC as a Roman military base before later developing into the administrative center of the province of Baetica. As an important Roman city, Córdoba was equipped with various public facilities such as cobblestone streets, a large bridge, an amphitheater, and a well-organized government system.

The Roman bridge that still stands today over the Guadalquivir River is a testament to the advancement of Roman civil engineering, connecting the city with its surrounding areas (Ghoni & Roza, 2024). During this period, Córdoba's social and economic life was stable, and the city was filled with people from various walks of life, ranging from merchants and farmers to artists and government officials.

When the Western Roman Empire declined and ultimately collapsed in the 5th century, Córdoba fell to the Visigoths, a kingdom that ruled much of Iberia. Visigoth rule brought major changes to the social and political system, but not as effectively as the preceding Roman period. Despite some innovations and adjustments, social life became increasingly fragmented due to internal conflicts among the Visigothic nobility. Political struggles and power struggles became almost constant occurrences, creating a clearly felt instability throughout the community.

In addition to political conflict, the taxation and legal systems implemented by the Visigoths also generated discontent, particularly among farmers, small traders, and the oppressed Roman Jewish and Christian communities. Social injustice intensified, leading many residents to initially be less hostile toward the new government when Islam entered the region (Maulyda, 2025). This situation was a crucial factor in enabling the Islamic armies to conquer with relative ease in the early 8th century. Before the arrival of Islam, Corduba was a city with potential but hampered by internal conflict and political uncertainty. Its legacy of Roman infrastructure and its strategic geographical position on the banks of a major river made it an important city worthy of development. Therefore, when Islam took over, the pre-existing physical and social foundations were reused and strengthened to build a new, more stable and advanced administrative center.

The Islamic conquest of Andalusia was one of the most significant events in the history of Europe and the Islamic world. In 711 CE, a young commander named Tariq ibn Ziyad led an army of approximately seven thousand men across the Strait of Gibraltar from North Africa to what is now Spain (Tama et al., 2024). This crossing marked the beginning of the spread of Islam to the Iberian Peninsula. After landing, Tariq immediately moved inland and encountered a Visigothic army led by King Roderick. In a major battle on the Guadalete River, Tariq's forces decisively defeated the Visigoths.

This victory paved the way for the conquest of other major cities in Andalusia. Tariq ibn Ziyad then continued his expansion, targeting key cities such as Toledo and Corduba. To strengthen his position, Musa ibn Nusayr, the governor of North Africa, followed with an additional army of eighteen thousand men. With a coordinated strategy between Tariq and Musa, the conquest of Iberia was swift and effective. Many cities surrendered without significant resistance, including Corduba, because their inhabitants no longer trusted the Visigothic rulers' ability to protect them.

When the Islamic forces entered Cordoba, most of the population offered no resistance. In fact, some Jewish and Christian communities, oppressed by Visigothic policies, welcomed the new government, as Islam promised protection for minorities and lower taxes. After capturing the city, Muslim leaders quickly established government regulations aimed at restoring order, improving the economy, and fostering harmonious relations between the local population and Muslim settlers.

Cordoba began to transform into the administrative center of Islamic rule in the Andalusian region (Moona Maghfirah & Raden Muhammad Syahrial, 2024). With a more structured system of government, the city began to grow again and received special attention from Islamic leaders. The Islamic conquest of Andalusia was not simply a territorial struggle, but the beginning of the formation of a great civilization that would later reach its peak and influence the world.

After the region of Andalusia came under Muslim rule, Córdoba was chosen as the seat of government by Governor 'Abd al-Aziz ibn Musa. This choice was based on its strategic geographic location in the south of the Iberian Peninsula, as well as the presence of relatively well-preserved Roman infrastructure that could be reused to support government administration. The Guadalquivir River provided a crucial transportation and trade route, enabling the exchange of goods and rapid economic growth. Córdoba's transformation into a capital city was not a quick one. In the early days of Islamic rule, the primary focus was on restoring political and social stability (Yani, n.d.). A fairer taxation system was implemented, land was improved, irrigation was renewed, and city security was maintained. Gradually, Córdoba became an attractive city for many groups, from merchants and farmers to artisans and scientists to artists and artists.

A major change occurred when 'Abd al-Rahman ad-Dakhil, the only Umayyad descendant who survived the massacre in the East, fled to Andalusia and founded the Emirate of Cordoba in 756 AD. He chose Cordoba as his center of power and established a strong and independent government. He increased military power, strengthened the city's fortifications, and began building various infrastructures that would later become the city's icons. Under 'Abd al-Rahman ad-Dakhil's leadership, Cordoba flourished. He built the main mosque on the site of a former Visigoth church, which later became the Great Mosque of Cordoba. He also created a stable political order and laid the foundation for Cordoba's progress in subsequent generations (M Kautsar Thariq Syah et al., 2025). After him, the successors of the Andalusian Umayyad Dynasty continued the development process, so that the city developed into a political, economic, and cultural center.

Córdoba's peak came when 'Abd al-Rahman III proclaimed himself caliph in 929 CE. This move separated Córdoba politically from the Abbasid power in Baghdad and the Fatimids in North Africa. The proclamation of the caliphate strengthened the legitimacy of his rule and made Córdoba a political center comparable to other major cities in the Islamic world, such as Baghdad and Cairo. During the reign of 'Abd al-Rahman III and his son al-Hakam II, Córdoba experienced extraordinary progress. It grew into one of the largest cities in Europe, and even the world, with a population estimated at 300,000 to 500,000. This number was far greater than that of European cities, which at the time were largely underdeveloped and war-torn. The city was filled with magnificent buildings, bustling markets, large mosques, schools, hospitals, and libraries containing hundreds of thousands of books (Ilyas et al., 2022). The city's streets were lit by oil lamps at night, a luxury rarely found in other European cities. The sanitation system and public bathrooms demonstrated high levels of hygiene and health. 'Abd al-Rahman III's reign also strengthened Cordoba's economy by establishing international trade networks. Cordoba served as a hub between Europe, North Africa, the Middle East, and the surrounding region. The city exported a variety of products such as textiles, leather, weapons, olive oil, sugar, and handicrafts (Dewi et al., 2025). Agriculture thrived thanks to improved irrigation systems, while industry flourished.

Subsequently, al-Hakam II continued his father's policies, placing great emphasis on education and science. He opened a library said to contain 400,000 to 600,000 volumes, one of the largest in the world at the time. He invited scholars from various regions to come to Cordoba, and supported research activities and the translation of classical works.

One of the most prominent aspects of Córdoba's history is its remarkable advancement in the field of science. The city became a world intellectual center in the 10th century. Strong government support for education and ideas led to the massive development of its scientific tradition. Schools and madrasas were established throughout the city. Many families provided their children with the best education, both in religious and general studies.

Great scholars such as Ibn Rushd and Averroes were born and developed in Córdoba. He is known as the greatest commentator on Aristotle, and his thought became the foundation for the development of scholastic philosophy in Europe. His work influenced figures such as Thomas Aquinas. Another equally important figure is Al-Zahrawi, also known as Abulcasis, a physician and surgeon who wrote the medical encyclopedia *al-Tasrif*, which was used as a medical reference in Europe for centuries to come (Sangadah, n.d.). Ibn Hazm was another figure who made significant contributions to law, literature, and thought. His work, *Thawq al-Hamamah*, is one of the oldest works of literature on love in the Islamic tradition.

Furthermore, Cordoba was also home to Abbas Ibn Firnas, a scientist known as the first to conduct experiments with mechanical flight. His experiments in chemistry and mechanics demonstrate the city's advanced scientific development. The tradition of translating Greek, Persian, and Indian works also flourished in Cordoba (Widodo et al., n.d.). The government funded professional translators to translate important works into Arabic, and then from Arabic into Latin. This translation movement became a crucial bridge for Europe to reclaim classical knowledge lost during the Dark Ages.

The architecture of Cordoba is a clear testament to the advancement of Islamic civilization in the West. The Great Mosque of Cordoba, one of the most famous buildings in the world, is a prime symbol of the beauty and sophistication of Andalusian Umayyad architecture. Originally a Visigothic church, purchased by 'Abd al-Rahman ad-Dakhil and later converted into a mosque. Over time, the mosque was expanded by his successors, reaching enormous proportions.

The mosque's beauty lies in its horseshoe-shaped arches, double-tiered columns, and the combination of red and white stonework, hallmarks of Umayyad architecture. The spacious space, with light pouring in from all sides, creates a deeply spiritual atmosphere. The mosque was not only a place of worship but also a center of scholarly and educational activities, where scholars held discussions and lectures with the community.

In addition to the Great Mosque, the magnificent palace of Madinat al-Zahra was built by 'Abd al-Rahman III as a symbol of the Caliphate's power. The complex includes palaces, gardens, government offices, and military facilities. Madinat al-Zahra was built with extraordinary luxury, using marble, gold, and ornate ornamentation that reflected Cordoba's prosperity. Although only partial ruins remain today, the site remains a testament to Cordoba's splendor during its heyday.

The arts of calligraphy, carving, geometry, and mosaics flourished in Cordoba. The city's architectural aesthetics inspired Romanesque and Gothic architecture throughout Europe. The influence of Andalusian Islamic art can be found in churches and palaces throughout Spain, France, and even Italy.

During its heyday, Córdoba was renowned as a city that practiced interfaith and cultural tolerance. Muslims, Jews, and Mozarabic Christians lived side by side and interacted peacefully. The government granted religious freedom and space for each group to practice its own traditions and internal laws. The Islamic system of government at the time provided protection for non-Muslims who paid the *jizya* tax, but this tax was much lower than in previous eras.

Social life in the city was dynamic and cosmopolitan. Markets were bustling with merchants from various regions, from North Africa, Egypt, Syria, and Eastern Europe. Arts and culture flourished. Music, poetry, and literature were part of the daily life of the residents, and various public activities took place harmoniously. The city became a symbol of *convivencia*, a peaceful and harmonious coexistence. In the field of education, Córdoba provided numerous learning facilities for both children and adults. Schools flourished in every corner of the city, and learning took place in mosques, homes, and official institutions. Córdoba's hospitals provided the highest quality healthcare services to the community at the time.

Cordoba was not only the center of the Andalusian Caliphate but also a hub of international relations. The Andalusian Umayyad Caliphate established diplomatic relations with various kingdoms and empires, including Byzantium, Christian kingdoms in Europe, and North African states. These relationships strengthened Cordoba's position as a respected political center throughout the world.

The works of Cordoba's scholars were translated into Latin and spread to various European universities (Muttaqin, 2025). Their influence was immense, particularly in the fields of philosophy, medicine, mathematics, and astronomy. The works of Ibn Rushd provided the foundation for European philosophical thought, while Al-Zahrawi's *al-Tasrif* remained a primary guide to medicine for centuries. Cordoba's influence was a crucial factor in the emergence of the Renaissance in Europe.

Despite achieving extraordinary glory, Córdoba eventually declined after the death of al-Hakam II. Internal conflict, power struggles, and political instability led to a civil war that lasted more than two decades, known as the *Fitna al-Andalus* (Thalib, 2018). Tensions between military factions, political elites, and various community groups weakened the central government.

As a result of this conflict, many public facilities were destroyed, libraries burned, and scholars fled the city. Medina al-Zahra was severely damaged and subsequently abandoned. The Caliphate of Córdoba collapsed in 1031 and fragmented into small kingdoms known as the *muluk al-tawa'if* (Zulfan, 2024). This fragmentation left the Andalusian region vulnerable to attacks from Christian kingdoms to the north. In 1236, Córdoba fell to King Ferdinand III of Castile. From then on, Córdoba's role as a center of Islamic civilization ended, although its influence and legacy never waned.

Although the Caliphate in Cordoba collapsed, its civilizational legacy lives on to this day. Magnificent architecture, such as the Great Mosque of Cordoba, still stands as a monument reminding the world of the glory of Islam in Andalusia. This mosque is one of the most important historical tourist destinations and a symbol of cultural interaction for hundreds of years.

Cordoba's intellectual legacy is even greater. The works of Andalusian scholars formed the basis for many modern disciplines. Ibn Rushd's thought formed the foundation of European rational philosophy, while Al-Zahrawi's work became a primary reference in medicine. Andalusian irrigation systems inspired modern agricultural technology in the Mediterranean region. Cordoba's concepts of tolerance, multiculturalism, and cosmopolitanism served as a model for how civilizations can develop in harmony. In the context of the Islamic world and Europe (Komaruddin Sassi, 2023), Cordoba served as an intellectual bridge uniting two great civilizations. Much of ancient Greek knowledge reached Europe through Arabic translations made in Andalusia. Without Cordoba's role as a center of learning, the European Renaissance might have arrived much later.

Cordoba is one of the most monumental cities in the history of the Islamic world and Europe. Its transformation from a Roman city to a magnificent capital of the Caliphate demonstrates the importance of leadership, education, political stability, and multiculturalism in building a thriving civilization. At its peak, Cordoba was an intellectual, economic, and cultural center that influenced the world for centuries. Cordoba's legacy lies not only in its physical buildings and works of art, but also in its thought, values of tolerance, spirit of learning, and cultural integration. Cordoba's glory demonstrated that when societies respect each other, are open to knowledge, and are supported by visionary leaders, a civilization can reach glorious heights that will be remembered for all time.

CONCLUSION

Córdoba was one of the most influential cities in the history of Islamic civilization and European history during the Middle Ages. The city's long history, from pre-Islamic times under the Romans and Visigoths, through the Islamic conquest in 711 CE, to its peak during the Umayyad Caliphate of Andalusia, witnessed a profound transformation that transformed Córdoba into a symbol of scientific progress, culture, and tolerance. Under the leadership of figures such as 'Abd al-Rahman I, 'Abd al-Rahman III, and al-Hakam II, Córdoba developed into the largest metropolis in Europe, with a population of hundreds of thousands, advanced public facilities, and a relatively harmonious social order.

Córdoba's strength lay in its ability to combine various elements, such as thriving science, a cosmopolitan culture, a stable economy, and a well-organized government. Its vast libraries, centers of learning, and the contributions of scholars such as Ibn Rushd, Al-Zahrawi, Ibn Hazm, and Ibn Firnas laid the foundation for the development of global knowledge, including for Europe, which was then entering an intellectual dark age. Monumental architecture such as the Great Mosque of Córdoba and Madinat al-Zahra are tangible evidence of the glory of Andalusian Islamic art and culture, which remain world heritage sites.

Beyond being an intellectual center, Córdoba also displayed a unique model of social life through the *Convivencia*, a harmonious interaction between Muslims, Christians, and Jews, creating a fertile environment for cultural dialogue. This social life not only enriched the city's character but also encouraged the spread of knowledge and values of tolerance, leaving a lasting mark on its history. Although it ultimately declined due to internal political conflict, social tensions, and external pressures, Córdoba's legacy remains enduring. Its glory served as a crucial pillar connecting Islamic and Western civilizations through the development of scholarship, philosophy, science, and architecture. Córdoba is not only known as the center of Islamic power in Andalusia, but also as a symbol of a civilization that prioritized knowledge, social harmony, and cultural progress.

Thus, Córdoba is historical evidence that civilization can reach its peak when supported by political stability, cultural openness, respect for knowledge, and the value of tolerance. Córdoba's legacy serves as an inspiration for the modern era regarding the importance of building a knowledgeable, cultured, and civilized society.

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