

PHILOSOPHY AND SUFISM AT THE GOLDEN AGE ERA OF ISLAM IN SPAIN

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Abstract: Islam began to color Spain during the Umayyad dynasty under the leadership of Walid bin Abdul Malik (705-715 AD). Figures who have an important role are Tharif bin Malik, Tariq bin Ziyad, and Musa bin Nushair. In the Middle Ages, after Islam came, various advances in the political and intellectual fields were born. Islam became the beacon of the start of intellectual progress for Europe. The peak of Spanish Muslim intellectual achievement occurred in the arena of philosophical thought. Along with the progress of philosophy in the 12th century, there was a lower line of thought, namely the path of the heart which also developed, or the path of mysticism, namely Sufism. Figures who pioneered intellectual progress in the arena of philosophical thought and Sufism in Spain, among others, Ibn Masarra (883-931 AD), Solomon ben Gabirol (1021-1058 AD) then during the Murabitun and Muwahhidun periods were Ibn Bajjah (1082-1138 AD), Ibn Thufail (1110-1185 AD), Ibn Rushd (1126-1198 AD), Ibn Arabi (1165-1240 AD), Ibn Sab'in (1217-1260 AD). There are so many works that were born in the Middle Ages, the progress that took place was a sign of the rise of Europe.

Keywords: *Islam, Spain, Philosophy, Sufism*

INTRODUCTION

In the Encyclopedia of Islam, Andalusia is a name known in the Arab and Islamic world for the Iberian Peninsula. Andalusia is now divided into two states, namely Spain and Portugal. Islam undertook an expedition to Spain led by Tharif bin Malik (Ridwan, 1994). The figures who played a major role besides Tharif were Tariq bin Ziyad and Musa bin Nushair. This expansion of Muslim troops into the Iberian Peninsula was the western gateway of Europe. The expansion was the last and most astonishing of all the important military operations the Arabs had ever carried out. In this classical period, the

expansion continued to spread to Andalusia (Spain). Islam in the Middle Ages in Spain progressed so that Islamic civilization in Spain became on the same level as eastern Islam (Baghdad).

After the fall of the Abbasid dynasty, the Islamic world was then initiated by the Umayyad dynasty which during its reign was centered in two zones, namely in the West (centered in Spain or Andalusia) and in the East (centered in Damascus). Spain was formerly known as Andalusia which is known by Arabs and Muslims in the Iberian Peninsula. Andalusia eventually split into two countries, namely Spain and Portugal. The capital of Spain is Cordova, which is the seat of the caliphate, a very magnificent city, a silent witness to the progress of Islam at the time. Harun Nasution said that Cordova is an important center of Islamic culture in Baragt, just as Baghdad is in the East. In Baghdad, there is Bait Al-Hikmah and Madrasah Nizamiah and in Cairo, there is Al-Azhar and Dar Al-Hikmah, while in Cordova there is the University of Cordova as a center of knowledge founded by Abd Al-Rahman III (929-961 AD) (Nasution, 1992).

Islam became the beacon of the start of intellectual progress for Europe so that when Islam began to decline, Europe rose from its adversity. The progress that occurred is a sign of the rise of Europe, this progress is not only in the political field, but progress in the field of science and technology that influences the political field. Islam in Spain has a big role in intellectual progress. The peak of Spanish Muslim intellectual achievement occurred in the arena of philosophical thought.

METHOD

Data collection

The research method is used to direct the researcher towards problem solving. The method is the entire scientific step used to find a solution to a problem (Silalahi, 2009). The study used qualitative research methods that are the literature study (*library research*) by using books and other literature as the main object.

Library research or library research is a series of activities relating to the methods of collecting library data, reading and recording, and processing library collection materials without the need for field research (Zed, 2004). There are four procedures in library research namely: (1) Prepare equipment, which can be in the form of stationery and notepaper, (2) Prepare a working bibliography, which is to prepare a discussion of the main sources that

will be used for research purposes, (3) Managing time, depending on the individual in utilizing the available time, (4) Reading and making research notes, which are needed in the research, can be written down so as not to experience confusion due to a large number of literature references.

The form of this research is descriptive. Descriptive is a method of examining the status of a group of people, an object, a system of thought, or a class of events in the present (Nazir, 2014). The steps of this research method are heuristics, criticism, interpretation, and historiography. (1) Heuristics or data collection is a process carried out by researchers to collect historical sources (Kuntowijoyo, 2014). (2) Criticism is given to the necessary sources. This criticism is related to verification, namely testing the authenticity of the source. Criticism is divided into two, namely external criticism and internal criticism (Zulaicha, 2005). External criticism is a process that examines whether the source obtained is authentic (original) or not. In this external criticism, the author believes that the source taken is original because the work is translated by professional and trustworthy figures. Internal criticism is done after describing external criticism, which is useful in assessing dubious sources. Here the author uses a lot of sources from the work of orientalists, so the work may deviate slightly from the original work. (3) Interpretation or interpretation is an attempt to reassess the sources obtained and tested their authenticity that is interconnected with one another (Zulaicha, 2005). (4) Historiography is the final stage of the method for systematically compiling or reconstructing those obtained from the interpretation of historical sources in written form (Abdurrahman, 1999).

Data Analysis

The data analysis technique is the most decisive step in research because data analysis serves to conclude the research results. In The process of selecting and centralizing data, after obtaining data, the data must be reviewed first by selecting the correct data needed in this study. To obtain a clear conclusion of the truth and its usefulness. In technical data analysis, Mirzaqon and Purwoko (2017) suggest that the literature study research method can be analyzed using content analysis. The purpose of content analysis is to have a positive impact on the readers and also as a control effect on the content.

Max Weber said that content analysis is a research method using a set of procedures to make valid inferences from texts (in Eriyanto, 2013). The steps of content analysis according to Fraenkel and Wallen (2007) are as follows: (1)

The researcher decides the specific goals to be achieved, (2) Defining important terms should be explained in detail, (3) Build rational or conceptual relationships to describe how data relates to goals, (4) Planning sampling, (5) Formulate category coding (in Sari & Asmendri, 2020).

FINDINGS

This qualitative research uses this literature study, the author will describe the findings obtained from several pieces of literatures. Then will be presented about the analysis of the results of research on philosophy and Sufism in the golden age of Islam in Spain. The notes obtained from the research process of this literature study will be described through general history first and then will be discussed in particular history. The conclusion of this study is a research process using original books and translated books.

All data obtained during the study of course related to the problem that became the focus of research. The aims of this study are: (1) Knowing the history of the development of Islam in Spain; (2) Knowing the influence of philosophy and Sufism in medieval Spain; (3) Knowing the figures who played an important role in the golden age of Islam in Spain.

DISCUSSION

Relation of Philosophy and Sufism at the Middle Age Era

Advances in science have had a positive impact on Europe that cannot be denied, because of the influence of the arrival of Islam. In the field of Philosophy and Sufism, Muslim intellectuals built a tight rope in the chain linking Greek philosophy with the world of Western Latin thought. Their role is very big, especially when trying to unite the mind and heart with science.

The development of philosophy continues to experience different phases, for the unification of the mind and heart requires an established understanding between the two. Mind and heart constantly struggling to dominate, as from the time of Thales to the sophist's sense prevail, from Socrates to medieval mind and heart at the same win, then in the Middle Ages, liver (people Christians) win, period Descartes to Kant, reason wins again, and since Kant, until now reason and heart have been victorious in the West (Christians). For the Islamic world itself, the situation is almost the same. Since the arrival of Islam,

especially since the 80's to 1200's, the mind goes together with the heart (Tafsir, 2013).

Islamic philosophy concentrates on philosophy that is dominated by prophetic and revelational reality and creates a "*Prophetic philosophy*". The Qur'an and Hadith became the center of Islamic philosophical speculation and were influenced by the reflections of Muslim thinkers on the Greek text. One of the reasons why Muslim thinkers recognize Greek philosophy is that there are philosophical translations that have been freely translated into Arabic, either from Greek or directly from the Syriac version of the original text. This translation movement lasted from 750 to 1000 AD (Junaedi & Wijaya, 2019).

The following are the names of philosophers and Sufis who have played a very large role in the Islamic world, such as Ibn Masarra who was a philosopher and Sufi in the 9th century, Solomon ben Gabirol, a Jew who lived in an Islamic country. At the time of the Almoravids and Almohads are Ibn Bajjah and Ibn Thufail, who was born and grown in the area in conjunction with Deng Spain's Ibn Rushd as successor in his time he is very famous for his wit and intellectual acumen. These philosophers were not only famous in the medieval Islamic world, but their names also colored the world of modern Western philosophy.

With the rapid development in the intellectual field, especially in the world of philosophy. So that an orientalist named Monthermery Watt dared to conclude philosophers that Western science and philosophy could not develop without the influence of Muslim philosophers as happened in ancient times when their ancestors developed it for the first time. Progress in this field of philosophy began to develop from the 9th century AD under the leadership of Muhammad ibn Abdurrahman (832-886 AD) (Abd al-Badi', 1969).

Islamic philosophy during the Muwahhidun period still seemed to be hindered, but then in the 12th century AD, Islamic philosophy began to reach the peak of its progress (Solikhah, 2018). The Spanish intellectual peak that occurred in the arena of philosophical thought was brought about by the philosophers who were born there. In the historical literature, it is explained, until now that there is no Islamic philosophy that can surpass the glory that occurred in the Middle Ages in the 12th century, especially after the death of Ibn Rushd (Madani, 2015). Controversial themes in Islamic philosophy in Andalusia are issues of divinity and mysticism.

Intellectual Muslim Spain considers thought Aristoteles true, Plato was right, the Koran is true, but the truth must be only one. Therefore, methodological development is needed to harmonize the three, and their task is imposed on themselves. Christian scholastics also experienced the same

problem, but their task was made more difficult due to the emergence of new dogmas and mysteries in the study of Christian theology.

As has been conveyed earlier, the philosophy developed by the ancient Greeks, and the religion monistic developed by the Hebrew prophets are the richest heritages of Western and Eastern cultures. Then the contribution of Muslim thinkers in Baghdad and Spain in the Middle Ages, the two currents of thought can be harmonized and brought in harmony to Europe. They were very instrumental in the development of civilization, especially when we look at the output obtained in the fields of science, philosophy and theology-theology in times of the next (Hitti, 2006).

With intellectual progress, new ideas emerged in Western Europe, especially in philosophical thought and this became the starting point for the end of the "Dark Ages", and the disappearance of scholasticism. Europeans were eventually attracted to science, and philosophy, so they could live more independently than before and they feel the results to this day.

There are many differences between rational thinking (philosophy) and Sufism, for example, some are principled. However, these differences, it does not make Muslims divided or dominate one between the mind and heart. As proof, no philosopher or Sufi has left his religion, let alone adopted materialism or atheism. An appreciation of the Qur'an to the mind and heart is not mutually dominant until a rational philosophy emerged and still clings to the scriptures (Tafsir, 2013).

Sufism is not something new in Islam, but Sufism teachings are absorbed from the history and life of the Prophet and his companions, not absorbed from a basis that has nothing to do with Islam as explained by the orientalist and their students (Isa, 2017). In the Islamic world, the difference between philosophers and Sufis is only in the vision of interpreting the scriptures. Philosophers usually rely on *takwil* towards ratio, while Sufis usually rely on *takwil* towards taste. Sufism emerged in Islam due to several reasons, including the influence of Christianity, then the influence of Greek philosophy, and also the influence of medieval philosophy. At that time Christianity taught *zuhud* or "hate the world", this could be the reason why Sufis in Islam emerged. In Greek philosophy, Pythagoras with his *zuhud* theory is very likely to have an influence on Muslims at that time because Muslims already knew the teachings (Isa, 2017).

In the Middle Ages, Greek philosophy was pioneered by Plotinus, Augustinus, and Aselmus who prioritized the ascetic life and love of God, this had influenced the Islamic Sufis at that time. However, there is something more important and higher than these influences, namely the Qur'an itself. Like the

thought of Ibn Arabi, a Sufi figure from Spain who was born in Murcia (Mursiyah) in 1165 AD who developed the pantheistic idea which states that everything is God (Hitti, 2006).

Sufism is also progressing as well as Islamic philosophy in Spain. The Qur'an contains various verses that motivate Sufism, such as al-Baqarah verse 186, al-Baqarah verse 115, and al-Anfal verse 17. These verses make Muslims position themselves even closer to God. Other verses teach to cleanse the mind, verses that cannot be understood by reason, and also these verses that have encouraged the emergence of Sufism in Islam.

Philosophy and Sufism Figures at IX and X Century

Philosophy in Andalusia began to be developed by figures such as Ibn Masarra al-Jabali (883-931 AD) and Sulaiman Ibn Jabir al-Andalusi (1021-1058 AD) as professors of neo-Platonism in the West, who was eventually referred to as Plato-Jewish. However, philosophy at this time had faded due to the political situation, war, and also the change of rulers. Back to light, namely in the 12th century Muwahhidun. The following figures in the 9th and 10th centuries AD :

1. Ibn Masarra al-Jabali (883-931 AD)

Ibn Masarra al-Jabali was born in Cordova in 883 AD and died in 931 AD. He is one of the figures who pioneered Islamic philosophy in Andalusia. Adopt thought Empedocles (490-435 BC) (Hitti, 2006). Apart from being a philosopher, Ibn Masarra is also known as a Sufi because, in his philosophical thought, he tries to associate it with the teachings of Sufism. Although in *Religion and Philosophy* it is stated that Ibn Masarra is a carrier of a semi-Sufism or Gnosis style philosophy (Ghani, 2000).

According to Ibn Masarra's thought, reason and revelation are two ways by which we can know nature (truth). However, with these two paths, according to Ibn Masarra, there is a difference, namely when seeking the truth using revelation, to get to the essence of truth, starting from the highest level, namely Allah, then by going through several stages gradually to the lowest stage, namely nature. And apply instead when we seek the truth using reason then in start at the lowest level is natural, then through several stages of the journey, we finally reached the stage at the highest levels of truth that is God (Ghani, 2000).

With the results of his reasoning, Ibn Masarra also hoped that his thoughts on reason and revelation could be accepted in Spanish

society. Then after some time the results began to appear, Ibn Masarra was considered very instrumental in preparing future thinkers (Ghani, 2000) and philosophers, and he became a pioneer in the relationship between reason and revelation (Ghani, 2000).

2. Solomon ben Gabriel (1021-1058 AD)

Sulaiman Ibn Jabir al-Andalusi, known in Europe as Solomon ben Gabirol (Avicbron, Avecebrol) was a Jew. He was the first professor of neo-Platonism in the West, ben Gabirol is often called Plato-Jewish. Ben Gabirol was born in Malaga around 1021 and died in Valencia around 1058.

This work, which was translated into Latin under the title *Fons vitae* in 1150, had an important influence on Medieval scholasticism and inspired the Franciscan school. The work contains the contents of the Neo-Platonic philosophical dialogue between the teacher and his students in understanding the nature of creation and how understanding who we are (our nature) can help us know how to live (our purpose) (Pessin, 2014). The work is notable in the history of philosophy for exposing the doctrine that all things, including the soul and the intellect, are composed of matter and form and for its emphasis on the divine will (Pessin, 2014).

Solomon ben Gabirol has several works, namely more than a hundred poems, works of biblical interpretation, philosophy and ethics (Pessin, 2014). His poetry is the most famous namely *Keter Malchut*, in which there are 900 lines, which describe the cosmos as a witness against his creation by God, based on scientific knowledge about the cosmos at that time or in the 11th century AD.

Philosophy and Sufism Figures at XII Century

The 12th century AD is seen as the greatest century in the history of Islamic philosophical thought in Andalusia (Masruri, 2017). Here are the figures during the Murabitun and Muwahhidun periods who played a role in intellectual progress in Spain :

1. Ibn Bajjah (1082-1138 AD)

The 12th century was the greatest in the history of Muslim-Spanish philosophical thought. In this ab ad, there is a philosopher who was born in 1082 AD in Saragossa, Spain, namely Ibn Bajjah with the full name Abu Bakr Muhammad ibn Yahya ibn al-Shaikh ibn Bajjah al-Tujibi al-Andalusi al-Sarakosti. In Andalusia, he was known by the name of Abu Bakr Muhammad

ibn al-Shaikh or Ibn Bajjah which means "Son of the Goldsmith", while Avenpace or Avempace is the European designation which means "silver". Ibn Bajjah was a philosopher, scientist, doctor, musician, and commentator on the thought of Aristotle, who since childhood grew up in Granada, Saragossa, Seville and died in Fez in 1138 AD (Sudarsono, 2004).

Ibn Bajjah is a Muslim philosopher who follows the Peripatetic schools of Neoplatonic (Collinson, 2001). In his thinking was much influenced by the thoughts of Eastern Muslim philosophers, for example, the thought of al-Farabi (870-950 AD) (Syafi'i, 1991), and Ibn Sina (980-1037 AD) (Amin, 1999). This is because Islam first entered through the Eastern route and the region first experienced contact with the study of Islamic philosophy

2. Ibn Thufayl (1110-1185 AD)

After Ibn Bajjah died, his philosophical thought was then brought a step further by Abu Bakr Muhammad ibn 'Abd al-Malik ibn Thufayl, he was a neo-Platonic philosopher who studied medicine in Granada, and was an advisor and chief physician to the court of the Muwahhidun dynasty during the caliphate of Abu Ya'qub Yusuf (1163-1184). Being an adviser and chief healer is a dual position that is usually never encountered in an Islamic country. He was also the teacher of Ibn Rushd. In 1182, he gave up his position as court physician and proposed to the caliph to be replaced by Ibn Rushd who was known as a philosopher.

Ibnu Thufayl was born in 1110 AD and died in the Muwahhidun capital of Morocco in 1185. His work is an original philosophical novel entitled *Hayy ibn Yaqzhan* (The Living, Son of Consciousness), the essence of its content is that humans are born with their respective portions, without which without the slightest external contribution, they can gain knowledge of the higher world, and then gradually find their dependence on the Ultimate Reality. This story is the most original and once the most entertaining in the history of medieval literature.

The first to translate into Latin was Edward Pococke, the young (1671), mostly translated into European languages, later Dutch (1672), Russian (1920), and Spanish (1934). The novel, entitled *Robinson Crusoe*, is considered by some to be based on this philosophical romance. The theory used is the theory of Evolution. When Ibn Thufayl composed his work, he borrowed characters from the short story by Ibn Sina of the same title, but he drew inspiration from earlier writers since al-Farabi.

3. Ibn Rushd (1126-1198 AD)

Next is Ibn Rushd, a Muslim philosopher who had a huge influence on Spain and the Western world. He was a Spanish-Arabic astronomer, physician, Judge, and also commentator on Aristotle. Ibn Rushd's full name was Abu al-Walid Muhammad ibn Ahmad ibn Rushd. In Europe, Ibn Rushd is better known by many names, for example, Ibn Rosdin, Fillius Rosadis, Ibn Rusid, Abed Rasd, Aben Rust, Avenrost, Avenryz, Adverroys, Benroyst, Avenroyth, and Averroista. Of the several names, the most popular are Averroes and Ibn Rashid. The name Averroes is a metamorphosis of ibn Rochd in the Latin transliteration for ibn Rushd through a series of partial changes in between the translation process from Arabic to other languages (Al-Ghazali, n.d.).

Born in Cordova in 1126 AD to a distinguished family that has given birth to several theologians and judges. In 1169-1171 AD, Ibn Rushd served as a *qadhi* (Grand Judge) in Seville, and two years later in Cordova. At that time Cordova established political relations between Spain and Marakash during the Caliph al-Mansur (Zar, 2004). Ibn Rushd is written as the only Islamic philosopher who was born and grew up in a family that all became jurists and judges. This can prove that Ibn Rushd had intelligence and tenacity in seeking knowledge. Therefore, he has fully inherited the intellectuality of his family who mastered various disciplines that existed in his time.

From some literature, it is explained that Ibn Bajjah (*Avempace*) was the teacher of Ibn Rushd. However, Majid Farkhy did not explain this, but rather a figure who influenced Ibn Rushd's views and was responsible for Aristotle's studies in al-Andalus. Al Bajjah also had a fairly close relationship with Ibn Thufayl, of whom he was a court healer. Ibn Thufayl is a philosopher of the flow of illumination (Ishraqi) or mystical sympathy who has played a role in determining the direction of *the philosophical output*. Therefore, Ibn Thufayl introduced Ibn Rushd to the caliph Abu Ya'qub Yusuf in 1169, then praised him for his sharpness in art (philosophy).

Then in 1182, he received a call from Abu Ya'qub Yusuf as caliph at that time, and finally, Ibn Rushd was ordered to replace Ibn u Thufayl as court physician. In 1194 many of the jurists and Yusuf's sons were jealous of the closeness of the caliph and Ibn Rushd, so slander and incitement spread to the Maliki jurists who rejected the philosophical studies presented by Ibn Rushd with accusations of heresy on his studies. his philosophical studies. During exile, he never gave up on circumstances,

his love for science, reading, writing never died. Their love for science gave birth to his character to be a forgiving and tolerant person.

Even though Ibn Rushd was very humble and showed a wise attitude that should be a teacher who always gave instructions and enlightenment to the people. The strong relationship between the caliph and him had to end just like that, the caliph dismissed Ibn Rushd from his position as a healer or doctor. Even the caliph was once ordered to burn the works of Ibn Rushd except for his works which discussed pure sciences only. Ibn Rushd experienced a life of exile in Yasyanah (Al-Aqqad, 2003).

After 1 year had passed, the caliph revoked his sentence and Ibn Rushd had to be rehabilitated again. Not long after, he was later called back to Marrakech, then died in that city, precisely on December 10, 1198 AD/595 H at the age of 72 years according to AD calculations and 75 years according to Hijri calculations. His body was then transferred to Cordova.

From the name Averroes, the name Averroism emerged, the name of a group of followers of Ibnu Rushd in the field of philosophy. Ibnu Rushd was very astute in asking his thoughts on philosophy and the philosophy of Aristotle, he rated which was mostly correct and no which be a match. Therefore, some call him the second teacher after the first teacher the Philosopher or Aristotle. The figure of Ibn Rushd as a doctor was drowned out by the figure of Ibn u Rushd as a philosopher and commentator.

Comments- comments Averroes usually translate into Hebrew or Latin language of Hebrew. There is a commentary that is in Arabic is quite a bit. Ibn Rushd did not leave a successor in the Islamic world. Averroes' most famous philosophical work is *Tahafut al-Tahafut* (The Chaos of Chaos), in response to al-Ghazali's thoughts on rationalism in his work entitled *Tahafut al-Falasifah* (The Chaos of Philosophy). With this work, Ibn u Rushd became very famous in the Islamic world. While among Jews and Christians, he is commonly known as a commentator on Aristotle's philosophy, or a commentator in the Middle Ages.

Tahafut al Falasifah is a work that was deliberately Al-Ghazali coral by-stretched right to mistake Islamic teachings, especially at the thought of al-Farabi and Avicenna were to be true. The essence of his book is that al-Ghazali set 20 questions as *false* so that at the end of his book there are 3 questions which he considers infidels. This means that he has disbelieved the philosophers.

Ibn Rushd made several attempts to refute al-Ghazali understanding and defend the philosophers who had been disbelieved

earlier. Ibn Rushd clarified by harmonizing the harmonization of religion and philosophy, this clarification of philosophical understanding was carried out by outlining the true meaning of philosophy about issues that were disbelieved and refuting al-Ghazali by combining the "errors" of his perception. Ibn Rushd did it by thinking rationally and in interpreting religion was also done rationally, but he still clung to the source of religion itself, namely the Qur'an.

Starting from the end of the 12th century until the 16th century, Averroism continued to play a dominant role, but this did not rule out the many reactions of the orthodox among the Muslims in Spain, then among the Talmudic people and then the Christian priests emerged due to the sect. this thought. Ibn Rushd continued to have rational thinking and asserted that everything, apart from the teachings of the faith that came down through revelation, could be subdued and obeyed the decisions of reason. Although he is not a free thinker or atheist. His view of God's creation is the view of evolutionism, not a question of time but of eternity. With all the accusations from the orthodox and the clergy and others, the intellectual movement initiated by Ibn Rushd remained active until it became an important element in the development of European thought and gave birth to modern experimental science.

In addition to the development of philosophy, at the same time, there is the development of the lower line of thought, namely the path of the heart (*rasa*). This path is called the path of mysticism or *tasawwuf* in Islam. The development of philosophy and Sufism developed side by side in Spain in the Middle Ages.

4. Ibn 'Arabi ; Shaykh Al-Akbar Al-Shufi (1165-1240 AD)

The most famous Sufi in the Medieval period was an Arab-Spanish mystic named Abu Bakr Muhammad ibn Ali al-Khatami al-Thali al-Andalusi (1165-1240 AD), the most famous Sufi in the history of Sufism who when in the East was known as Ibn Arabi. , in the West known as Ibn Suraqah, al-Shaykh al-Akbar (Doctor Maximus), Muhyiddin, and even Neo Plotinus (Pakar, 2013). He was born in Murcia (Mursiyah) in 1165 and spent part of his life in Seville until 1201-1202 AD, when he made the pilgrimage, then he lived in Damascus and died there in 1240 AD. He is buried in Damascus, to be exact. in a mosque.

He childhood grew up in a family with a strong Sufi tradition. But he prefers to study the rational-philosophical intellectual tradition which was growing rapidly in Spain, spearheaded by Ibn Rushd as a great figure at

that time. So that there is the confusion that occurred in the life of Ibn 'Arabi is known as irregular (*desultory*) and eclectic (*eclectic*). However, it is precise with this advantage as a teacher of patriarchal philosophy that he succeeded in leading him to be able to philosophize his spiritual experience as a cystic into an influential metaphysical theory, which became known as the theory of *wahdat al-Manifest* (Pakar, 2013).

For his followers, Ibn Arabi is *al-Shaykh al-Akbar* or the Great Teacher. His mystical teachings are embodied in his amazing works. Among his many works, the most influential are *al-Futuhat al-Makkiyah* (The Unveiling of Mecca) and *Fushush al-Hikam* (The Pockets of Wisdom).

In chapter 167, there is an article entitled *Kimiyya al-Sa'adah* (Chemistry Happiness), which contains an allegory esoteric, likening a process of human ascent to heaven. There is also another work, entitled *al-Isra; ila Maqam al-Asra* (Night Journey to the Peak) but not yet published. In it, he likens the theme of the Prophet's ascent to the seventh heaven.

1. Ibn Sab'in (± 1217-1260 AD)

Furthermore, Ibn Sab'in with his full name Abu Muhammad 'Abd al-Haqq ibn Sab'in (c. 1217-1260), had similar thoughts to Ibn Arabi. His important position in Sufi circles caused many people to be jealous, for example, Qut al-Din (the axis of religion). what made him famous among Sufis is that when he gave his answers, *al-Ajwibah' an al-As'ilah al-Siqiliyah* (Answers to the Sicilian Questions), his answers seemed important about the immortality of matter, the nature, and immortality of the soul of the object of theology, and some of the usual questions from Frederick II of Hohenstaufen posed by the Muwahhidun Caliph 'Abd al-Wahid al-Rashid (1232-1242). His best work is a book entitled *Asrar al-Hikmah al-Masyriqiyah* (The Wisdom of Illuminated Philosophy), which has not yet been published.

Around the end of the thirteenth century, Arabic science and philosophy were transferred to Europe, and the work of the Spaniards as intermediaries did a very good job. The achievement of the highest intellectual progress in Toledo has proceeded as it should, from one area to another, to Germany, Central Europe, and Great Britain. The exchange of emissaries between German kings in the north and Muslim rulers in Spain was frequent and was evidenced by the success of intellectual progress.

CONCLUSIONS

Andalusia is a name known in the Arab and Islamic world for the Iberian Peninsula. Andalusia is now divided into two states, namely Spain and Portugal. Islam undertook an expedition to Spain led by Tharif bin Malik. The figures who played a major role besides Tharif were Tariq bin Ziyad and Musa bin Nushair. Islam in Spain has a big role in intellectual progress. The peak of Spanish Muslim intellectual achievement occurred in the arena of philosophical thought.

The following are the names of philosophers and Sufis who had a very large role in the Islamic world in medieval Spain, among others, such as Ibn Masarra (883-931 AD), Solomon ben Gabirol (1021-1058 AD) who was a Jewish figure but also contributed describes his work in Islamic countries as the beginning of the development of philosophy in the East of Spain. During the Murabitun and Muwahhidun periods, Ibn Bajjah (1082-1138 AD) and Ibn Thufail (1110-1185 AD) were born and grew up in Spain at the same time as Ibn Rushd (1126-1198 AD) as the successor who in his time was very famous for his intelligence and intellectual acuity. With intellectual progress, new ideas emerged in Western Europe, especially in philosophical thought and this became the starting point for the end of the "Dark Ages".

In addition to the development of philosophy, at the same time, there is the development of lower-level thinking, namely the heart (*rasa*) path. This path is called the path of mysticism or *tasawwuf* in Islam. Thus, the development of philosophy and Sufism developed side by side in Spain in the Middle Ages. Then Ibn Arabi (1165-1240 AD), Ibn Sab'in (1217-1260 AD), and it was recorded in some literature that Ibn Masarra was also a Sufi who took part in intellectual progress in Spain.

SUGGESTIONS

With this paper, the author realizes that in writing a scientific paper with the title "Philosophy and Sufism at the Golden Age Era of Islam in Spain" is still far from perfect, therefore the author hopes that this simple research will be able to make scientific contributions to others.

Then this paper is expected to be useful and provide scientific treasures including the intellectual development of Islam in the Middle Ages in Spain. This paper does not mean anything if the readers can not take lessons

from this paper. So far, what we know is that philosophy and Sufism or reason and heart only developed in the West, which means they are non-Muslims. However, with this paper, we can learn a lesson that in the East or the Islamic world, philosophy and Sufism have also developed rapidly and succeeded in producing famous philosophers and Sufis who became role models for philosophers in the Western world in the next century.

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